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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.

A PROPHET AND A HEATHEN CITY.

LONG, LONG ago there was a very large city which had become very, very wicked. That is, the people had grown very selfish, and never stopped to think of each other, nor of God. Their city was probably the largest in the world at that time, and they had grown conceited and felt that they could do just as they pleased, for they were quite sure no other people could take their wealth and their city away from them.

The king of the city was very warlike, and would often go into battle with the people around the city and, as his nation was strongest, he was nearly always victorious. You see he was something like some of the kings now-a-days. He wanted to rule the whole world.

At last God felt that it was time to send a missionary to these people, so he commanded his prophet, Jonah, to go to them and preach. Now whether Jonah was afraid to go to the city, or whether he was like we sometimes are, he just didn't want to do his duty, I can't tell you. But anyhow, he tried to run away from God. He went into Joppa, and finding a ship about to go to Tarshish he paid his fare and went down into the ship and soon was fast asleep.

But God caused a great storm to come upon the sea. The wind blew and the waves dashed against the ship until the sailors thought it would surely break in pieces. They were just dreadfully frightened, I can tell you. They even threw the cargo of the ship overboard so it would be lighter. But Jonah slept right on.

So the captain of the ship came to him and said, "What do you mean by sleeping this way? Get up and pray to your God, if he will listen, so that we may be saved."

For, you see, these sailors were heathen people and did not pray to the same God that Jonah did, or that you and I do.

Then the sailors said to Jonah, "Who are you? and where is your home? What did you do? Tell us why this evil is come upon us."

And Jonah answered, "I am an Hebrew; and I fear the Lord. I am going to Tarshish to get away from his presence."

"What shall we do to you," they asked, "that the sea may be calm for us?"

"Take me up and throw me into the

BY FAITH

THE NIGHT is dark, and alone I tread
The way—yet not alone;
The clouds that lower overhead
Across the moon are blown.
I onward go and do not fear,
With footsteps firm and light;
I whisper words of sweetest cheer—
By faith and not by sight.

Oh, how I thank him that the way,
Though unto me unknown,
He knows! And through the clouds the ray
Of light is o'er me thrown.
I simply hold his guiding hand,
And altho' dark the night,
I trust,—nor care to understand—
For faith surpasses sight.

Oh, could I know each ill that waits
Upon my onward road,
I'd bow beneath the heavy weights
Of sorrow's weary load.
His grace suffices every need,
And nothing can affright
The soul that on his manna feeds,
And walks by faith, not sight.

God's way is always the best way;
His will I now make mine:
His peace doth fill my heart each day
With harmony divine.
I simply trust because I know
God's plans are always right;
And willingly, where'er I go,
I'll walk by faith, not sight. —Sel.

sea," advised Jonah. "For I know that this storm was sent because of me."

They tried hard to row the boat to land, but the wind blew so hard and the waves were so high that they couldn't do it. So at last they threw Jonah into the sea. And just that quick the wind stopped blowing and the sea became calm.

Now the Lord had prepared a great fish to swallow Jonah. It may have been a whale, or a shark, or it may have been a fish that God had created for just then. We don't know, but anyhow, this great fish swallowed Jonah whole and he was in the stomach of the fish for three days and three nights. By that time Jonah was very sorry that he had not done as God wanted him to, and he began to pray. So the Lord spoke to the fish and it vomited Jonah out upon the dry land.

And when Jonah was commanded the second time to go to this great city and preach, he did as his heavenly Father wanted him to do. The city was so large that it took three days to walk through it. So Jonah went about to the center of it and then God told him to say, "In forty days Ninevah shall be overthrown."

Now when the people in the city heard this man preaching that their city was to be overthrown, they believed God and the king sent out word that neither the people nor the animals should eat or drink. But all were to repent of their

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wickedness, and pray that God would forgive them and spare their city.

And when the heavenly Father saw that they were no longer so sinful, he forgave them and did not destroy their city.

New Jerusalem is Taking Shape.

Military officials just returned from Jerusalem declare remarkable progress is being made by military authorities installing law courts, governmental and municipal organizations, and even commercial and industrial bodies that will form the basis of the new national government that the allies have promised will be established in Palestine with Jerusalem, very likely as the capital.

Steps now being taken are for the general purpose of replacing the military government with a civil one.

A complete system of civil courts and tribunals has been established. There will be a court of appeals at Jerusalem and also a court of assizes for the entire district.

For the time being there will be only two courts of 1st instance, one at Jerusalem and one at Jaffa, while special tribunals will be temporarily installed in districts like that of Gaza, where courts of 1st instance have not yet been established.

The personnel of the new civil administration probably will include a certain number of English officials who are acquainted with the Jewish and Arabic languages as well as with legal customs and traditions of both people. The personnel of the tribunals will be selected entirely from native populations.

Justice will be administered in all cases in conformity with local laws and customs, except in military crimes.

In addition to steps thus taken for instituting a civil legal administration, considerable progress has been made towards developing commercial and industrial resources of the future state of Palestine. Commercial information bureaus have been opened at Jerusalem and Joffa, and arrangements are under way for giving trade exhibitions at which the products of the country, together with catalogues and transportation tariffs will be open to inspection of visitors.—Sel.

Ruin may be the climax of life, but inefficiency is always defeat. —Sel.

SIGNS OF THE TIMES.

A Series Of Thoughts Concerning Signs to Precede Christ's Coming.

Lyman Booth.

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BUT WHAT shall we say of the proud? Job said, "Pride goeth before destruction, and an haughty spirit before a fall." Pride elevates, and goes before a fall. Pride assumes a spirit of superiority, which is liable to become arbitrary and arrogant; then autocratic,—exercising a masterful and severe use of power to such a degree as to call down upon itself the just indignation and wrath of others, who in turn, combine to work its downfall. Pride blinds one so he cannot see others' virtues. It generates self-love, and shuts out the divine character. None are so unreasonable as the proud. None more offensive to God. "For God resisteth the proud, and giveth grace to the humble." 1 Pet. 5:5.

When a church member becomes proud and arrogant it is a pretty sure sign of apostasy. To say the best it is un-Christian. Pride seems to rise up against God, and he in turn gives battle and marshalls his forces against it and will surely cause it to fall. He will conquer the proud and haughty; but to the humble he giveth grace, and that in plenty. The proud are puffed up with a fancy of fulness and therefore have no room for God's favor; while the humble are emptied of self, and capable of receiving and containing more of his favor with joy and thankfulness.

It is God's delight to enrich the humble with his favor, and they in turn joyfully return to him their homage and praise. Humility fits a person to receive, and leads him to appreciate and value the favors bestowed by the loving Father. Therefore, the most gracious persons are the most humble, and the most humble are the most gracious. The highest honor to which one can be exalted is gained through humility. It is gained by becoming faithful and trustful as little children, and yielding obedience to those gracious influences of Christ's spirit which alone can humble the proud, and cause the unloving heart to love the giver of all good.

With the proud all is self; with the humble self is buried and God becomes all in all. Therefore let none seek their own glory or boast of their own might, but let all imbibe the spirit of love and humility, hope in God, live in the world as strangers and pilgrims, and wait patiently for our Lord from heaven.

Blasphemy.

Blasphemy is severely condemned by Bible writers. In scriptural terms a blasphemer is one who speaks against God, against Christ, or the Holy Spirit. All manner of sin and blasphemy shall be forgiven except the blasphemy against the Holy Spirit. It is unpardonable, and shall not be forgiven, neither in this world, neither in the world to come. Matt. 12:31, 32. Men speak against God by speaking malignantly against his works, his judgments, or his revelations. They blaspheme against Holy Spirit when they ascribe its workings to Satan. The Pharisees were virtually charged with having committed this sin. They had attributed

one of the greatest manifestations of God's power to Satan. For they said of Christ, "He casteth out devils through the prince of devils." Matt. 9:34. No conceivable sin could be greater.

Blasphemy may properly be termed a child of pride and selfishness. The utterly selfish person may blaspheme in numerous ways, by words and actions. By omitting to seek and know the truth, and by thinking evil continually of all things professedly good. Envy may cause some to blaspheme as in the instance at Antioch, when "almost the whole city came together to hear the word of God, but when the Jews saw the multitude, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming." Paul and Barnabus met the calumnies and blasphemies with a bold reply, and said, "It was necessary that the word of God should have first been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Acts 13:45, 46.

Paul and Barnabus left Antioch and visited many other cities, where similar scenes were enacted with like results. For more than eighteen hundred years God's chosen people have wandered and rejected the Messiah. Their fall permitted the apostles to carry the message of salvation to the Gentiles, many of whom received it with joy. But what shall we say of the Gentiles of the present? Are they to be less censured for their calumnies and blasphemies against God's word? True there are some who today believe the Messiah's message and who gladly receive it; but oh, how few! An attentive listener and careful observer may hear and see much of this evil; so much, indeed, that it would appear that the same apostles, if present, would feel like turning back to the Jews. Such a condition, however, must exist prior to Christ's return, when he will again restore the Jews to his favor.

Disobedient to Parents.

"Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." This is the command from God. The first duty of children is obedience to parents. Not slavish, but willing and loving obedience. All authority for the control of the child rests in the parents. They alone have this absolute right. "Children, obey your parents in the Lord, for this is right." This is not only a command, but an appeal to the intelligence and reason of the child; for if it be right for the child to obey in the Lord, it is equally right that the parent command in the Lord.

If obedience be "well pleasing" to the Lord, the rule and control by the parents must also be pleasing. The parents must rule and the child must obey. This is the law given by him who is Creator and Lord of them both.

Children are given us not to be enjoyed, caressed and loved alone, but to be educated for the world to come as well as for the duties pertaining to this life. This implies a disciplinary office or duty with which the parents are charged and the peril of failure attached. Children should never be thrown into an attitude of an-

tagonism to their parents. The same Being who said, "children, obey your parents," also said, "ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." Eph. 6:4. In this more responsibility is enjoined upon the fathers than upon the children. The father must recognize his whole responsibility to the entire nature of his child, and he should regard his child as a being to be rightly molded as well as a perfectly controlled. The obedience of the child must be sought by love, and in no instance should it be teased, worried or tromented until it loses its temper, "lest they be discouraged." Col. 3:21.

Passion is easily developed in infancy while reason follows later, hence the necessity of the youth being under the control of mature minds.

Judging from observation one might well conclude that professed Christians of these last days strive more for the worldly advancement and learning of their children than for their spiritual interests and eternal welfare. It is dispairing to see how those who hold religion to be the most important duty of man, make it, in practice, a secondary matter to everything else. Religious subjects are little discussed, while educational accomplishments, the choice of pursuits, alliances, politics, etc., are ever the themes of heated discussion. This carelessness in religious matters is passed by unnoticed while if some bodily disease should become epidemic they would be instantly filled with alarm. This spirit of indifference is the great reason why Christianity has made so little progress, and why Christian families are lost sight of through the stress of business matters. In order to gain the glitter of gold and the pomp of worldly fame they barter their religious interests, and sooner or later they must drink the bitter waters of disappointment. People seem to have forgotten that the first things to be sought are the kingdom of God and his righteousness, and if the worldly positions of trust and honor be added they will be rightly used; if not obtained then there will be sufficient pay in the imperishable treasures with which he shall be rewarded, for having trained up children in the nurture and admonition of the Lord.

If children are disobedient to parents, the fault lies mainly with the parents. It is because the children are permitted to grow up without restraint. They are allowed to follow their own indignations. They early become unruly, fast and wise in their own estimation, and sooner or later their parents will reap a worthless harvest because of their failure to have sown the proper seed.

JOB, ACT 3.

The Problem of Evil Continued.
Resignation, 29:1 to 31:40.

—o—

AFTER FINISHING his reply to his three friends, Job makes a strong plea of justification in the above three chapters, in the 90 verses of which he uses the first personal pronoun 196 times to speak of his own righteousness. For his plea here and in all his argument

with his three comforters is that suffering should be a punishment for sin, and since he is so righteous he should not suffer, and God is therefore unjust. He probably did not realize that he thus became a satan in falsely accusing the justice of Jehovah. The argument of his friends that he was suffering because he had sinned drove him to the necessity, as he thought, of justifying himself. His purpose in desiring to find God, 23:4-7, was therefore to convince his great Judge of the injustice of his suffering, and because of his partial faith yet in God's justice, to be healed.

But if God had afflicted him, an innocent man, merely to prove that innocence to a supernatural evil accuser, we confess that Job would have had a good case even in human court, to say nothing of the justice of God.

In affliction we all seek God as Job did, whether for the same purpose as he or not. Infidels can pray in a storm or a wreck, and the ungodly become religious in trouble. This demonstrates the efficacy of affliction to make sufferers perfect. For love is perfection, and we love because he first loved us. Therefore if he removes our blessings for a time till we seek him and ask them restored, when we thus see his hand restoring them we learn he is the Giver, which we did not realize so much when he gave them the first time, and now in our certainty that he is the Giver, we show our gratitude for restored blessings by service to our fellowmen. Affliction has made us perfect in love.

Neither did Job probably realize that his pleas of his goodness in efforts to justify himself in order to claim restored health were such abominable pride.

Most of us do not know the depths of pride in our own hearts. If we did we would have more faith. We would trust less in the law of our own good works to save us and come more fully to the true fount of cleansing by faith.

You and I can see the boastfulness of chapter 31, where he mentions himself 85 times in 40 verses, and takes repeated oaths to his goodness by daring to pronounce curse after curse upon himself if his affirmations of his goodness are not true.

But it is all of no avail. The Judge on the throne turns a deaf ear to all his prayers of self-justification and pleas of goodness. What is left to do? His comforters, "the three noble professions" of theology, law, and science, have failed to get him healed, for he will not confess the sin they implore him to acknowledge, but instead he opens his mouth in a stream of self-justification. Neither do his own words convince the great Judge that so good a man should not be so unjustly punished for sin by so sore an affliction. Further talk from his friends is useless; they quit a long time ago. Further self justification is, of no avail, for even his oath of clearing does not clear him before his Judge, for his afflictions are still on him to the end of that oath, so nothing remains but complete surrender, and at 31:40, he sinks down in complete submission and says he has finished his plea of self justification.

This is the crisis in the tragedy, for

when a man is without strength of his own he can find a mighty Helper glad to give a hand. When we were without strength Christ died for the ungodly. Paul's strength was made perfect in weakness. Deliverance for Job is at hand just when he despairs of himself.

Cheer up, pilgrim, despair of self is the gateway to God's blessings.

J. W. Williams.

Berean Column.

INDIANA BEREANS

The Four Great Offerings.

UNDER THE old covenant it required four great offerings to set forth the various aspects of Christ's death. First, the whole burnt offering, so-called because of its being wholly consumed on the altar, no part being eaten and setting forth the value of Christ's offering and also that of the offerer, indicating his entire self-dedication. Second, the meat or meal offering, representing a bloodless sacrifice, was a voluntary oblation for the bounty of providence, a portion being burned upon the altar, and the remnant was eaten by the priests. The third was the peace offering, used to denote prosperity and happiness and differing from the two former in that the fat alone was burned. A small portion was allotted to the priests and the rest was eaten by the offerer and his friends, making a sacred feast to the Lord, symbolical of the communion of the body of Christ which believers in Christ enjoy.

In the fourth the sin and trespass offerings were reckoned as one and they gave a formal deliverance from the secular penalty, prefiguring the full and perfect sin offering which was to be made by Christ. Only the fat of this sacrifice was burned upon the altar and the carcass was carried without the camp, where the ashes were poured out, and burned, indicating the enormity of the transgression and the honor with which it was regarded. One design of these ceremonies was to impress the minds of the people with the evil nature of sin, and they were all in their various forms typical of him who offered himself without spot to God to put away sin by the sacrifice of himself. The Hebrews forgot the thing symbolized by these offerings, which were only imposed upon them until the time of reformation, and sank into the practice of dead works which could not make them perfect.

Emma C. Railsback.

Overcoming.

TO HIM that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne. Rev. 3:21.

Are the little, petty things that happen to us each day, tending to build up our character, or are they keeping us back? Do they serve as stepping stones in overcoming our weaknesses or not? If not, there is something wrong somewhere. Maybe it is because of our lack of faith, or because we do not have or take the time to go for comfort to the Book of Life.

It is so easy to grow indifferent. Just a

little neglect of studying the word. It is late when the day's work is done. Another day equally as tiresome ahead of us, so we must hurry to our rest in order to be fresh for the morrow. We say, "We can't study as much as we ought during this busy time, but just as soon as it is over we will study more." My dear friends, do you know that the busy time is never over? There will always be something ahead to be done. So if we do not take time to study, there will be very little of it done. And Oh, how we need it to strengthen us in our daily work.

When the cow kicks the bucket of milk over it is hard at first not to do and say things that we would afterwards be sorry for. But with patience we can so far school ourselves as to bring our temper under submission. Likewise our other faults.

We know that the trials and temptations are for our good, although it is hard to see at times, and that without them we have no surety that the Lord loves us. For in Heb. 12:6, we read. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

With this thought in mind, what does it matter how much we are tried? Each trial will, if taken in the right spirit, strengthen us to better meet the coming ones. "My brethren, count it all joy when ye fall into diverse temptations, knowing this, that the trying of your faith worketh patience." Jas. 1:2-3.

And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. 2 Pet. 1:5-8.

Thus we overcome, and in Rev. 21:4 and 7, we read what our reward shall be.

"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.

He that overcometh shall inherit all things; and I will be his God and he shall be my son."

What a blessed promise! Brethren, is it not worth while?

Dale E. Rouch.

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing, and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three.—Sel.

"When Israel was a child, then I loved him," Hosea 11:1. Aim to be ever this little child, contented with what the Father gives of pleasure or of play; and when restrained from pleasure or from play, and led for a season into the chamber of sorrow, rest quiet on his bosom, and be patient, and smile, as one who is nestled in a sweet and secure asylum.—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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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.

On our way to Delta, Ohio, we stopped over night in South Bend, Ind., Sept. 27, where at the home of Sr. Cordrey we met about forty of the brethren and friends and gave them a short talk on kingdom matters. Bro. and Sr. Willis Roose and family of Nappanee happened to be in town, and remained for the evening. It was an evening enjoyably spent by us.

We left home Friday morning, Sept. 27, to hold meetings at Delta and Lawrenceville, Ohio, and at Moriah, Ill., before returning home, expecting to return home the latter part of October.

An extraordinary amount of sickness seems to prevail throughout the land at present. Word has come that the wife of Bro. F. L. Austin, Fonthill, Ontario, is quite sick. We pray for her speedy recovery, and also for the many others who are indisposed.

A letter has been received at this office in which the writer states that their family has moved back to the town with

which the letter is headed, and asking us to send their paper to them there. No name is attached to the letter in any place, and no mention is even made of the place from which they are moving. It is a puzzle too deep for common minds like ours. Brethren, when writing this office kindly give full name and address, and in case of a change give both old and new address. If the person who wrote that letter wishes the paper changed, please write and tell us who you are.

Remittances.

Mrs. Nettie M. Daharsh; Chas. D. Etnyre and Co., Lewis Weaver; S. J. Knowles; J. H. Williams; Ripley Sunday School; Geo. Hodson; A. S. Simmons; Mrs. J. A. Guttery.

Notices.

Annual Fall Meeting.

The annual fall meeting will be held at Moriah, Clark county, Illinois, beginning October 12, 1918, and holding over the 20th. Bro. L. E. Conner will be present for the first part of the meeting and Bro. S. J. Lindsay the latter part. We send a cordial invitation to all. We would like to have you present to help us out. Those coming by train to Casey, Ill., notify Bro. Lewis Weaver, Rfd. 2, Casey, Illinois.

Illinois Quarterly Meeting.

The Illinois Conference will hold its quarterly meeting at Lanark, Illinois, over the fourth Sunday of this month, Oct. 27. Let all take notice and come if possibly. Notify Bro. J. M. Glotfelty, Lanark, Ill., of your intention to be present. Bros. Lindsay and Siple are expected to conduct the services.

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.

Reports.

The annual meeting of the Blush Church, near Fredericktown, Mo., met Monday evening, Sept. 9, 1918 and closed Sunday night, the 15th.

The attendance was large and attention extra good from beginning to end. Eight sermons and two Bible lessons were all conducted by our much beloved Bro. S. J. Lindsay.

We did intend to have Bible lessons every day, but on account of all being very busy preparing ground for wheat, and cutting corn fodder, we had to omit four Bible lessons. Some of us have decided never to let work or any kind of business come between us and our meetings again. Look out, preachers, no time for fishing or squirrel hunting. You will have to stay in the harness from the time you come until you leave.

On Saturday night the wife of Bro.

James Wagganer came forward and demanded baptism, and Sunday evening, after making the good confession she was buried with Christ in the watery grave and rose again to walk the new life. May she ever be faithful to the Blessed Hope, and run the race with patience, ever looking unto Jesus, the author and finisher of our faith.

Bro. Lindsay laid up the last gap of broken families; no more husbands with unbelieving wives, no more wives with unbelieving husbands in the church at Blush. All are working together and looking for the soon coming kingdom.

Listen, And the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Dan. 7:27.

Brothers, sisters, wherever you are, regardless of race or color, this promise reaches you and me. May we work as we never worked before for a home in this glorious kingdom.

Sunday at 7:30 P.M. we partook of the emblems of the Lord's broken body and shed blood, and gave the hand of fellowship to Sr. Wagganer. At 8:30 we had song service and a sermon, after which we bade Bro. Lindsay good-bye. So ended our good meeting.

P. J. Graham.

The Sunday School.

By Alta King.

ABRAHAM'S FAITH TESTED.

Lesson 3. October 20, 1918.
Lesson Text. Genesis 22:1-14.

Golden Text: My brethren, count it all joy when ye fall into diverse temptations, knowing this, that the trying of your faith worketh patience, but let patience have her perfect work that ye may be perfect and entire, wanting nothing. Jas. 1:2-4.

Memory verses: Gen. 13:14-17.

Time: Isaac was born about B.C. 1903, when Abraham was 100 years old. The testing of Abraham was during Isaac's boyhood or young manhood.

Place: Beersheba; the land of Moriah.

Questions and Comments.

There is a lapse of a number of years between last Sunday's lesson and today's lesson. During this time God had repeated his covenant promises to Abraham many times. The original promises and God's repetitions of them are in the following references. Read them all. These promises are the very basis of God's plan of salvation and they cannot be impressed on our minds too much. Gen. 12:1-3, 7; 13:14-17; 15:1, 5, 7, 18; 17:1-10, 19; 18:18, 19; 21:12; 22:16-18.

Although God had repeated these promises so many times he had permitted Abraham to see only the barest beginning of their fulfillment. What was this first step? Gen. 17:19; 21:1-3. Think of the faith

which carries Abraham through these long years. Twice before the birth of Isaac Abraham had presumed to ask God to fulfill them, his faith in God's promise of Isaac as the seed wavering at one time, Gen. 15:1-4; 17:15-19. But Abraham's faith stood the test of what was seemingly God's delay. Is the faith of God's people still subject to the same test?

But in his old age Abraham was put to a test so severe that his faith would have been shaken if there had been the least weakness in it. Read or relate the story of the incident as found in Gen. 22:1-14. Locate the place. Pick out the words which show Abraham to have been a man of prompt, habitual obedience. Pick out the words which show the tender love between Father and son. What shows the home religious training of Isaac? How does Isaac show faith in his father and the same spirit of obedience Abraham had shown? What evidence can you see that Isaac was old enough to understand and resist the suffering when his father began to bind him? What does his non-resistance show? What was the foundation of Abraham's faith in God which carried him through such a trying ordeal? Heb. 11:17-19.

In what sense did God tempt Abraham? Read Jas. 1:13, 14, and distinguish between God's tempting of man and Satan's tempting of man.

Read margin for verse 14. Pick out the verses in which God repeats his covenant promises. Locate Abraham's new home.

What blessing was accorded to Abraham because of his faith? Rom. 4:1-9. Show that "accounted (imputed) righteousness," "forgiveness of sins," and "justification by faith," are all the same thing. Who all are to be thus blessed with faithful Abraham? Gal. 3:6-9. For what ultimate purpose are Abraham and his "seed" thus blessed?

Judging from the fact that God stayed Abraham's hand from killing Isaac, also from 2 Chron. 28:3, Ezek. 16:21, and your own sense of reason and justice, does God approve or disapprove of the sacrifice of human beings in man's worship of him? The conditions described in General Note 1, may have caused God to select this particular form of test for Abraham.

What are the sacrifices God requires? Rom. 12:1, 2; Psa. 51:17; Isa. 1:10-20. Show why a very righteous God who has no tolerance for sin, can accept such sacrifice and withdraw his anger from the sinner without tolerating sin. Read Jer. 6:20; Amos 5:21, 22. Under what conditions were the Jewish animal sacrifices acceptable? See Mal. 3:1-4. Would we have any surety that God does not tolerate sin if he permitted his anger to be appeased by mere animal and human sacrifices?

General Notes.

The strange command: In order to understand this event we must realize the circumstances, customs, and influences in which he was placed. He lived in a country where human sacrifices were common. He dwelt among idolaters who, to ward off evil, were accustomed to sacrifice their idols, their choicest treasures, their most beloved sons and daughters. We learn from many sources that the most atrocious child sacrifice was a prominent feature in the public religion of the Phoeni-

cians, both in their Palestine homeland, and in Carthage.—W. M. Nesbit.

Abraham may have feared lest the idolaters should imagine that he did not love his God as truly and deeply as they did their idols when they sacrificed their children to them.... Abraham may have asked himself, Do I love God as much as I ought?—Peloubet's Notes.

God surely knew the strength of Abraham's faith before he tested it because his knowledge is unlimited and he knows all things from the beginning. The test he devised served to make Abraham know himself by revealing to him the faith which God knew was latent in him. Thus did God bring to the surface the full strength of Abraham's faith, and brought him into closer fellowship with himself. Thus also does God develop by means of trials and tests, others who are to be blest with faithful Abraham. So when we fall into diverse temptations we should count it all joy knowing that therein lies growth. Jas. 1:2-4.

Jesus as a human sacrifice: Heathens thought their gods demanded a human sacrifice as the means of appeasing their anger against them for some act of disobedience. It is plain, both from the scriptures and our own common sense, that the true God of reason does not approve of such sacrifices. Since he does not approve of them he would not command the death of the one perfect member of the human race as the means of appeasing his anger against sinful man, and of satisfying his sense of justice, so that he might withdraw his anger and extend forgiveness to man upon his repentance. If God's plan of salvation rests upon the carrying out such a command then it rests upon the violation of the foundation principle of justice. Such a plan of salvation springs from the theory that God's righteousness and intolerance of sin makes it necessary that he should mete out to man the punishment demanded by his own law, but that if only someone could be found who would willingly suffer all the punishment due to the whole human race, then God could consider the demands of his law as having been met (at least formally) and extend forgiveness to all repentant ones. Such a theory is not true.

God in his law says nothing about mercy and forgiveness, but outside of his law, and parallel with it, he has always made known his willingness to forgive and the one condition he has laid down is repentance and a willingness to obey. Now repentance (not the necessity of his meeting the demands of his law) is the only hinderance to his forgiving anyone. God can set aside the demands of his own law anytime conditions are such that he can do so without tolerating sin, and repentance fulfills these conditions. God's plan of salvation is a plan to bring him into this condition. It is not a plan to formally appease God's anger and sense of justice, but a plan to bring man into such a condition that God joyously withdraw his anger and extend that forgiveness from the penalty of his law. To teach and bring man into this condition the divine perfection of one human being was necessary that he might be the captain of salvation. The divine perfection of this one

human being required the direct influence of God's Holy Spirit or power, at his begetting and from then on, and his own suffering, death, and resurrection.

Thus Jesus is the propitiation for our sins; and not for ours only but for the sins of the whole world. 1 Jno. 2:2. Not because he causes God to be at peace with us by appeasing his anger through the heathen's idea of human sacrifices, but because by the sacrifice of himself he gained the perfection and power which enables him to teach and lead man to repentance and thus cause him to be at peace with his God, free from his righteous anger and the just demands of his laws. Such a plan is permeated with love and mercy but admits no toleration of sin and makes Jesus a personal Savior who is daily needed.

Now he is proving himself to be the propitiation for "our sins," the sins of the few to whom it is given to have faith in him. Under his leadership they are being brought to repentance and reconciliation with God. When he comes again he will take up his propitiatory work for the sins of the world. He will personally teach, heal and judge throughout the whole earth and nations will flow into God's house of worship in Jerusalem, having made their peace with God through repentance. And all this will have been accomplished by Jesus the man who willingly suffered and died that he might be fitted for this work. We may wonder why Jesus was willing to go through with so much in order that he might do this work. Was it not because he loved sinful man?

Learn the memory verses. They contain the basis of Abraham's faith in God. They must also be the basis of the faith of any who desire to be a part of his Seed.

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 McLaughlan. 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.

Illinois Berean Report.

The 21st annual business meeting of the Illinois Berean Society was held at Oregon, Ill., on Aug. 23rd and 24th, 1918, it being thought advisable to hold two short sessions in place of a longer one. All officers were present except the treasurer. Minutes of the last meeting were read and approved, as was also the report of the treasurer. The following societies sent

reports: Lanark, Chicago, Aurora, Ripley and Macomb, the latter a verbal report.

Literary and tract committees reported work done during the year.

Two new isolated Bereans have joined Illinois. A committee of two was appointed by the president to look over and revise Constitution. The president set apart October as self-denial month, she also appealed strongly to the members present to pay their dues. Isolated Bereans pay dues and send tracts. The committee appointed for revising the constitution having reported and changes voted upon by society, election of officers was then taken up, resulting as follows: President, Anna E. Drew, Dixon, Illinois. 1st Vice president, Florence Laning, Mt. Sterling, Ill.

2nd Vice President, Mrs. Mae Miller, St. Jacob, Illinois.

Secretary, Edna Anderson, Aurora, Ill., 193 Spruce St.

Treasurer, Paul Hatch, 531 Ridgeway Ave., Chicago, Ill.

Committees.

Literary: Mabel Canode, Oregon, Illinois.

John Miller, St. Jacob, Ill., Vivian Vernard, 533 N. Edwards St., Macomb, Ill.

Program: Ella Hanson, St. Peter, Minn.

Norris Rupp, Aurora, Ill., 104 S. Lake St.

Mrs. F. E. Siple, Oregon, Illinois.

Tract: Chas. Anderson, Aurora, Ill., 193 Spruce St.

Isolated: Mrs. Lucy Lansberry, Casey, Ill.

Motion for adjournment made and carried.

Edna Anderson, Sec.

To the Noble Bereans in Conference Assembled, Greeting:

Gladly would I be with you in person, to partake with you of the feast of fat things that I know will be dished up to you by the brothers and sisters in the faith, for I am satisfied of the ability of some of you in the scriptures of truth.

But since I cannot be with you personally, I will surely be with you in spirit, joying, and beholding your joy, and rejoicing in your steadfastness, for truly it requires a spirit of self-denial and sacrifice, coupled with a love of the truth, to leave ones home, and travel long distances to meet in conference with those of like precious faith, to report your successes and failures, and relate your experiences in the Lord's work. And this we know, that whether it be success or failure, "All things work together for good to them that love the Lord, to them that are the called according to his purpose," and viewing it in that light, we can hardly help seeing a bright side to our apparent failures.

So let us cheer up, and go at the Lord's work with a determination to overcome every obstacle, and every evil thing, whether it be in the world, in the church, or in ourselves, and with the Lord's help to bring about results. The Nobleman said when he was about to go into a far country to receive for himself a kingdom, and return, "Occupy till I come."

Now as Bereans, or scripture searchers, what must we find to do? James said, 1:22, "But be ye doers of the word, and not hearers only." This gives the key; 1st, hearers, then doers; and this puts the spirit into us, and Jesus said, Jno. 6:63,

It is the spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life. And Paul said, "If we have not the spirit of Christ we are none of his." Rom. 8:9. Also 11th verse, But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his spirit that dwelleth in you.

What a grand, harmonious chain of evidence from beginning to end. Good reason for searching the scripture. Why? "For in them ye think ye have eternal life, and they are they that testify of me," Jesus said, and Paul said, 2 Tim. 3:16, 17, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Think of the effect, perfect, and thoroughly equips the worker for every good work.

But, says one, what can I do? I have no talent. Hearken. O worker with God! Look about you, the world is full of hungry and thirsty souls. Give them bread to eat, and water to drink. And with these offer them the bread of life and the water of life; visit the sick and those in trouble. In these dark and troublous times there are thousands of them. Especially do we want to remember the household of faith. Write them a letter of cheer, comfort and encouragement, especially to the isolated ones. It will do them good, and that I know right well by experience; for I am alone here, in the midst of what seems to me to be the most wicked and most ungodly class of people. Scarcely a breath without an oath. No wonder Lot was vexed in his soul from day to day with their unlawful deeds. The few letters that came to me from the Bereans seemed like messages from another world. This is laying up for yourselves treasures in heaven.

May the earth soon be filled with the knowledge of the glory of God, as the waters cover the sea, and unto him every knee bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. What a glory compared to bloodshed.

Love to everyone of the household, and may the grace of God sustain you in these dark and eventful days.

One with you all in the faith,

M. W. Perrine.

Dear Bereans:

Accept greetings from your isolated sister who can only be one of you in words on paper, but words on paper from one of you to the isolated mean a great deal.

You that have the privilege of meeting together from year to year, clasping hands, and mingling your voices in song and prayer and being taught those Blessed Truths, can never just know what such would mean to the isolated, and more especially this year, when so many of us have the vacancies in our homes, made by the call to service of our sons, even to cross the seas.

But amidst all our trials we are made stronger by our sacred trust and faith in one who cannot always give us what we ask, but ever lifts us up.

Oh, what would we do only for the strength we receive when we humble ourselves and say, Thy will, O Lord, not mine be done, no matter where our lot is cast.

We can read the blessed word of God, and be as Bereans of old.

Let me thank all who wrote me letters; in my mind and thoughts I have answered them when I could not otherwise. Though I cannot be with you in person I will be in mind and interest. Remember our boys across the seas.

Your sister in Christian hope and love,
Mrs. Mittie Chandler.

Dear Fellow Bereans:

How I should like to gather with you today in the "Stone Church" and have the advantage of hearing what you have to say instead of just writing a one-sided talk, but as that cannot be, I now respond to our Sr. Adams' invitation to send a few words of greeting.

I was a member of a Bible class this winter which took up the study of the Book of Acts, and we found it so full of interesting matter that after eight months of weekly meetings we had only finished a little more than half of it. Of course we have a special interest in the second missionary journey of the Apostle Paul when, after much persecution he found some people at the little town of Berea who were ready to search the scriptures and see if the things he told them were true. How much encouraged he must have been by their action. What earnest students and wonderful personal workers those early Christians must have been, not only in Berea but in the many other places Paul and his associates visited, when in thirty years after the death of Jesus this despised little sect in Judea had spread all over the then known world, and were even found among the inmates of the household of Caesar in Rome. What a lesson it should be to us to "Never be afraid to speak for Jesus. Think how much a word may do."

And it was not only by the words they said, but the deeds they did, by which all with whom they came in contact "knew that they had been with Jesus and learned of him." We are not asked now-a-days to give up our lives for the gospel; we can study the Holy Book whenever and wherever we like, and I believe we could all do more seed sowing for the Master with good results, than we do, if we did it in the right spirit.

Still there are small sacrifices required when we become members of this class. It certainly takes time and thought to study the lessons, to memorize the texts required, to give the, it may be, "self-denial" money to help along, but, Oh, what seasons of refreshing we have now when thinking over these things when alone, or talking them over with friends, and how bright the thought of the future becomes when we shall realize to the fullest how every little sacrifice made "in his name" has been noted, as the "inasmuch" applies to Berean work as well as to the larger things we must be doing for the Master. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not

in vain in the Lord."

Your fellow Berean,

Lottie E. Young.

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.

Galatians 5.

Which have you, a spirit of sonship, or a spirit of servitude?

Under the figure of Sarah and Hagar Paul explains two covenants, one under the letter of the law and the other under the spirit of favor.

Stand fast in this spirit of favor, freedom, for we cannot be under Christ and need the letter of the law. Paul explains this when he says that he needed the law to show him it was wrong to covet, but under the spirit of favor when he is willing to be poured out as a drink offering for others and glories only in the cross of Christ did he need this law? "The slave abides not in the house forever, but the son abides evermore." The need of the letter of the law shows a spirit of servitude.

Christ redeems himself first, and now those who are his by the spirit of the new covenant, "I delight to do thy will, Oh God." Through this spirit God's righteous laws become life to us and are stamped upon our hearts and we do not live by bread alone, but by every word of God.

Now if you are led by this spirit you you are not under law and if you walk in the spirit you cannot fulfill the desires of the flesh for the simple reason it is impossible to serve two masters.

Paul does not teach that there is any freedom out of Christ, for it is only through this God-given spirit that you can come to know the things relating to God. The fleshly man can never get to know them for God's spirit cannot work through a fleshly mind. Would it not be wise to put ourselves to the test as Paul tells the Corinthians? Are your hearts filled with the knowledge of things relating to God or are they filled with a knowledge of worldly things? Why is it so hard for some to part friendship with the world and become friends of God? And why is it so hard to understand how "the law of the spirit of life in Christ will free you from the law of sin and death?" I will try to make it clear.

Paul tells us that at one time we were by nature children of wrath. This nature which is not subject to God's laws is mastered by the desire to please self and is called the mind of the flesh. In the words of the parable, when the master goes into a far country to receive a kingdom he leaves his goods with his servants. Now this gift of the spirit, which is free to all who truly reform and desire it, will give you a knowledge of God if you obey its voice, but if you neglect or deny it, you will never have a knowledge of the things which God has so graciously given

us. 1 Cor. 2:12. Let us not deceive ourselves, for the thing which your heart desires you work and pray for. We see from this that the regeneration must begin in the heart. If there was a better understanding of the word repentance, then the consecrated life from a cleansed heart would be better understood.

When teaching this life of separation to God, Paul quotes Isa. 52:11. "Come forth and be separated and do not touch the impure and I will receive you, saith the Lord." Having these promises, beloved, says Paul, let us purify ourselves from all pollution of flesh and spirit, seeking this holy perfection in the fear of the Lord. 2 Cor. 7:1.

Again, when Paul writes to the Philippians he advises them to work out their salvation in fear and trembling. This working out relates more to their loving obedience, I think, for he adds, "It is God who works in you both to will and to do." That is, the new heart gives the desire; and the strength to do the work of faith. God will supply. If we desire to hear God's voice today we must cleanse hearts and hands for it is the only way we can draw near to God. To explain this liberty unto which Paul says they were invited, I would understand it to be simply the spirit which prompts all actions, for "as a man thinketh in his heart, so is he." Shall we test ourselves again? Does the Holy Spirit bear witness with our spirit that we are the children of God? If we have to choose to be with God on every question as one writer says, have we the spirit of sonship? Is it not a spirit of servitude?

It is only when the involuntary actions are in harmony with the Holy Spirit's promptings that we have the evidence that we are God's children. When Christ is master of our whole life then we will be free indeed.

Verse 24. "Those who are Christ's have crucified the flesh with affections and lusts," which is only the working out of a natural law. If you, through this free gift of God's spirit are seeking to know the things relating to God, the flesh mind has decayed from want of use, for if we walk in the spirit we are making no provision for the flesh, and it cannot live unless nourished.

Mary Miller.

How Can Satan Cast Out Satan?

THIS QUESTION was put to the scribes who accused Jesus of casting out devils through Beelzebub, the prince of devils.

He assured them that a kingdom or city or house divided against itself cannot stand, and if satan rise up against himself and be divided he cannot stand, but hath an end.

He further informed them that no man can enter into a strong man's house and spoil his goods except he will first bind the strong man, and then he will spoil his goods. He informed them that when a strong man, armed, keepeth his palace, his goods are at peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth the

spoil. We see in this parable that satan has a house which is the natural heart. Here he stores his goods. The natural heart, the prophet says, is deceitful above all things, and desperately wicked, who can know it?

Paul names 17 pieces of satan's goods in Gal. 5:19, 20, 21. See them. Satan and the person in whose heart his goods are stored are in perfect peace. There is no discord between them. He is led captive by the devil at his will. His mind is carnal and he is at enmity with God; he is not subject to his law, neither indeed can be. Being a natural man with a natural heart, he receives not the things of the spirit, for they are foolishness to him, neither can he know them, for they are spiritually discerned. Let us present a picture of the natural heart and its contents, as drawn by our divine Master.

He says, "from within, out of the heart, proceed evil thoughts, adulteries, fornications, murderers, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness."

All these things come from within, and defile a man. Here are some specimens of satan's goods.

Nearly half the world believe that satan can cast out satan, that is, they believe that the natural heart can restrain its evil intents and purposes, and turn them to good intentions and actions.

This is equivalent to satan casting out satan. The divine teacher said, "a corrupt tree cannot bring forth good fruit, neither can a good tree bring forth corrupt fruit."

He also taught us that "a good man out of the good treasure of his heart, bringeth forth that which is good, and an evil man out of the evil treasure of his heart bringeth forth evil things." From these truths he formulated that great rule, "By their fruits ye shall know them." Here the evil treasure of the natural heart has all to do with the character of the individual. Nothing but evil can proceed from such a heart, for "out of the abundance of the heart the mouth speaketh." If such a heart can do anything toward cleansing itself, then a corrupt tree can bring forth good fruit, and a bitter fountain send forth sweet water and satan can cast out satan. We will now proceed to explain the parable. The natural heart is the house in which satan has stored his goods.

These goods are brought to view in Gal. 5:19, 20, 21. See them. The strong man is satan; the stronger man Christ the Lord. The armor in which satan trusts is his lies. Jesus being the stronger man enters the natural heart, takes away satan's armor, and spoils his goods.

This is the only way that satan can be cast out and his goods spoiled.

This is what we call a change of heart, and it is a very great change.

H. M. Lucas.

In the moral world there is nothing impossible, if we bring a thorough will to it. Man can do everything with himself; but he must not attempt to do too much with others.—Sel.

Pleasure soon exhausts us and itself also, but endeavor never does.—Sel.

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Does Jesus Come and Take the Saints Away Unperceived?

WILL JESUS come in the dark and
the people of the world not see him,
and gather his saints? Certainly
not. His coming will be bright and lumin-
ous, 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. 24:27. At that time there shall
appear the sign of the Son of man in
heaven, and then shall all the tribes of
the earth mourn. Do those nations mourn
because Jesus has stole the saints away?
No. Then why do they mourn? Because
they shall see the Son of man coming in
the clouds of heaven with power and great
glory. Matt. 24:30. Will Jesus come very
quietly and steal his saints away? No. For:
then will he gather them? Why he shall
send his angels with a great sound of
trumpet and they shall gather together
his elect from the four winds, from one
end of heaven to the other. Matt. 24:37.
Will we know when Jesus comes by any
other sound? Certainly. For the Lord him-
self shall descend from heaven with a
shout, with the voice of the archangel,
and with the trump of God, and the dead
in Christ shall rise first. 1 Thes. 4:16.

Jesus will come upon the worldly peo-
ple as a thief in the night, 1 Thes. 5:1-3;
Matt. 24:38, 39; Rev. 16:15. But ye, breth-
ren are not in darkness that that day
should overtake you as a thief. 1 Thes.
5:4. Blessed is he that watcheth, and
keepeth his garments, lest he walk naked,
and they see his shame; that is, not know-
ing the signs of the times when the Lord
is about to appear.

John W. Burget.

The real corrupters of society may be,
not the corrupt, but those who have held
back the righteous leaven, the salt that
has lost its savor, the innocent who have
not even the moral courage to show what
they think of the effrontery of impurity,
—the serious, who yet timidly succumb
before some loud-voiced scoffer,—the heart
trembling all over with religious sensi-
bilities that yet suffers itself through
false shame to be beaten down into out-
ward and practical acquiescence by some
rude and worldly nature.—Sel.

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THE RESTITUTION HERALD.

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Oregon, Illinois, October 16, 1918.

Number 19.

The Children's Page

Edited by Sister Grace Marsh.
Marshalltown, Iowa.
311 Park Street.

BABEL.

MAY AND Ben were eating breakfast one morning when their father came into the dining room. He seemed in a hurry and they wondered what it was about. They were soon to know, however, for as the last of their eggs and toast disappeared, he looked up from the letter he had been reading and said,

"Children, I have to go into town this morning. I will probably be back by noon. Should you like to go with me?"

May clapped her hands to show her approval, while Ben in his excitement, almost tipped over his cup of milk.

"Oh, Daddy! That will be the most fun ever," was his verdict as he left the table, and I am sorry to tell you that in his haste he forgot to say "excuse me," to his sister. Mr. Scott, who was very fond of his children, smiled and said, "If you are ready in half an hour you may go."

May ran to her mother with the news, and then there was a race between the two children to see who could be ready first. In about twenty minutes Ben stood waiting at the door. His father had already gone to the garage, and just as he backed the car into the driveway May appeared at the top of the stairs.

"Hurry, May, or you'll be left," shouted Ben as he ran to the car, but May did not need the advice. She reached the car sooner than Ben, for in his haste he tripped over his velocipede which he had left on the walk.

"Better put it out of the way, Ben," called his father. "Someone else might trip over it." And so Ben was delayed.

How they did enjoy the ride! The pretty colored leaves were flying all about them. Ben thought they were like the airplanes that fly over the battle fields.

But May liked to think they were good fairies, "For," she said, "Don't you remember how the teacher told us the other day that the leaves keep the roots warm all winter? And then in the spring when the warm rains comes they are soaked up and make food for the trees and plants."

The squirrels scampered here and there among the trees carrying nuts and acorns to their homes for the winter. Ben saw a chipmunk, and May discovered some walnut trees that were dropping nuts. With so many things to see, it seemed a very short time before Mr. Scott stopped the car before one of the large factories in the town.

"You children wait in the car until I come back," he told them. "I'll not be

HARMONICUS

I VE HEARD them preach and sing and pray.

Exhort and testify,
Declare men go to heaven or hell
The very day they die.

Now this would be all right to me,
If I could find the text,
But as I can't I seem to be
Most terribly perplexed.

For instance, Cain his brother slew,
Of course he went to hell,
He's burning, pleading, frying still,
And yet, "He doeth all things well."
The judgment day is rolling on,
The Judge will soon appear,
Who knows but some now burning there
Might possibly come clear.

And some who took their flight to heaven,
Had never yet been tried,
May find there's been a sad mistake
And won't be satisfied.
If all the good are gone to heaven,
Have gone from this dark shore;
Here is a verse that bothers me worse
Than ever I was before.

"Thy dead men shall live; together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isaiah 26:19.

I've heard them say "That dead men know
Much more than they that live;"
This bothers me, because you see
The text they did not give,
And when I tried to find it
I got mixed up worse and worse;
I hardly knew just what to do;
I believe I have found the verse:

"For in death there is no remembrance of thee; in the grave who shall give thee thanks?" Psalms 6:5.

"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalms 146:4.

Such things as these some do not mind,
But pass them lightly by,
But I am very much inclined
To know the reason why.
Some say they walk the golden streets,
And praise the Lord up there;
I guess I've found the very text,
I am glad, I do declare:

"The dead praise not the Lord, neither any that go down into silence." Psa. 115:27.

They say it makes no difference,
Just so we are sincere;
Yet Jesus said, "Strait is the gate
And few that enter there."
I fear they will awake some day;
Be filled with sad surprise;
Find they have "reaped iniquity,"
And eaten the fruit of lies. Hosea 10:13.

Yes, death's the gate to endless joy,
The only way to heaven;
I believe to prove it I will quote
A text that Paul has given:

"The last enemy that shall be destroyed is death." 1 Cor. 15:26.

—Mary E. Welch.

gone very long and there is plenty to see," and he went inside the building.

It proved to be about two hours before he came back and started for home. When they had gotten well out of the city onto the country roads again he said, "Well, what did you see while I was in the factory? Or did you both go to sleep?"

"Not much!" was Ben's answer. I watched the machinery through the window for a while, and then I saw some men loading heavy boxes into the freight cars that stood on the siding. Then two men came along and stopped right close to the car and talked for a long time. I couldn't understand them, but I guess they knew what they were talking about. But pretty soon a woman came along and just as she got even with us she dropped something. I asked her what it was, but she couldn't understand me, nor the men either, so we couldn't find it for her."

"Well, you certainly haven't been lonesome!" laughed Mr. Scott.

"No indeed!" cried May. "But I couldn't help thinking how much easier it would be for people if they all could understand each other. Why don't we all talk alike, Daddy? Do you know?"

"Well, my giri, a long, long time ago when the world was new, every body did speak the same language. But people then were wicked just as they are now. And God found it necessary to destroy a part of them. After a few years, when the people had begun to multiply again, they said to each other, 'Let us build a large city, and make a tower that shall reach to heaven. Then we can always live together in our own city and need never be scattered.' When the heavenly Father saw what they were doing he was displeased. You see he had made the earth for man, but heaven he kept for himself, and he didn't want them building this tower that would reach to his home. So he confounded their language, that they might not understand each other. You saw this morning how hard it is for people to work together when they can't make each other understand. Of course those people could not finish their tower. And they became scattered over the whole earth. And so today we find almost every country speaking its own language. And if we want to talk with people of other lands we must learn their language."

"Yes, and it must be hard for the people who can't understand us when we try to talk to them," said sympathetic May. "I felt sorry for that lady this morning. She must feel so lonesome."

"She probably was going where the people spoke her language," explained Mr. Scott. "And no doubt she lives with people who understand her. It will not be long until she can speak enough of our language to make people understand her."

"But here we are at home, and I wonder if dinner is ready," he concluded as he brought the car to a stop in front of the house.

SIGNS OF THE TIMES.

A Series Of Thoughts Concerning
Signs to Precede Christ's Coming.

Lyman Booth.

—o—
Unthankful.

NOT ONLY in business transactions is gratitude lacking, but in all of human endeavor. A favor shown in a business transaction is often rewarded with base ingratitude or fraud. Men assume to be great in their own estimation, and if fortune should smile on them they look with contempt and scorn on others less favored. In many instances those who did them a kindly turn are forgotten. Their prosperity dulls their sense of gratitude, and blinds their eyes to the needs of others. Like Nebuchadnezzar of old, they think if they prosper it is because of their superior intellect. Should adversity, affliction or tribulation overtake them, they charge it all to their unlucky star. If adversity and prosperity were controlled by stars, we might well conclude the stars are mostly evil.

Men in general forget that "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." Jas. 1:17. They, like the wicked king, forget that wealth and earthly fame are more frequently acquired through fraud and deceit and stained by many dark deeds. They forget that all good things come from the fountain of good. They forget to count the daily blessings that come to them unasked.—such as food and raiment, and all the comforts and joys of home, and the protection thrown around them and their life and property.

They boast of their own wisdom and might, forgetting that every blessing is from God, and that for all of them we may and must look up to him and be thankful. Happy would all men be if they knew that God delights being acknowledged as the sole author of all our good. What joy and comfort and peace we might feel if we fully realized that all that is excellent in us depends as much upon him as the light does upon the sun. Hearts would overflow with thankfulness and lips ever sing his praise.

If, when we are in prosperity and happiness, success and enjoyment, we give thanks, it seems nothing great or wonderful; but what is great is that we can give thanks when tribulation overtakes us and when sorrow weighs heavily, we can look up through our tears and say, "I thank thee, Lord." We should always give thanks, not merely for those blessings we see, but for those we see not, and for those which we receive without our knowledge.

Unholy.

Unholy is the negative of holy and embraces everything in opposition to that which is holy. Since they who are holy are morally pure and righteous, the unholy would be lacking in moral purity and righteousness. If holiness means preeminent goodness, or moral excellence and purity, then to be unholy would be the opposite. If holiness means perfection in righteousness and purity or approximating that condition, then unholy would be lacking in those qualities. If to be set a-

part and devoted to the service of God is holiness, then all else is unholy. The divine injunction is, "be ye holy, for I am holy." Of all the great multitude who profess to be followers and servants of Jesus, how many are holy? How many have turned away from his holiness and gone back to the weak and beggarly elements of the world and sin? This condition of faithlessness among professors of religion was to obtain at the second appearing of Jesus. It is to be manifested among those professing the name of Christ, and professing to follow him as their guide. They seek to maintain a form of godliness and yet deny its power. A mere pretension, which is not only fraudulent, but the grossest form of insincerity. It is one of the most deadly enemies with which religion has to contend, and the injunction to Timothy was, "from such turn away."

Truce Breakers.

A truce is a bargain or contract. A truce-breaker is one who disregards a bargain or contract or agreement. It is one who holds the stipulations of an agreement inviolate only so long as it is to his interest; forgetting that "he that sweareth to his own hurt, and changeth not," shall never be moved. This is not confined to individuals alone; but to nations, who, when they think they can do better, throw aside all compacts and agreements as worthless scraps of paper.

This is winked at by the world, and even permissible in some religious circles; for a certain Sunday School teacher, lecturing to an adult class said that it was considered legitimate and proper, being in accordance to the principles of business ethics. Is it any different now, with men, than it was with Judas who sold his Master for thirty pieces of silver?

False Accusers.

The parents of the human race were led to do wrong through falsehood. Falsehood has been the parent of many injuries ever since man was placed on the earth. False accusers may be termed devils, because they oppose the truth. Devil, from the Greek, diabolos, occurs some 30 times, and means slanderer, false accuser. To slander a person is to speak or circulate injurious reports concerning that person. To defame by oral words is slander; by written words is libel. How often one may observe the studied and malicious attacks upon some character? How often the traducer's tongue paints, in an odious light, the real character and worth of others! How often the revilers tongue heaps abuse upon the innocent! How often the cruel back-biter secretly invents, as well as utters, injurious and slanderous charges against others whom they fancy are standing in the way of their self-gratification! The slanderer defames others that he may gain honor himself. He never lets an opportunity pass unimproved to advance his own interests, at the expense of others. Many noble lives have been blighted by the tongue of slanderers; many aims gone amiss, many high aspirations sink in despair; many wise designs end in failure; many pure and steadfast purposes to win some worthy object, in life, have proven vain endeavors; many high hopes have been blighted before reaching the goal of laudable ambition. Under the stinging

tongue of slander hides the venom that has wrought the ruin of millions of innocent victims. It has bourn false witness against its neighbor. It stands unafraid in the court of kings; it walks confidently through the temples of justice; deceives judges, bribes juries and sends the innocent to prison or to untimely death.

Incontinent.

Continent means chaste, temperate. Incontinent, then would be one not chaste, not temperate. It robs one of the ability to continue chaste, temperate, and renders a person unable to curb his appetites, not only for food and drink, but for all unholy and lustful desires. The persons to whom our text refers are those who know the requirements of the gospel by which they are to be saved, but who permit their lusts to control their acts. Continuity is that element of Christian character which enables one to labor continually for the Master; using his best endeavors at all times, on all occasions and under unfavorable as well as favorable circumstances. For the incontinent there awaits "tribulation and anguish," but for the continent "glory, honor and peace." It is "they who by patient continuance in well doing seek for glory and honor and immortality; eternal life," (Rom. 2:7) who shall stand justified before God.

Fierce.

Fierce signifies having a furious and cruel nature, or being in a furious mood, generally the latter. It applies to that element which is liable to intense and sudden excitement. Fierce and unrestrained passion. Untrained, uncultivated sympathies, having little or no regard for the necessities and sufferings of others. Their hearts are not of pity toward others; but instead they absorb everything, making all things minister to their own good.

Despisers of the Good.

Men either love or hate, either admire or abhor. If they hate the good they must love the evil. If they love the evil they must work against goodness, against all that is good. They speak evil of the truth and follow their own pernicious ways. They walk after the flesh in the lust of uncleanness, and despise government. Presumptuous, self-willed, they are not afraid to speak of dignities.

Traitors.

A traitor is a deceiver, a betrayer. He practices deception to gain some good for himself. He feigns friendship to gain favors, and then with ingratitude turns from his benefactor. He pretends devotion to a principle to attain honor, and then abandons the principle when honor has gone. When you are blest with plenty he is your friend, and gives you praise. When you meet with adversity he deserts you, and leaves you alone in your distress. He attends church to gain the admiration of his friends while he worships at the altar of mammon. Gain is his chief desire, and to acquire it he, like Judas, would betray a friend.

EPHESIANS 4.

I exhort you therefore, to walk worthily of the high calling with which you are called.

Dear brothers and sisters, how many of us fully realize Paul's exhortation?

Think of being invited to partake of the high calling in Christ Jesus, which Paul and the other apostles were partakers of. "Because through him we both have the introduction to the Father with one spirit. So then you are no longer strangers and sojourners, but you are fellow citizens with the saints, and of the family of God."

Paul further exhorts to all humility and gentleness with patience, bearing with each other in love. How often do we think of this last injunction, bearing with each other in love, when little things come up to try our patience? Oh, brothers and sisters, when we come to know the love of the anointed wherewith he loved us, and forgive as we must be forgiven, we can then understand "the love that covers," and not until then will there be the unity of spirit spoken of in verses 3-6.

"But to each one of us was given favor according to the measure of the free gift of the Anointed One." It is not so hard for us to realize the favor of God to ward Christ who merited all favor, but can we realize that our favor is given according to the same measure? Oh, may we merit it, my brother and sister. This helps also to explain how Christ led a multitude of captives. It is only by accepting this free gift, and taking Christ as our guide and leader that we can hope to ascend on high (be lifted from the natural to the spiritual plane) or in other words, that we can live in the heavenlies with Christ Jesus, as in Eph. 2:5, 6. "We also being dead in offenses, he made alive together by the Anointed One, and raised us up together and seated us in the heavenlies by Christ Jesus." This does not mean in the next age alone, for we must be raised out from among dead ones, Rom. 6:4; 8:11, (Greek text) here and now in order to exhibit the wealth in the ages approaching, spoken of in Eph. 2:7.

The next few verses from 11 on help to explain how he gave gifts to men. These apostles, prophets, evangelists, etc., were given with their service (just as we must be given) so that the Christ body might be built up "till we all attain to the unity of the faith, and of the knowledge of the Son of God, to a full grown man to the measure of the full stature of Christ Jesus." A rather large measure to fill, isn't it my brothers and sisters? The cunningness of some who are able to deceive the babes (those who should be full grown) is set forth in Rom. 16, as those making factions (sects) and laying snares. These are not in subjection to our Lord but to their own appetites and desires.

We see in the 15th and 16th, verses that the key note for the building of the Christ body is love. How beautifully Paul explains this growth by comparing with the workings of the natural body. How the body must all work in harmony, and how the growth is promoted by, or according to the energy of each single part, and that which binds or unites the different members, or parts in the Christ body is love. "And besides all these things, put on love; it is the bond of completeness. Col. 3:14. This would not mean that if you could not agree with a brother, just pass him by or have nothing to do with him, as one writer said. No, this could not

be so in the body of Christ, any more than you could say to the hand, I have no need of you, and simply ignore that member. If I met a brother or sister whom I had to ignore in order to get by, I would conclude that we were not members of the same body.

Paul exhorts the brethren no longer to walk as those who were alienated from the life of God, on account of their wilful ignorance and stupidity of heart.

This class, says Paul, gave themselves up to the practice of all impurity, with eagerness, or just to please self.

But, happy thought, there are some who have not thus learned the Anointed.

That is if they show in their lives that they really have learned or been taught of Jesus to the extent that they put off their former course of living, and are clothed with the new man or become a new creature which has been formed in right living and holiness, without which we cannot see God. Those who are members of each other will only speak truth; as falsehood, wrath, and all workings of the flesh are put off with the old man. "Let no corrupt communication proceed out of your mouth, but rather what is good, for the use of building up, so that it may confer a benefit on the hearers." Notice how much deeper Paul goes than simply to refrain from bad words. He adds, But what is good for the use of building up. This also would exclude foolish talking and jesting which we so often hear people engaged in, would it not? Also Jesus words, Matt. 12:36, are very pointed. "For every idle word which men may utter, they shall be responsible on a day of judgment."

If all would heed this we might hear more words of edification and thanksgiving. Verse 30. "Grieve not the Holy Spirit of God by which you were sealed for a day of redemption." In chapter one we learn that the Holy Spirit is the pledge of our inheritance.

Now if we deny the power of the Holy Spirit, would not that be grieving the Spirit, and where would be the pledge, or assurance, of our inheritance, by which Paul says those who believe are sealed? Read also Jesus words in Luke 12:10, and let us be careful, brethren, how we try to deal with God's Holy Spirit.

"Let all bitterness, and anger and wrath and clamor and evil speaking be taken away from you, together with all malice; and be kind toward each other, compassionate, showing favor to others, even as God by Christ showed favor to you." Another large measure, brethren. Can we fill it?

May the favor be with you all.

Grace Lawrence.

Ephesians 2.

In the second verse the reader will notice in the Greek version this: "According to the ruler of the authority of the air." And in the King James' version this rendering, "According to the prince of the power of the air." At first glance this might possibly be, and I doubt not but that it is by many, construed to be a reference to the devil or evil one, - a personal devil if you please. These writers were a people who spoke much in a figurative way; their language was a highly symbolical one and the second verse has,

I take it, no reference to a personal devil, but only to the spirit of self which rules the world. Self is enthroned,—a prince,—a ruler. This spirit is easily absorbed by anyone dealing with the world. It is (the spirit of self gain) the thing by means of which the perishable world lives and endures, it is the life, air, so to speak. And since that kind of environment is necessarily perishable, woe be unto a people who depend upon it for life! By nature were they children of wrath. They had no hold upon a source of life which would endure; what else could they do but perish? They obeyed nature's law to the letter.

The reader will also note how frequently the apostles speak of the carnal nature being a state of death. Turn back to the first verse and note the quotation. At the time the natural man is not dead, but since death is the obviously natural result of sin, Paul simply says they were dead in offenses and sins. "The wages of sin is death." But through the mercy of our Father we are raised to a higher plane by believing in his Son. "He that hath the Son hath life," and conversely, "he that hath not the Son hath not life." Since we can come near to God,—the everlasting source of life, only through Christ, this verse or quotation is perfectly plain. Paul plainly says, "By that favor, indeed, you have been saved through the faith, and this is not from you; it is God's gift." And not from works, so that no man may boast. "We are his work." Would it not seem odd to us should the work of our hands boast of its efforts when as a matter of fact it owed all to our brain and hands? God is the master workman.

The carnal man is likened unto the Gentile, note the expression, "Gentiles in the flesh," and the uncircumcision and as aliens or strangers to the covenants of promise. They, because they were Gentiles, lost inheritance. They possessed no hope. Christ by his life of loving obedience condemned sin in the flesh and man may, by believing on the Lord Jesus, be saved from death. The word enmity has reference to self or the adversary. The desire to please self is the only thing which stands between the Father and man. It is the "partition." Christ is our peace. The Jew (chosen people) and the Gentile have an equal footing, they are one. There is no chosen people as far as racial distinction is concerned.

"And might reconcile both in one body to God through the cross, having destroyed the enmity by it." The "both" referred to here has reference to the Jew and the Gentile. Christ did not do his great work on the cross, literally. It was his life that condemned sin in the flesh. The Jew and the Gentile are both reconciled in one body to God by the cross,—dying to the world, in other words. By dying to the world they must needs destroy the enmity existing between God and the natural man,—self is the thing which causes the enmity. "Through him we both have the introduction to the Father, with one spirit." Notice there are not several, but one spirit,—one common bond of fellowship.

Lydia Josephine Barnes.

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.

Sr. Sarah Armitage, of Bowling Green, O., attended the meetings recently held at Delta, Ohio. Sr. Armitage finds much comfort in her hope in her declining years."

Chloris, the 16 year old son of Sr. Arra Hanson, of Lebanon, Ill., was recently taken critically ill with appendicitis. He was hurriedly taken to a St. Louis hospital and operated upon for removal of the appendix. At last account he was doing well.

Bro. Leland Hanson has passed his physical examination and has been sent to the Missouri University at Columbia, Mo., to take the officers' training course.

Bro. Delos Andrew, who entered the U. S. Navy training station last summer writes that he is now nursing a case of the mumps. The disease does not seem to be giving him much trouble so we hope he will soon be at his best again.

Sr. J. F. Miller and daughter, Geraldine, drove over from Adrian, Mich., and spent Sunday, Oct. 6, with us in our closing

meeting at Delta, Ohio. We find at Delta a remarkable, country church situation. The S. S. numbers about 100, and our congregation was made up of intelligent, unprejudiced minds. At the conclusion of our work at this place, we went to the Maumee River on Sunday P.M., and there buried Bro. Rosco Dunbar in the waters of baptism. Rosco is yet a young man, and his act unites the home in the faith.

Obituary.

HARRY B. FORD.

Harry B. Ford, son of John B. Ford of this city, died at his home in Chicago at 7:15 o'clock Wednesday morning, Oct. 2, 1918, leaving a wife, a bride of less than one month. It was learned Tuesday evening that Mr. Ford was very low and hope for his recovery was slight, however, he rallied and his condition looked more hopeful. Death was due to pneumonia.

Deceased was born in Dixon, Jan. 1, 1877. He attended the Dixon schools and the Steinman Business College, where he took a business course. After completing his business course he went to Chicago in the employ of the Chicago and Northwestern Railway Co., and had been with the company up until his death. Harry Ford was considered one of the best, fastest, and most reliable ticket sellers at the Madison St. depot. He was always pleasant, with a kind word and a "hello" for everyone he knew. Dixon people seldom left the depot for their trains without a word with "Harry" as they called him.

Harry Ford left Dixon five years ago. Besides his wife, he leaves a father, John B. Ford, of Dixon, a brother, Wm. G., of Dixon, and two sisters, Mrs. Lillian Dauntler, of Dixon, and Mrs. Ella Unger, of Hoopole, Ill.—Dixon (Ill.) daily paper.

Funeral services were conducted by the writer at the home of his brother, Bro. Wm. G. Ford, of Dixon, Ill., Friday afternoon, Oct. 4, 1918.

The large gathering of friends, and the beautiful tokens of love, bore silent testimony of the esteem in which Harry had been held. We gave a short discourse concerning the resurrection hope, after which burial took place in the large cemetery just east of the city.

There, in peace, and in blissful ignorance of all the turmoil and sorrows of earth, he sleeps. How fitting are the words of Job:

"Oh, that thou wouldst hide me in the grave, that thou wouldst keep me secret till thy wrath be past, that thou wouldst appoint me a set time and remember me."

Frank E. Siple.

Notices.

Illinois Quarterly Meeting.

The Illinois Conference will hold its quarterly meeting at Lanark, Illinois, over the fourth Sunday of this month, Oct. 27. Let all take notice and come if possibly. Notify Bro. J. M. Glotfelty, Lanark, Ill.,

of your intention to be present. Bros. Lindsay and Siple are expected to conduct the services.

Dear Bro. Lindsay.

Hope you and yours are well. I had a letter from Bro. J. H. Luman, of Sapulpa, saying he will renew his appointment at Springdale school house, Tulsa, Okla., one mile north of the Tulsa Fair Grounds, meeting on Saturday night and Sunday at 11 A.M., and 8 P.M., the second Sunday of October and of each succeeding month till further notice. Will you please put this notice in the Herald for benefit of any of the faith in and near Tulsa, as all will be gladly welcomed. Let us ever be found faithful to the truth as it is in Christ Jesus. Your sister,

Mittie Chandler,
Tulsa, Okla, Rfd. 7.

Reports.

Dear Bro. Lindsay:

On Sept. 25, 1918, we began a special meeting at Cool Springs church, Warren county, Virginia. The meeting continued one week, closing Oct. 2. The interest and attendance were good. On Sunday evening the congregation numbered about 200. There was a great deal of opposition and a woman preacher came in and started a meeting at another house nearby, but in spite of all that the opposition could do we had a good meeting. On Tuesday, Oct. 2, Bros. E. R. Swartz and H. K. Grove, made a public confession of their faith in the truth of God's Word and were baptized into the all saving name of Jesus. Their wives were baptized last year so now the husbands and wives are one in Christ. Some others at this place are almost persuaded to come in, and we hope they will in the near future. During the meeting we saw that if we taught the word we would lose friends, but we decided to give the word just as we found it and leave results with God. Had we failed to give the word some would have voted us good fellows, but no one would have obeyed. We are having a hard fight in Virginia, and need the prayers of all who love the truth.

We lost our cow, a very valuable animal that we had brought from Ohio. With a family of nine and every thing so high we feel the loss.

Will say to those who have helped Bro. Relmond, of Piedmont, S. C., that he is now in the hospital and very much improved, so the nurse writes. His wife has a young baby and she and baby are both doing well. My brother owes his life to those who through love for the truth have helped him.

J. H. Anderson.

The meeting held by Bro. S. J. Lindsay at Raker Union Church, Delta, Ohio, beginning Sept. 29, and continuing over the next Sunday was well attended and much interest was expressed. As a reward for Bro. Lindsay's instructive and plain truths of the Bible came the addition of Bro. Dunbar to the faith.

We hope that he may be able to return in the near future.

The Sunday School.

By Alta King.

ISAAC AND REBEKAH.

Lesson 4. October 27, 1918.
Lesson text, Genesis 24:57-67.

Golden Text: Let not kindness and truth forsake thee; so shalt thou find favor and good understanding in the sight of God and man. Prov. 3:3, 4.

Memory verses: Gen. 17:4-6.

Time: B.C. 1864 according to Beecher. Perhaps 20 years after the last lesson.

Place: Haran,—Rebekah's home. Abraham's home was probably at Beersheba at the time of this lesson or at Beerlahairoi where Isaac first met Rebekah. It was 500 miles from Haran. Notice their relative positions on the map.

Questions and Comments.

The birth of Isaac was the first step in the fulfillment of God's promises to Abraham his father. Be able to give in class a brief sketch of his early life and character, using the following suggestions: His parents and the peculiar conditions of his birth; why he was called the child of promise; the special purpose for which he was brought into the world by God. Gen. 21:12, his early boyhood training as revealed in last Sunday's lesson; his courtship and marriage as recorded in today's lesson. The complete story may be obtained by reading Gen. 24:34-67. His traits of character to be gleaned from our knowledge of his life. See also General Note 1.

Can you show that the "sign" by which Abraham's servant chose to know the maid fit to become Isaac's wife was the mark of a character which God would approve? A mind trained in godly thinking, as the mind of this old and tried servant of Abraham must have been, instinctively exercises its power to choose in accordance with what is well pleasing to God.

Show that the manner in which Rebekah met her bridegroom may be taken as figurative of the church meeting Christ.

Read verses 50, 51. Did Rebekah and her family agree to this marriage as a mere game of chance, offering her the honor and glory which belonged to the wife of a wealthy clan?

Is the church, the bride of Christ, a chosen people as Rebekah was chosen by God for Isaac? Find scriptures to prove your answer. What glimpse of Isaac's character do we get from verse 67?

Isaac was God's chosen instrument to begin the fulfillment of his promises to Abraham. He was the beginning of the "great nation," Gen. 12:2. The vastly multiplied fleshly seed promised to Abraham, Gen. 13:16, which were to share with him his inheritance in the land of Canaan, Ex. 6:8; Deut. 7:1, and the glory and blessings belonging to God's chosen people, Deut. 7:6-8.

They are yet to come into that inheritance as the chosen and blessed people of God, the leading nation of the world, Ezek. 36:24-38; Amos 9:13-15; Isa. 62, a

blessing to mankind, Zech. 8:11-23.

Isaac only began the fulfillment of the Abrahamic covenant. He was the ancestor of the fleshly seed. It remains for Jesus to work out the promises in full. He, working according to the new covenant, promised to Israel, Jer. 31:31-34, by pure teachings and right judgments, Jer. 23:1-6; Ezek. 20:33-38, 34; Rom. 11:25-27, will regenerate the fleshly seed and make it possible for them, as a whole nation to receive the fulfillment of the Abrahamic promises.

No Jew, no matter how pure his Jewish blood may be, will ever realize one of the Abrahamic promises until he has become a child of obedience through Christ,—a child of promise, Rom. 9:6-8.

It is for Jesus also to work out that part of the Abrahamic covenant found in Gen. 17:2-4. He will bring blessing upon all nations, all families of the earth, in the same way in which he will bring blessings upon Israel. They will become faithful, obedient nations, and Abraham will be indeed and in truth the father of many nations, through the blessings which he and his Seed, Christ, will bring to them. Who will help Jesus in administering the Abrahamic covenant?

General Notes.

Isaac reveals human nature in a passive attitude. In passing from Abraham to Isaac we seem to be passing from a mountain torrent to a peaceful pool. It was the passive more than the active virtues he was called to exhibit. Isaac was well fitted to impart to others the quiet joy that springs from a kindly inoffensive heart, eager to give pleasure.

It has been remarked that the only child of aged parents is usually of a quiet if not sombre disposition, having no playmates of his own age in the family, while his parents are too old to become his playmates themselves.—Prof. Blaikie.

Isaac's career was almost devoid of incident. His was the "daily round, the common task," but it was rich in character. We have not, indeed, those active elements of character which now-a-days men gather into the word "energy," and then bow down and worship. We find rather those refined, sensitive, pleasant, passive virtues which make tender and helpful the home relations and which are the grace of all social intercourse. The best portion of a good man's life, his little nameless unremembered acts of kindness and of love.—Selected.

The League of Nations.

A special cable dispatch to the "New York Sun," dated Paris, Aug. 22, states that Great Britain has invited the Jewish nation to affiliate itself with and become a part of the proposed League of Nations.

The British embassy at Copenhagen sent an official letter to the central Zionist bureau in Copenhagen, seat of the world organization, inviting it to make known its attitude toward the participation of the Jewish state in the League of Nations.

To this the editor of the American Hebrew comments as follows:

It sounds impossible, you will say. It is just as impossible as the British Declaration which has rung out over the world like a trumpet peal and which is a fact

notwithstanding all the cavilling of all the iron-bound dogmatists, whether of the Jewish Reformed or the Jewish Socialist persuasion.

It is just as impossible as the Jewish Legron, which is palpable fact, assuming ever larger dimensions and making a powerful appeal to the young Jews of all countries.

It is just as impossible as the Hebrew University in Jerusalem, the corner stone of which was laid amidst the din of a world war as a political act of undoubted significance.

The whole chain of events through which the Jewish nation is being reborn consists of a series of amazing surprises. The way in which the League of Nations idea has forced itself upon a world armed to the teeth with all the weapons of hell and engaged in self destruction on a scale unheard of and unimaginable, must be astounding to every sober minded citizen and every statesman of the old school who think only in terms of what, at best, is called "sacred egotism." To the eye that can see, the past four years have been a succession of surprises, of impossibilities, of miracles. And is an official inquiry from the British Empire, directed to the Central Zionist Bureau as to its attitude towards the participation of the future Jewish State in the future League of Nations the very last of all impossibilities?

But say what one may, the words of the prophet come back to mind:

Who hath heard such a thing?

Who hath seen such things?

Is a land born in one day?

Is a nation brought forth at once?

For as soon as Zion travailed

She brought forth her children.—Selected from Last Days.

Such as the above assures believers that God has not forgotten the covenant he made with Abraham concerning Israel as a nation. Neither has he forgotten his covenant made with Abraham concerning all nations.

Remittances.

W. Myrle Richardson; Wm. Coverstone; Rhoda Holly; Mittie Chandler; Lydia Railsback; E. F. Gesin; Mrs. Mary Rynearson; Anna Drew; Mrs. Sterling Maxwell; A. McFarlane; Mrs. L. W. McMinn; J. E. Robins; Chas. Vincent; A. M. Oliver.

A Compliment For Sr. Marsh.

Aunt Bertie was reading the Bible stories to the children. This story was about little Frankie's funeral. When the minister said "Frankie has gone to heaven," little Merle, who was listening very intently, threw back his head and said with a sniff, "Our ministers would have known better than that."

Sweet little Elizabeth Ford knew better too, for when her dear uncle Harry was brought home dead in his coffin, her little voice spoke the words of comfort to papa and mamma, "When Jesus comes he will wake uncle Harry, and then we can all see him."

For the dear children.

Though he slay me, yet will I trust him.—Job. 13:15.

Letters.

Editor Restitution Herald:

I am sending a postal money order to renew my subscription to the Herald. I bought this order over a month ago and thought I had sent it. Myself and family drove out to Holbrook, for the Nebraska conference and while sickness prevented us from attending all the sessions, yet we feasted upon the many good things and so many old truths were presented in a way to give added significance to them. Many new thoughts in connection with God's great plan of redemption of man and the earth from under the curse, and planting again of the tree of life for the healing of the nations after the thousand years' reign of Christ and his immortalized saints.

It is apparent that as this age draws to a close and the church is subjected to greater trials, that Bible truths long lost sight of will be revealed to give strength and courage to the faithful.

The mingling of the brethren together, striving to come to a right understanding of what their duties are to God and man, to say nothing of the able instruction in doctrine and righteousness given by the speakers of the conference, and the spirit of love and harmony among them will result in great good in bringing together the church in Nebraska. Christ was exalted by the Father and given a name above every name and principality and power, because he loved righteousness and hated iniquity. Let us remember in all our trials that Jesus suffered without the camp before being permitted to enter the Holy Sanctuary, and that we must also suffer with him before entering in.

Yours for the whole truth.

J. E. Hammond.

Dear Editor:

My heart has been touched many times lately by the voice of Rachel, weeping for her children. See Matt. 2:18. Since the day that sin entered into the world, and Adam and Eve lost their well beloved Abel, this well known cry has been rolling up toward heaven like the voice of many waters. One little Niagara could furnish no companion. Witness the battle scarred land of Belgium. Herod's little murder in Bethlehem Judah pales into insignificance before the bloody deeds of the blood-thirsty Kaiser. Then add Poland, Serbia, Roumania, Russia, Italy, Turkey, Germany, England, and now our own beloved country and you can see that this voice like many waters has been multiplied ten thousand fold in our day. Shall we, like Rachel, refuse to be comforted? Some may say there is no comforter. Oh, but there is.

God has provided an all-sufficient comforter. He is able to comfort us in all our tribulation. 2 Cor. 1:4. Where is the chapter and verse that says our children are to be our comforters in our old age? Or where have we seen it in our experience? Was it Jacob, or David, or Aaron or Eli or Samuel? The writer now has fifteen living children, scattered from Washington to Florida, and from Canada to Texas. Now I am old and sick. Who will minister to my necessities? Shall I weep like Rachel? God says all things work together

for good to them that love him. Rom. 8:28. Then is it not better for me to believe this with all my heart, and face the future with all the fortitude of a live Christian? If our children should universally stay with us and support us in old age, would it not have a tendency to weaken our trust in God? "Cursed is he that trusteth in the arm of flesh." Don't think for one moment that God has led us into some experience that he is not acquainted with. All this weeping for our children comes on account of sin. He has made a greater sacrifice than any of us will ever be called upon to make. He, too, gave up his only begotten Son. He did not loan him, he gave him forever. He will never be what he was before. He will always be the Son of man. He took upon him our nature, and in the weakness of the flesh, single handed and alone, he faced all the forces of evil, the devil and all his imps.

Words fail to express the fierceness of the conflict. He came unto his own and they received him not. But they spat upon him and crowned him with thorns, and heaped every kind of insult and indignity upon him that men and devils could invent, and at last drove the cruel spikes into his quivering flesh; and then taunted him, saying, Come down from the cross if you be the Son of God. He had the power to release himself. What would you have done? If he had refused to submit the world would have been lost. Satan would have triumphed. God knew all this before he gave him up. Thinkest thou it was no sacrifice? Thinkest thou he does not know the pangs of Rachel weeping for her children?

He styles himself the God of all comfort. Shall we not trust his providence, and be comforted? Read his gracious promises. Thus saith the Lord, Refrain thy voice from weeping and thine eyes from tears; for thy work shall be rewarded, saith the Lord. And they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come to their own border. Jer. 31:15-17. Here is unbounded comfort for those who by faith receive it.

Oh, my brother, believe it and be comforted.

William Brickey.

The Prophetic End of Governments And the War.

THE KINGDOM of God is eternal. It has been in process of construction for centuries. The plan of redemption which produces the kingdom, complete and eternal, has been in operation since the fall of Adam. The earth, redeemed from the curse will be the territory; Jesus Christ will be the king; and the New Jerusalem will be the metropolis. The present progress may be summed up as follows: The mortgage on the land has been paid; the king has been elected; the citizens are being elected, and the metropolis is being built. And we may venture to say that the work is so near completion that only the finishing touches are now needed.

Civil governments are temporal, being constructed only for time. During the reign of evil they keep in check the forces of wickedness while God through proba-

tion, gathers out of the world a people for his everlasting kingdom. Thus Paul says: "Let every soul be subject unto the higher power, for there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to evil. Wilt thou then not be afraid of the power? Do that which is good and thou shalt have praise of the same. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain. For he is the minister of God, a revenger to execute wrath upon him that doeth evil." Rom. 13:1-4.

Civil powers, therefore, are to the kingdom of God what the staging is to the main building. When the building is complete, the staging is torn away and only the permanent structure remains.

All governments become corrupt, and consequently they are removed, thereby giving place to succeeding administrations. The final removal takes all civil powers away and brings in the everlasting kingdom of God. That removal we claim is now in progress. Let us turn to the prophetic word.

Psa. 1:8, 9: "Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." "There is not a righteous nation on earth," said Louis Kossuth, and he was right. The nations of Christendom are included in this text as well as those of Heathendom. All are included in our Lord's term, "Times of the Gentiles." The nominal Christian nations are given over to Jesus Christ, and their smashing is just as effective. . . . Theorists talk about a federation of nations after the war; but to the thoughtful observer there is no more hope of reconstructing the world than of mending a broken potter's vessel.

Psa. 110:5, 6: "The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with dead bodies. He shall wound the head over many countries." Is not this done in the present war? Are not the places being filled with dead bodies? Soldiers returning from the war tell us that they have seen men piled ten tier deep. Surely the prophecy does not call for a greater slaughter. Again, is he not wounding the heads? Kings, Premiers, Czars, Chancellors, Admirals, Field Marshals, etc., are being deposed. The times are so strenuous that the great men fall. Yes, he is striking through kings in the day of his wrath.

Jer. 25:27: "Drink ye, and be drunken, and spue, and fall and rise no more, because of the sword that I will send among you." If this were true of the nations during the first world-revolution in Jeremiah's time, it is truer of the nations in our time. The world for several years has been liquor-drunk, tobacco-drunk, pleasure-drunk, money-drunk—drunken with wickedness. Now the world is war-drunk. A drunken man with lost reason destroys his

life and the intoxicated nations are doing the same today.

Dan. 7:9: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery flame issued and came forth from before him: thousand thousands ministered unto him and ten thousand times ten thousand stood before him: the judgment was set and the books were opened."

The president-elect does not assume his office until the president in effect vacates it, and the Judge-elect will not assume his judgment throne until the thrones of earth fall. The present thrones are the thrones of the text. They were ordained for judgment, as we have seen, only for the time and their term of office is about expired. But they object as strenuously to Christ's coming in judgment as preachers do! They cling tenaciously to office, therefore the violence of the great war. The "Lord hath a controversy with the nations." "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." 1 Cor. 15: 24-26. The overthrow of the kings of earth is followed immediately by the overthrow of death. Death itself yields to his mandate.

"Behold, what heavenly prophets sung,
Is now at last fulfilled;

And death yields up his ancient reign,
And, vanquished, quits the field."

Luke 21:24-27: "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And they shall see the Son of man coming in a cloud with power and great glory." The distress of nations is upon us. Men's hearts are failing them for fear. Lord Lansdowne says that the "prolongation of the war will lead to the ruin of the whole civilized world." He formerly was stout hearted, but his heart is failing. These powers which are shaken are civil governments. They are ordained of heaven, Rom. 13:1-4; exalted to heaven, Matt. 11:23; they reach unto heaven, Dan. 4:20-22; fall from heaven, Isa. 14:12; and furthermore the powers of heaven are shaken by the things that are coming on the earth. The staging is being swept away and all that cling to it will go down with it. "Nevertheless the foundation of God standeth sure, having his seal, the Lord knoweth them that are his. And let everyone that nameth the name of Christ depart from iniquity." 2 Tim. 2:19. Get off the staging. Insure your membership in the coming kingdom of God. That only will stand. "And this word, yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore, we receiving 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." Heb. 12:27-29.

Other texts might be sighted, especially from the Apocalypse, but they would make the treatise too lengthy. Enough has been said to convince the reader if he be so disposed. Let the announcement be made sincerely, seriously and positively. Give the trumpet a certain sound; an uncertain sound will save no one. Sinner, make peace with the coming king ere it is too late.—Milton C. Burt in Messiah's Advocate.

JOB. ACT 4.

Meditation, 32 to 37, Inclusive.

IN 9:33, Job had bemoaned his lack of a mediator between him and Jehovah. So in 33:6-7, Elihu tells him he is that mediator. "Elihu" means "He is my God himself," so his name suits his office, just as the names of Job and his three friends suited them.

The commonly accepted exposition of Job teaches that Elihu was an impostor and was condemned for his teaching, along with Eliphaz, Bildad and Zophar. Such expositors surely must read superficially, for Jehovah did not condemn Elihu with the three false comforters, and not an error can be exposed in Elihu's teaching anywhere in these six chapters of his speech. He challenges his four hearers to reply to him and not a word of criticism can any man offer, 32:15; 33:5, 32-33. So let modern expositors pause before professing to be better critics than Job and his friends, who surely understood the situation.

Moreover, there is a remarkable parallel between Elihu and Christ, who was the chief of all mediators, so Elihu evidently represents our Master, and there is also a remarkable parallel between his name and teachings and the name and teachings of Jesus. For as to names, both bear the Father's name, and as to teachings, Elihu was like Jesus as follows: He calls God his Father and Maker, 34:36; 31:32. He forbids titles, as Jesus did, 31:21, 22, and so in the next words does not address Job as a king, but just by name, "Job." He speaks of himself and his ransom, 33:24, as Jesus did, Matt. 20:28. He justifies, ransoms, Job by his knowledge, 33:32, as Jesus, Isa. 53:11. He condemns Job's self righteousness, 32:2; 35:1, as Jesus did the Pharisees. Like Jesus he points to God as the source of his words, 32:2-4. Like Jesus he points to the works of nature as an exhibition of the power and the love of God. And he waits till the four have finished their talk before he speaks, as Jesus did not come and preach salvation to any Jews who were still full of the boast of righteousness by works. And Elihu came to Job when he sank down in the silence of despair, as Christ died for the ungodly when they were "without strength."

Like Jesus, then, he reveals the Father to man. He shows Job the Father is near, even in the encircling storm that arose in wind, thunder and clouds around them then in the desert. For in scripture a storm is the symbol of divine judgment, hence he would have Job know that God's hand is in Job's affliction for some good yet unknown to Job, therefore let him

trust, 35:14. Having led Job into the Presence he could not find, as Jesus also did for man, Elihu vanishes from mortal sight as Jesus did and leaves Job face to face with Jehovah in the thunderstorm, therefore he has found God even in encircling affliction. Now let him plead his cause before his great Judge as he had longed to do, and prove the divine injustice he thought he saw in the case of so good a man suffering punishment for sin of which he was innocent. But he finds his trouble is not a punishment for sin, but a means of bringing him so close into the great, blessed Presence that he joyfully said, even in the midst of his trouble, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee." And in that wonderful Presence, and hearing the sublime questions propounded, he forgets all his arguments of self justification. His hard-hearted accusations of divine injustice are melted and he does not say much, whereas before he outwinded all three older men of his comforters.

Jehovah is so different from the cruel judge he thought him! He has the love and mercy of a Father! How the world misunderstands him yet, and therefore misrepresents him as did those three who thought they were speaking for him in veriest truth. There are some glad and blessed surprises in store for man when he meets Jehovah face to face.

Growing Without Knowing It.

The average girl does not think very much about whether she is growing or not, but if she is healthy and vigorous, she sleeps soundly, eats with a good appetite and enjoys plenty of exercise. And these things help her to grow, whether she thinks of it or not. You do not need to be measuring yourself continually to see whether you are growing in patience and love and power to resist evil. If you are doing right things, and loving what is pure and beautiful, you are growing, whether you realize it or not.

National Dailygraphs.

Talk is cheap until the boaster or the slanderer is called to account.

Most any fellow can dodge trouble by simply attending to his own business.

"Pity is akin to love" when it isn't allowed to degenerate into contempt.

Money talks, but about this time of year it's vocabulary is limited to "Good-bye."

Divorce courts may have something to do with making this the land of the free, but not with making it the home of the brave.—Sel.

Oh, look not after great things: small breathings, small desires after the Lord, if true and pure, are sweet beginnings of life. Take heed of despising "the day of small things," by looking after some great visitation, proportionable to thy distress, according to thy eye. Nay, thou must become a child; thou must lose thy own will quite by degrees. Thou must wait for life to be measured out by the Father, and be content with what proportion, and at what time, he shall please to measure.—Sel.

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Little of Stature.

Balzac says the little fellows are the fellows who work. Certainly many famous people have been descendants of Zaccheus. Among them were Attila, the "Scourge of God", Actius, commander-in-chief of the Roman troops in the time of Valentinian; Timur the Tartar, "the terror of the world", Chas. Martel; Conde; Marshal Luxembourg; Sir Francis Drake; and Admiral Keppel—"little Keppel," and "the beardless boy," as he was called. Napoleon Bonaparte stood about five feet one and three-fourths inches in his stockings, and the Duke of Wellington only beat him in this respect by six inches. Nelson was five feet four. Thomas Moore was only five feet, and when it came out that he and Thomas Little were one and the same writer, a wag remarked that "Moore was Little and Little was Moore." Cowper barely reached middle height; Pope was a pigmy of four feet six; Anthony Trollope about five feet ten, and John Mill five feet eight. Brunelleschi and Michael Angelo were both small men. Sir Christopher Wren could not have been better fitted with a surname. Turner was very small, and David Garrick was known as "Little Dave." Calvin was a little man, Martin Luther reached medium height. Melancthon and Erasmus were mere mites of men, while Adolphe Thiers is described as "soft and sausage-like on the whole, five foot three at most, and ends neatly in fat little hands and feet." Lord John Russell was a little man. Mr. Gladstone was about five feet eight, though he drew himself up so impressively in his speeches that one might have fancied him six feet. Lord Beaconsfield was five feet nine.—Sel.

One can look on the droll side of the situation. One can sift out its lighter features. One can stand aloof and not be caught up in the whirlpool of temper or wordiness.

One can forget little injuries, refuse to see sights, repress certain sturdy, personal opinions, annihilate suspicion, throttle every impulse for retaliating, bury all temptations "to give a piece of my mind," be fair spoken, affable, good-humored, and specklessly, incorrigibly polite in the most fastidious situation.—Sel.

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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.

Raising the Shunamite's Son.

LONG, LONG ago there was a great prophet in the kingdom of Israel whose name was Elisha. A prophet, you know, is one who can tell people about things before they happen. The prophets of Israel and Judah went about teaching the people God's will, and sometimes working miracles to show them the wonderful power of God. Elisha was one of the greatest of these prophets. He was much loved by the good people wherever he went.

It happened one day that he was in a little village called Shunem. A woman who saw him invited him to her home to eat, and always afterward when Elisha was near, he would go to her house. After several of these visits she said to her husband,

"I know that this man is a holy man of God. So let us make a little room in our house and put into it a bed, and a table, and a stool, and a candlestick for him, and when he comes to the village he will stay with us."

Her husband was willing, and so the next time Elisha came that way he found a cozy little bedroom where he might rest. It pleased him very much and he felt that he should give the woman something in return for her kindness. So he sent his servant to call her. When she came into the room he said,

"You have been so very kind to us, now what is there we can do for you? Do you wish us to ask a favor for you from the king or the captain?"

There seemed to be only one thing that the woman wished for and that was a child, so Elisha told her that she should have a son. This pleased her very much, and after the baby had come she cared for it just the best she knew how. Her husband, too, was very fond and proud of the little boy, and when he was large enough the father used to take him to the fields. You see, in those countries nearly everybody worked in the field or had large numbers of cattle and sheep.

One morning when the man was working in the field the boy came to him saying, "Oh, my head, my head!"

His father saw that he was quite sick so he called one of the young men and had him carry the child to his mother. All the morning she held the little fellow in her

WHATYEGOT TO EAT?

NEVER THOUGHT about it much
In the days of long ago.
That it was a boyish touch,
Then I didn't seem to know.
Never thought that I'd recall
Simple words that he'd repeat
As he rushed into the hall:
"Whatyegot to eat?"

Started as a lad of five,
Clamoring for cake or pie.
"Hungriest little boy alive,"
Many and many a time, said I.
He'd come bounding in from play,
Seeking me on eager feet
And excitedly he'd say:
"Whatyegot to eat?"

Home from school he'd daily run,
Thinking of the pantry shelf.
Cookies vanished one by one,
When he'd learned to help himself.
"Hello, Ma; I'm back again!"
Was his little greeting sweet,
Then a boyish smile, and then:
"Whatyegot to eat?"

Wish that I could hear it now,
Never dreamed I'd miss it so.
Wish that I could know, somehow,
That old joy of long ago.
But he stands across the sea
Serving in the Battle's heat
And cannot say to me:
"Whatyegot to eat?"

What a glorious day 'twill be,
When the cruel war is done,
And the boys come home from sea
With the victories they've won!
Oh, the joy, to hear him then
Saying gladly as we meet,
"Hello, Ma, I'm back again!"
"Whatyegot to eat?"—Edgar A. Guest.

arms and did for him every thing she could but at noon he died. She carried him to Elisha's room and laid him on the bed, closing the door as she went out. Then she called her husband and said,

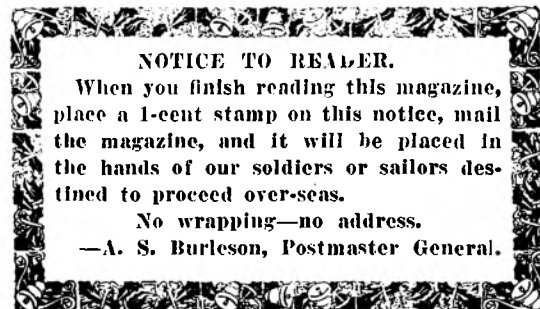
"Please send me one of the young men and one of the asses, that I may go quickly to the man of God and come again?"

"Why are you going to him today?" asked her husband. "This is not the sabbath nor a feast day."

For she had not told him that their little boy was dead. She would not tell him now. All she said was, "It shall be well." Then she saddled the ass and ordered the young man to drive as fast as he could. When Elisha saw her coming he sent his servant to meet her and ask if all was well, and she answered, "It is well."

But when she came to Elisha she caught him by the feet and said, "Did I not desire a son of my lord? Did I not say, Do not deceive me?"

Then Elisha knew that the child was dead. He would have sent his servant with



her but she would not leave him for she believed that he was the only one whom God would help to bring her child back to life. So he went with her.

When they came to the house Elisha went into the room where the child lay and shut the door, and prayed. Then he went up and put his own warm hands, and mouth and eyes upon those of the little boy, and after a while the little body began to grow warm. Then the prophet went away for a little while, and when he came back later and did the same thing over again, what do you suppose happened? Why the little boy sneezed seven times and then opened his eyes. And Elisha called the woman and gave her child back to her, strong and well again.

One morning this summer I sat at the breakfast table; the windows were down. Presently a cat came first to one window and then to another. Over and over again she knocked her little head against the window pane; thin, wizened, poor little creature.

My wife procured a saucer of milk and placed it outside the window. The cat tasted three or four laps then went across the street. I said "she doesn't like the milk," but I was wrong, for in a moment back she came with a little kitten. Then the mother and daughter emptied not only one but two and three saucers of milk.

Three lessons here:

1st.—Perseverance. The cat kept trying over and over.

2nd.—Self-control. She was very hungry but she only took a little milk and was off.

3rd.—She was unselfish. She thought of her little kitten who had no breakfast.

--Selected.

The sickness of the last week was fine medicine; pain disintegrated the spirit, or became spiritual. I rose,—I felt that I had given to God more perhaps than an angel could,—had promised him in youth that to be a blot on this fair world, at his command, would be acceptable. Constantly offer myself to continue the obscurest and lonliest thing ever heard of, with one proviso,—his agency. Yes, love thee, and all thou dost, while thou sheddest frost and darkness on every path of mine.—Sel.

SIGNS OF THE TIMES.

A Series of Thoughts Concerning
Signs to Precede Christ's Coming.

Lyman Booth.

—o—
Heady.

MEANING rash, hasty, reckless, venturesome. One who, without counting cost, rushes headlong into danger. One with a dashing and somewhat reckless courage, in bold defiance of conventionalities, or of others' opinions, or of what might be deemed probable consequences.

One who is wilfully wrong or erring. One who is unreasonably prejudiced against right, reason or authority. The headstrong person who will not be stopped in his course of action, neither by persuasion or reason; only by force. With a proud and haughty defiance he resists authority, being guided by passion instead of reason.

High-minded.

One with a towering passion, or ambition who crushes all opposing considerations, however rational, lovely or holy. One likely to provoke envy. One who is insane with pride, is haughty or arrogant. One whose true purposes are hidden beneath a cloak of foolish pride and vanity.

Lovers of Pleasure More Than Lovers
of God.

This quality or trait of character is but the result of the preceding which we have but partially described, since all of them are combined to prove it.

It is natural that all men love pleasure, but we should not love pleasure more than God. He, as our creator and protector, claims the first and most exalted place in our affections, and therefore it should be our greatest pleasure to manifest our love toward him by strict obedience to his precepts. His laws and precepts which are just and perfect should be the first object of our regard. This is the true line, drawn by the hand of God, which separates harmless pleasures from wanton dissipation.

Beyond this line we dare not pass without paying the penalty of a trespasser on God's goodness and mercies. A man whose faith looks beyond the confines of the tomb to the time when he shall enjoy the full fruition of his hope, can never be frivolous or vain in his recreations. To such all questionable amusements will not appeal as worthy of a moment's indulgence. When once a person has become enlightened, and has tasted of the heavenly gift, and been made partakers of the Holy Spirit, and tasted the good word of God, and the powers of the world to come, and drank of the peace and pleasantness of communion with God, he will never desecrate his leisure moments with questionable amusements. If the faith of Christ is firmly planted and deeply rooted in his affections, no amount of worldly pleasure will blight his faith or kill his love. His faith in, and love for things holy is perfect security for the innocence of his recreations, and he will earnestly and devoutly consecrate his time, talents and means to the service of God.

Having a Form of Godliness, But
Denying its Power: From Such

Turn Away.

We have but briefly examined nineteen attributes which belong to church members, for Paul says they have the form of godliness, but deny its power. Hence they must be church members. They maintain the form, but deny the power of godliness in an effort to quiet their own conscience, and to gratify their ambitious or covetous desires. They cover or hide their intent by professing church membership. This is an imposition upon the world because it is deceptive. It is hypocrisy pure and simple, because they are always seeking some selfish advantage which they do not wish to share with others. They covet the whole benefit. Their pretensions are fraudulent,—the worst form of insincerity. Outside of the catalogue of crimes it is, perhaps, the worst of all sins. The Apostle must have considered it very dangerous for he exhorts Timothy to turn away from such.

Loving the world and its pleasures are sure signs of apostasy, because it is directly opposite to the principles of the apostolic church, and in the face of Christ's plain statement that, "If any man love the world, the love of the Father is not in him." His tastes are perverted. The spirit of the world and the spirit of Christ constitute two extremes; the two cannot exist together. Christ said: "We hate the one and love the other, or we cleave to the one and despise the other." When we take greater pleasure in worldly amusements than in doing God's will we have the evidence that our love for him has been perverted, and we stand in serious danger of adverse judgment.

We have glanced at nineteen distinctive marks of character peculiar to latter day church members, as given by Paul in his instructions to Timothy. 2 Tim. 3: 1-5. By a careful study of society, as we find it today, one is led to the conclusion that Paul has given a life-like picture of the professed Christian household. No long and tedious search is required to locate every attribute of character mentioned by Paul. They are all observable among the masses of professed Christians. The unbelieving and skeptical classes point them out, and hold them up to scorn and ridicule, claiming their moral goodness to be equal to that of the church members. In many instances they are correct in their statements; for the records in our criminal courts show that the horrible crimes committed by high officials and dignitaries in the church stand unequaled by any of the revolting acts of the merciless barbarian. This is a harsh criticism, but we cannot do justice to our conviction of truth, and cover these plain facts. If it be a fact we should not fear to declare it. By comparing the churches of our day with those of Paul's time we find a vast difference, and so great is this contrast that we can but conclude they are not orthodox, neither in theory nor practice.

If their theory and belief were pure and sincere their practice would not be evil.

Today we find many religious sects within what is called the Christian household. All children of one family, however. Most of them are nationalized. This is because they exist by virtue of being in-

corporated, having a national or state charter, which grants them more or less civil rights. This insures to them more legal protection than if they existed without those civil elements. While the apostolic churches were free from all civil power, most people see no reason why any one should object to civil elements in the church. They contend that with this condition the church property is less liable to damage and the members are in less danger of persecution. They consider it a matter of policy, forgetting that all civil powers granted by any Gentile government have always been enemies of Christ and his chosen people who constitute his household. They always will be. This fact is made plain by a careful study of Nebuchadnezzar's dream, and the stone which is to strike that image on its feet; by the beasts of Revelation; and by the four beasts spoken of by Daniel. The four beasts representing four universal monarchies. It was under the fourth monarch that our Savior was crucified, and also much bitter persecution of Christ's followers arose among the Romans because of the envy and jealousy of their officers. They little realize that the last great struggle in earth's warfare will be with the nations on one side and Christ with his saints on the other, and that the former will be overthrown. John, the Revelator, has shown that this struggle will be of long duration between the monarchies of earth and Christ, with the latter as the victor. The apostolic church or Christ's household we find represented by a woman, clothed with the sun; the moon under her feet, and crowned with twelve stars, driven into the wilderness. Rev. 12.

We also see the same household persecuted and slain by the fourth monarchy, represented by a scarlet colored beast which is represented as being under the control of an apostate church, which is represented by a woman drunken with the blood of saints, and with the blood of the martyrs of Jesus, Rev. 17:6. In Rev. 19: 19, we read, "And I saw the beast (the same monarchy) and the kings of the earth, and their armies gathered together to make war against him that sat on the horse, and against his (Christ's) army."

The above scripture will suffice to show that this apostate church as the persecutor is always associated with civil power; also the church that is persecuted and slain is never invested with any civil power. Christ's kingdom is not of this age. Neither has it any combination with the monarchies of the world during this age. The old monarchies were corrupt and unclean, and Christ's pure people should not touch or handle the unclean. They are a peculiar and separate people, an holy people. As Israel was a chosen nation, peculiar and separate from all others so are the members of Christ's household, being the antitype of Israel.

—o—
The Bread of Life.

THE BEGINNING of the sixth chapter of the Gospel by John records the miracle of Christ feeding the five thousand with five loaves and two fishes,

(the "loaves" probably more resembling large, flat crackers than our ideas of bread, and the fish being not much larger than our sardines) and as it has always been the one who can feed a multitude that is a great man, so did this miracle cause a great swelling in the ranks of the Master's followers, who, with his spiritual insight, knew it was the food which made them flock to him, and not their desire to know more of his life and works, and therefore he begins to talk to them with the words, "labor not for the meat which perisheth, but for that meat which endureth unto everlasting life," to which those assembled replied, asking as to what they could do to work the works of God. Jesus replied that this is the work of God that they should believe on him whom he hath sent. Then they ask a sign as to his authority for being a Son of God, and say that Moses gave their fathers manna in the desert which came from heaven. Jesus replied, "Verily, verily I say unto you. Moses gave you not that bread from heaven, for the bread of God is he which cometh down from heaven," further showing that whereas their fathers after eating the manna died, even though it came direct from God, and then he tells them "I am the bread of life," and repeats it several times. This, however, was not what the people wanted, they evidently thinking it would be a fine thing to have a king who would furnish them their daily bread without their working for it, and many of his followers left him after this talk.

The Bible is emphatically a "Book of Life," its pages are devoted for the most part to the lives, words and deeds of men. There is comparatively little mention of death in it; the death only of Him who in dying slew death, being the single instance where it is described at length. The Bible finds little room for dying testimonies, but it abounds in stories of those who have lived and suffered in the world's arena. All men have physical life, most have intellectual life, many have moral life, but a vast majority are destitute of the life which is hid with Christ in God. They are dead in their trespasses and sins and walk according to the ways of the world and not as the great Example would have his followers walk.

We all know that bread is one of the essentials of life, but some bread has very little of the life-giving properties of the wheat, and so it is comparing the wisest prophets that ever lived with the Savior of mankind. There are multitudes who confound Christ with common men, but who else can say and prove it, "He that eateth me even he shall live by me"? And he is the bread of life only to those who have accepted him as their Savior and who desire to love and serve him.

And how often must we feed on this "bread of life"? Is it enough for us to repent of our wrong doings and be baptized and then trust that because we are a member of the church we shall have that everlasting life even though we may pay little or no attention to the command "search the scriptures"? Suppose we should eat a whole loaf of bread at one time, would we not again become hungry? And what a poor looking specimen of humanity we would be if we cut the "staff of life" out of our every day food. We should follow

the example of the Bereans of old who searched the scriptures daily. Not only should we read the Book of Life, but study it, and above all strive to live closer to the great Example. Don't let your Bible get a dusty cover, "eat" it daily, digest its contents hourly, and when the Master appears we shall hear the joyous welcome, "Come ye blessed of my Father, inherit the kingdom prepared for you."

Lottie E. Young.

Christ The Way of Life.

IN THE interesting 10th chapter of I John, that is so full of beautiful sayings of the Master:

Jesus therein affirms that there is but one door into the sheep fold.

And asserts of himself, "I am the door."

In believing this we naturally query by what right Jesus is the door.

In the 14th chapter he also affirms that he is the "way," but positively affirms in the saying that "no man cometh to me except the Father draw him."

Again, "No man cometh to the Father but by me," "I and my Father are one."

But let not this saying mislead us, for there are two personalities, viz., Father and Son, distinct, and apart save only in person.

Jesus said to the Jews, "Before Abraham was I am." This too would be misleading from the foregoing statement, seemingly a blunt contradiction.

But the key to unlock and prove these sayings is divinely given by Jehovah, the Father himself. In Ex. 3:4, he authorized Moses to say to the children of Israel, "I Am hath sent thee unto them." This saying, not interpreted is of little significance. But in the Hebrew is signifies a change of title and personality, viz., "I will be who I will be."

John says, In the beginning was the Word, the Word was with God and became flesh in the person of Jesus, by right of name. "God with us." That is, begotten of the Father, born of woman, not by the will of man but by the will of God. Sent of the Father and thus by divine right, because of the "I will be who I will be." Thus owned by the Father as his only begotten Son; and none other name given under heaven whereby we must be saved, Jesus has therefore received a name higher than any other known person.

With divine authority, then, he can say, "I am the door."

Now we have found not only the door, but also the divine way. John, in Rev. 3:20, says of the Master: "Behold I stand at the door and knock, if any man hear my voice or hearken unto my words and opens the door, I will come in to him."

To open the door is to enter the "way," then believe and obey the Word. For Jesus said, "The words that I speak unto you they are spirit and they are life."

Thus it is the word in the purpose of the Father that draws us to Christ. A query sometimes arises, how also does the word become spirit and life separate and apart from Christ himself?

In the beginning, the record says, "the spirit of God moved upon the waters. And God said, let there be light, and there was light." Both of creative and motive power, to form light and darkness, day

and night.

Also luminaries to rule by day and by night. The earth, and all therein was created by that same spirit power.

Now the only begotten Son and Lamb of God that taketh away the sin of the world says, by Jno. 8:12, I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life. Now we may ask, how is Christ also the light? In answer by the Revelator we read, "I am the beginning and the ending. Then again, by John 3:31, 32, 33, 34: He that cometh from above is above all, he that is of the earth is earthy, and speaketh of the earth. He that cometh from heaven is above all. And what he hath seen and heard, that he testifieth, and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God sent speaketh the words of God, for God giveth not the spirit by measure.

Then is there not life in the word if believed? Yes, verily, hear it, He that believeth and is baptized shall be saved.

The way ye know, said Jesus to Philip, John 14:4, 5, 6, viz., I am the way the truth and the life. Abide in me, he counselled, for the way is narrow and straight is the gate leading to the way. Matt. 7:13, 14. And the life I shall give is hid with me in God my Father. Col. 3:3, 4.

Also by the Psalmist, Blessed are they that hear the word of God and keep it.

God's plan of salvation is wonderful, yet clearly revealed and comprehensive. Jesus, the Anointed Christ, is the only way to life everlasting, in the age to come, when Jesus is revealed the Life-giver, reigning governor and king on the earth, over the whole earth, and under the whole heaven." Dan. 7:27; Isa. 9:6, 7. —From the pen of Sr. Tillie Woodbury, deceased.

We are ready to praise when all shines fair; but when life is overcast, when all things seem to be against us, when we are in fear for some cherished happiness, or in the depths of sorrow, or in the solitude of a life which has no visible support, or in a season of sickness, and with the shadow of death approaching,—then to praise God; then to say, This fear, loneliness, affliction, pain, and trembling awe are as sure tokens of love, as life, health, joy, and the gifts of home: "The Lord gave, and the Lord hath taken away;" on either side it is he, and all is love alike; "Blessed be the name of the Lord,"—this is the true sacrifice of praise. What can come amiss to a soul which is so in accord with God? What can make so much as one jarring tone in all its harmony? In all the changes of this fitful life, it ever dwells in praise.

—H. E. Manning.

Lives of great men all remind us
We can make our lives sublime,

And departing leave behind us
Footprints on the sands of time.—Longfellow.

Labor to keep alive in your breast that
little spark of celestial fire called conscience.—Sel.

Sin hath many tools, but a lie is a handle
that fits them all.—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. Will Hanson has been called home from the place where he has been working in Minnesota for a year or more, to help on the home farm near Lebanon, Illinois. This move is made necessary because of Leland's absence at the army school of instruction and the serious sickness of his brother, Chloris.

The world is getting a little foretaste of the famine and pestilence that customarily follows in the steps of war and that which is to follow the greatest war that the world will ever know and which will follow at no great distance after the present one.

It has been urged that we carry an Emergency Fund in our paper, and owing to the fact that expenses are so enormously great we have decided to do so. When sending money please specify whether it is for Helping, Tract, or Emergency Fund.

Recently we have received a number of anonymous letters containing money to help get out the Herald and on subscrip-

tion. One letter has but the P. O. name, not even giving the state, and as nearly every state has a P. O. of the name given, it may be readily seen that we shall have difficulty in locating the proper person to whom to give credit on subscription. Sign your name to all communications, and if you do not want your name published, plainly say so and it will not be.

A letter from Sr. Vernard, of Macomb, Illinois, states that she has two brand new nephews, her sister, Sr. G. R. Mercer, having been favored with twins. The boys weigh 8½ and 9½ pounds and go by the names of Joe and John. If all would "do their bit" this way Uncle Sam's strength would surely never fail. Congratulations all around.

Arrangements have been made to have Bro. T. A. Drinkard, of Glen Rose, Texas, come to Illinois to do a month or six weeks of evangelistic work. Now is the time to let your wants be known in this direction. The work is too heavy for Bro. Siple and ye editor to reach it all.

Word has just been received that Sr. Jennie Cox, of the Ripley, Ill., church, fell and broke her hip Oct. 8th. She was taken to the Blessing Hospital, Quincy, Illinois, and will be glad to hear from her friends at that address. This is a sad blow for her, and we wish her the best of success toward a speedy recovery.

Mr. Lewis Lindsay and wife, who was formerly Sr. Mabel Kendrick, are now the proud possessors of a fine boy. As yet we have heard no name for the youngster and we presume that a good deal of searching will be made to find a name that is suitable.

A Mistake in Numbering.

By some unaccountable oversight a mistake was made in the numbering of our seventh volume. The issues of July 3, and July 31, bear the same serial number and the same page numbers. Hence from July 31, up to last week we have been four weeks behind in our numbering. The issue of Oct. 2, should have been number 51, and it completes volume 7. In like manner the issue of Oct. 9, should have been No. 1, of Vol. 8. We are correcting the error with this issue by making it No. 3, of Vol. 8. We regret this oversight very much, and will redouble our efforts to prevent such in the future.

Remittances.

H. H. Chamberlin; Mrs. E. H. Wyman; Mauvine H. Green; One in the Faith; Chas. S. Carter; Ethel M. Steffa; Mrs. Flora E. Taylor; Eva L. Stearns; Mrs. E. Moran.

HELPING FUND.

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

Mauvine H. Green,	\$2.00.
One in the Faith,	5.00.
Mrs. Flora E. Taylor,	.50.
Mrs. E. Moran,	.50.

The Sunday School.

By Alta King.

ESAU SELLS HIS BIRTHRIGHT.

Lesson 5. Nov. 3, 1918.
Lesson Text, Genesis 25:27-34.

Golden Text: Every man that striveth in the games exerciseth self control in all things. Now they do it to receive a corruptible crown; but we an incorruptible. 1 Cor. 9:25.

Memory Verses: Heb. 12:14-16.

Time: Birth of Jacob and Esau, B.C. 1844.
Esau sells his birthright, 1827, Beccher.

Place: Beersheba. Locate it.

Questions and Comments.

Read General Note 1, concerning Esau and Jacob, selected from Peloubet's Lesson Notes. The birthright of Esau as Isaac's eldest son included:

Succession to the earthly inheritance in Canaan. Gen. 28:4.

The larger portion of the paternal estate. Gen. 24:36; 25:5.

Lordship over the rest of the family, Gen. 27:29.

The function of the domestic priesthood. Ex. 4:22; Num. 8:17.

Possession of the covenant blessing transmitted through the paternal benediction.—From the American Com. on Gen.

Enumerate the promises making up the Abrahamic covenant which by birthright belonged to Esau but by God's will belonged to Jacob. Gen. 25:23.

Why God so decreed may be seen from the following:

Fitness for the birthright: Jacob's natural character fitted him to be the head of the family and the high priest of their religious life. But still more was he fitted by the tendency of his life and the growth of his character. It was many years before Jacob claimed the birthright.—Sel.

Read or relate the story of how Jacob gained his first hold on Esau's birthright. Gen. 25:27-34. Note: Jacob probably knew of the prophecy concerning himself and Esau, and thought to take things into his own hands and get the birthright for himself. Through his own wisdom and natural business shrewdness he concluded that his first step was to get rid of any possible opposition from Esau while he was unappreciative of the value of his birthright.

How did Esau show that he did not realize the value of his birthright? What did he value above it? Can you make a practical application?

Do you think Jacob turned aside any from the principles of righteousness and brotherly love as Jesus teaches them? If he did must we conclude that God approved of his act just because it is recorded in the Bible?

Read Paul's warning in Heb. 12:14-16. What does the birthright of God's adopted children (this birthright being based on the birth of the spirit through the resurrection) include? Does it include a part of the same things as were included in Esau's birthright? Rom. 8:16-17; Gal. 3:26-29.

To which of his possessions has God made his children heirs? Titus 1:2; 3:7. Rom. 4:13; 2 Pet. 1:1-4; Dan. 7:18.

Since Man becomes God's heir through Abraham and his seed it is evident that he is heir to the same promises to which Esau was heir before he sold his birthright. Esau as a young man did not value his birthright. He perhaps was too busy with his pleasures and hunting to investigate and fully appreciate its future possibilities.

How may God's adopted children follow in Esau's footsteps and finally lose their birthright by showing themselves to be unfit? Heb. 12:5-8; Matt. 5:44. 45; 1 Jno. 3:1-3; Phil. 2: 14-16; 2 Cor. 6:14-18.

Can you show the connection between the Golden Text and the lesson?

General Notes.

Esau and Jacob: The two brothers were twins but Esau was the older. They were born and reared at Beersheba. They were as different from one another in character as were Isaac and Rebekah. Esau, in whom Rebekah's nature was emphasized was the favorite of Isaac, while Jacob who grafted the shrewdness and business sharpness of mother's family upon the home loving and religious and thoughtful nature of his father was the favorite of Rebekah. "Esau" means hairy; but to this was added the name "Edom," red, both on account of his ruddy color and the red pottage for which he sold his birthright.

Esau was a sportsman, boisterous, wild, clumsy. Alexander Whytle thus pictures him: Esau was full of the manliest interests and pursuits. He was a proverb of courage and endurance and success in the chase. He grew to be a worldly, sensuous, adventurous, but withal a brave, good natured, and jovial man, ready for any sport or pleasure, no matter at whose cost, and to break in a rollicking way, every commandment in the decalogue. This was the natural result of marrying heathen wives and becoming associated as a chief with idolatrous Canaanites.

Jacob means "a supplanter." He lived at home, a plain, domestic man, a large farmer, with business proclivities and skill. He inherited from his mother the genius and insight which enabled him to gain his ends by adroit skill, by diplomacy, by ingenious cleverness, from those who would overcome him by superior physical force. Naturally this talent was cultivated by his living with his robust and physically overbearing brother. He knew by instinct the best end of a bargain. He was a natural-born business man, a splendid talent when joined with conscious integrity.

He had great force of character, and a capacity for a strong and enduring affection, which closely allied to a deeply religious nature. A man of steady, domestic, moral habits, staying at home, attending to the pasturing of the flocks and the business of the family, instead of wandering abroad in search of pleasure and amusement. —Sel.

The pottage for which Esau sold his birthright was made of lentils, a species of pulse belonging to the pea tribe of a yellowish-red color, which are still a favorite dish in Egypt and Syria.—Sel.

Nothing shows Esau's natural unfitness to assume the responsibilities which his birthright carried with it more than his willingness to exchange it for a dish of cooked vegetables. If he had demanded a higher price he would have shown that he knew something about its material value at least. Jacob saw his brother's careless ignorance of the value of his birthright and took advantage of it. This contains a valuable lesson for us. If we are ignorant of the exact nature and value of the birthright of God's children it is altogether likely we are forfeiting our right to it day by day through gratifying our immediate needs and pleasures belonging to the flesh nature as Esau did.

Many a man sells his birthright for a mess of pottage,—his character, his conscience, his usefulness...for pride, for worldly gain. He sells his soul for sensuality, for strong drink.

Beware lest in a moment of weakness and folly and sinful forgetfulness of God you sell your birthright, and barter your innocence for torment, and fear and shame. Beware of false friends, beware of idle moments. Beware of the beginnings of evil, beware of loose words. Above all, beware lest you once admit the intrusion of evil thoughts.—Sel.

We barter life for pottage, sell true bliss For wealth or power, for pleasure or renown;

Thus Esau like, our Father's blessing miss; Then wash with fruitless tears our faded crown.—Sel.

Heb. 12:14-16, (Diaglott). Pursue peace with all and that holiness without which no one shall see the Lord; looking carefully lest anyone fall back from the favor of God; lest any root of bitterness springing up may disturb you and through it many be poisoned; lest there be any fornicator, or profane person, like Esau, who for one meal sold his birthright.

JOB. ACT 5.

Revelation, 38:1 to 42:6.

JOB, WHO searched for God and could not find him, has found him all about him, even at hand in trouble, and the very affliction itself the presence of God.

God's first question is crushing in its humiliation, Who is Job, that in ignorance of the purpose of trouble he should criticise the Giver of a good thing, even though it be unpleasant? Then following on with a perfect hail torrent of questions. If Job wishes to criticise Jehovah let him show himself a superior creator. In that case where was Job when Jehovah began the creation of an infinite universe. and can he criticise because he existed then and had understanding of all mysteries? If so, let him explain such mysteries as, How large is the earth? Has Job measured it? What holds it up? Did Job lay the corner-stone of its foundation? Did he bound the sea with coastline? Can he command the sun-rising, or unloose springs enough to make an ocean? Has he peered beyond the gates of death and unfolded its mysteries? Does he know where is the home of light and darkness? Where is God's secret treasure house

where he keeps snow and hail? How are light and darkness separated? Has Job built the mountainous continental divides? Whose children are rain and dew, ice and frost? Can Job withhold the planetary influences or loose them when they are withheld? Or bring out the twelve signs of the Zodiac and guide Acturus in his course? Can he call down rain and lightning? or count the clouds and stop the rain? Who made man wise in the hidden parts? Can Job feed the lion and the raven? Can he fix the gestative periods? Has he sent the wild ass free on the mountains, or can he tame a unicorn to stay by his crib and harrow the valleys for him? Has he given beautiful feathers to the peacock and the ostrich, or given strength to the warhorse with his arched neck of thunder as he paws the valley? Does the hawk fly by his wisdom and stretch her wings toward the south? Or the eagle fly at his command? Will the reprover of God answer?

No Job has not much to say. His criticisms have all fled his tongue. All he has to say, who before was so righteous, is, "I am vile. What can I reply? I will hold my hand over my mouth, for I have already said too much."

Surely he is humble enough now. No? No, for Jehovah puts a bigger question yet before him, after further reproving his spirit of self righteousness and pride in his self salvation. Here is the biggest beast in all creation, Behemoth. Will Job draw near to disturb him? No, please let him stay back. Well, here is a greater terror, Leviathan, the monster of the mysterious and dreadful sea: will Job go fishing for him? Ah, no, man is such a speck, even before other creatures of a greater Creator. In such a great Presence Job becomes more humble, even, than to lay his hand upon a closed, boastful mouth and hold it shut. He becomes so humble he must cry out for help, "I beseech thee let me speak. Let me ask the questions, and thou teach me. I would learn to pray. Now that I know thee, not by the hearing of preaching, but by beholding thy august Presence in earth and sea and heaven, I have so great faith in thee that I know thou canst do all things and knowest all things."

Humility brings faith, as Jesus taught in Luke 17:5-10. And Job is humble, for whereas he was just ago already humble enough to quit boasting and say he was vile, now he is so humble he must cry out for help and say he abhors himself and repents. Yes, he has found God. And since he now has come to know him he can reveal him to others as Elihu did to Job. So Job will now take Elihu's place and intercede between God and his three friends who spoke falsely of Jehovah because they did not know any better. They thought they were right, but having heard of God only by preaching, and not having seen him in his works, as Job did, they knew him not. Job will reveal him to them.

J. W. Williams.

Say not, 'Twas all in vain,

The anguish and the darkness and the strife;

Love thrown upon the waters comes again

In quenchless yearnings for a nobler life.

—Selected.

Jesus as the Great Teacher.

THE ONE phase of the character of Jesus the Christ which stands first is that of a teacher of the truth. His contentions were largely against the traditions and the hypocrisy of the Jewish teachers, viz., the elders and priests. On one occasion he warned his disciples against the doctrines of the Pharisees and the Sadducees. While addressing the Pharisees he showed their tradition when binding themselves by an oath. If they swore by the altar it was nothing. But if they swore by the gift that was upon the altar they were guilty. The answer of Jesus was, Which is greater, the gift, or the altar which sanctifieth the gift? Whosoever, therefore shall swear by the altar sweareth by it and by all things thereon. Whoso shall swear by the temple sweareth by it and by him that dwelleth therein. These answers show their hypocrisy and dishonesty. How easily Jesus shows this. When Jesus asked them, What think ye of Christ, whose Son is he? they answered very readily, The Son of David. This was according to his generation. Their spiritual conception of the Christ was of no value. When Jesus asked them a second question they were silent. To defeat them he quoted from Psa. 110:1. How then did David in spirit call him Lord? If David then called him Lord, how is he his Son? Accepting Jesus as the Lord over all the earth will make Jesus David's Lord. The spirit through David gave us this prophecy. The spirit through Jesus applied this scripture and interpreted it. It is recorded that no man was able to answer him a word. Matt. 22:41-46. It is further recorded that certain of the Sadducees came to him with a question. They deny that there is any resurrection.

Their question related to the subject of marriage. They stated that a woman had seven husbands, all of whom died. Now whose wife is she in the resurrection? Jesus answered them, Do ye not therefore err, because ye know not the scriptures, neither the power of God? For when they shall rise from the dead, they neither marry nor are given in marriage, but are as the angels which are in heaven. And as touching the dead that they shall rise; have ye not read in the book of Moses how in the bush God spake unto him saying, I am the God of Abraham, and the God of Isaac and the God of Jacob? He is not the God of the dead but the God of the living. Ye therefore do greatly err.

The answer was so logical that they were silenced. The great sin of the Pharisees and Sadducees was their ignorance of the scriptures. They interpreted them according to their traditions.

Another incident in the life of Jesus is recorded in Luke 10. A certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life? Jesus asked, What is written in the law? How readest thou? The answer was given, To love the Lord thy God with all thy soul, with all thy strength, with all thy mind, and thy neighbor as thyself. Jesus said unto him, Thou hast answered right: this do and thou shalt live. Not satisfied in his effort to defeat Jesus he asked, Who is my neighbor? Please note how Jesus answered.

It would have taken less time and would have been less trouble for Jesus to have answered him but he desired that this lawyer should answer his own question. Therefore he spoke a parable in which he introduced a man going from Jerusalem to Jericho who was wounded and robbed. Also a priest and a Levite who were returning from the temple service. Again he introduces a Samaritan whom the Jews as a people despise. Now note how these characters acted toward the wounded man who was, no doubt, a Jew. The priest passed by on the other side. The Levite came and looked upon him and passed by on the other side. The Samaritan, when he looked upon him, had compassion on him. He bound up his wounds pouring in oil and wine and took him to an inn and made ample provisions for the wounded man until his recovery. After Jesus had given the parable he asked the lawyer which of the three was neighbor unto the wounded man. But one answer could be given and the lawyer was forced to answer his own question, He that showed mercy on him. Then said Jesus unto him, Go and do thou likewise.

The strongest point in a teacher's character is when by reasoning he can enable the pupil to answer the question asked.

We wish to close our article by calling attention to another incident in his life, where he met and expounded a new doctrine to a doctor of the law. Nicodemus was a Pharisee and one of the rulers of the Jews. He acknowledged that Jesus was a teacher come from God; for no man can do these miracles that thou doest except God be with him. Upon this acknowledgment Jesus began to teach him. With all his knowledge of the law the question that Jesus suggested was a very intricate one and one that his mind could not grasp. Except a man be born again he cannot see the kingdom of God. To see the kingdom a man must be born again. Jesus does not stop here to explain the doctrine suggested but leaves the learned doctor to struggle with it. So he answers, How can a man be born when he is old? Can he enter the second time into his mother's womb and be born? Jesus goes deeper into the question of a new birth by saying, Except a man be born of water and of the spirit he cannot enter into the kingdom of God. Now Jesus begins to unfold his doctrine by saying, That which is born of the flesh is flesh. That which is born of the spirit is spirit. Here are two forces alluded to by Jesus. One produces the natural birth through the law of generation. The other produces the spirit birth through the law of regeneration. The birth of the spirit is not wholly emotional, as taught by the theological schools, but produces a physical change and is produced through the resurrection out from among the dead. The Pharisees claimed to believe in the resurrection, but it was of a traditional character. This ruler of the Jews did not have the least conception of what was meant by this new birth. So it was left for the Master to enlighten his mind. He repeats again the statement, Ye must be born again. The following is the answer given by Jesus: The wind bloweth where it listeth, or pleaseth, and thou hearest the sound thereof, but cannot tell whence it cometh

and whither it goeth. So is everyone born of the spirit. The coming and going of the wind is a figure to illustrate the character and the power of one born of the spirit. It is not the spirit that comes and goes as it pleases but the person born of the spirit. To further prove that the above is scriptural interpretation let me call your attention to one who did fill the conditions given by Jesus that one born of the spirit could come and go as the wind.

Luke, in chapter 24, records an incident that occurred after Jesus arose from the dead. While his disciples were talking he appeared in their midst. This terrified them for they thought that they had seen a spirit (a phantom). He said, Behold my hands and my feet, that it is I, myself. In Jno. 20, it is twice recorded that Jesus appeared while the doors were closed and talked with them. He again insisted that they should handle him. By this means doubting Thomas was convinced that his Lord had arisen from the dead.

The last evidence that we shall offer that Jesus possessed this power is that when he ascended into heaven it is recorded that a cloud received him out of their sight.

Let us still labor for the power of an endless life.

D. C. Robison.

A WORD TO ZIONISTS.

An address delivered at the Zionist Mass Meeting held in Los Angeles.

Mr. Chairman, Ladies and Gentlemen:

I am pleased to give a word of appreciation and encouragement on this significant occasion.

It is inspiring to see this large audience composed of mutually interested Gentiles and Jews.

My heart responds to the general note of joy over the important events which are occurring in Palestine, the land which we are all unitedly watching with intense anticipation.

I should like to see how many Gentiles there are here. Will you please raise your hands?

Now let the Jews raise their hands.

How beautiful and encouraging to see this united multitude. I wish all of you Gentiles were true Israelites in your religious life, and I wish all of you Jews were true Christians.

Now this may lead you to ask me why I am an advocate of Zionism.

In answer I would say, Yes, I am and for over thirty years have been an ardent advocate of Zionism. This is because I believe that true Zionism is founded on the plan, purpose and fiat of the everlasting and omnipotent God, as prophetically recorded in his Holy Word, the Bible.

In this blessed book God has said:

"If any of thine outcasts be in the uttermost parts of heaven, from thence will Jehovah thy God gather thee, and from thence will he fetch thee: and Jehovah thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers." Deut. 30: 4, 5.

"And the streets of the city shall be full of boys and girls playing in the

streets thereof." Zech. 8:5.

"And their prince shall be from themselves." Jer. 30:21.

"And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." Amos 9:15.

Numerous other prophetic passages all through the Word of God confirm the divine promise that Israel shall yet inhabit their home in Palestine in perfect peace and security. How then can I, as a true Christian, be anything else but a true Zionist?

But it is a sad fact that many Christians do not see this blessed truth, so plainly enunciated in the scriptures. And it is even more astonishing that many Jews do not see it.

Let me repeat to you what I said to a prominent Jew from Chicago during a pleasant conversation we had on the cars coming West.

After canvassing the awful war conditions, I stated that there were only three courses open to every Jew, which practically divides them into three classes.

The first is to become a true Christian, accepting Jesus as Lord and Savior, which brings not only forgiveness and regeneration, but insures escape from the unequalled time of tribulation which is coming upon the earth. We both agreed that not many Jews will do this.

Second,—Become a true Zionist and thus hold fast to the ancient hopes of the fathers, and the assured deliverance of Israel, through the coming of their Messiah, and complete national restoration and permanent settlement of the land which God has given them.

It is true that this leads through unequalled sorrows, as prophesied notably by Jeremiah:

"Ask ye now, and see whether a man doth travail with child; wherefore do I see every man's hands on his loins, as a woman in travail and all faces are turned into paleness? 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. 30:6.

Ah, beloved, it seems as though sorrow had reached its greatest depths today, as we see hundreds of thousands of Jews fighting each other in the ghastly trenches of Europe and Asia. But this is only the beginning and there would be no hope except for those last words of the prophecy, "But he shall be delivered out of it." Glory to God for this assurance. It coincides with that wonderful promise that "A nation shall be born in a day."

My friend seemed to be intensely interested, but he asked, "What about the other, the third class?"

Ah! I replied, these are the "assimilants." They are the Jews who will not be either Christians or Zionists. They wish to remain in the various nations, enjoying their social, political and commercial advantages.

Of these the prophetic word by Ezekiel speaks most plainly:

"And that which cometh into your mind shall not be at all; in that ye say: We will be as the nations, as the families of the countries, to serve wood and stone. As I live saith the Lord God, surely with a mighty hand, and with an outstretched

arm, and with fury poured out, will I be king over you; and I will bring you out from the peoples, and will gather you out from the countries whercin ye are scattered, with a mighty hand and with an outstretched arm, and with fury poured out; and I will bring you into the wilderness of the peoples, and there will I plead with you face to face, like as I pleaded with your fathers in the wilderness in 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 land where they sojourn, but they shall not enter into the land of Israel." Ezek. 20:32-38.

Ah! this shows the same fate as was experienced by those who came out of Egypt but never reached Palestine.

Oh, my Jewish friends, which of these paths shall be yours?

We are living in tragic times. The most momentous events of all human history are impending.

God says you are dear unto him and that "He that toucheth you toucheth the apple of his eye." Zech. 2:8.

He has put an overwhelming love in my heart for you all, and therefore I have spoken thus plainly.

But do not accept or reject what I have said simply on my word. No, no. Study this wonderful word of God—this light that shines in the darkness of the world's sorrows—and see how plainly God himself has revealed Israel's pathway unto the perfect day.

God has spoken concerning Israel, as recorded in Psa. 68:

"Though ye have lain among the sheepcotes, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold."—William E. Blackstone, in the Jewish Era.

Nadab and Abihu.

ISRAEL are distinctly told in 1 Cor. 10, in their failures etc., are "types."

Their mercies and deliverances are written for our comfort; their failures for our admonition.

It is striking to observe that no sooner do we find the tabernacle in the wilderness set up, the commands given concerning the offerings, and the priests consecrated, (Lev. 1-9) than the very next thing we find (Lev. 10) is failure in worship.

God had commanded Moses respecting the anointing oil and the incense, (Ex. 30:22-38) and had said that if any man compounded oil like the anointing oil, or made any incense of his own to smell like thereto that which he commanded, he should be cut off from his people.

Nadab and Abihu committed this last mentioned sin. They "took each of them his censer, and put fire therein, and incense thereon, and offered strange fire before the Lord, which he commanded them not." The result was, a fire came forth from the presence of the Lord, and devoured them both.

Nadab and Abihu had both been consecrated with Aaron their father. Both of them had been sprinkled with the blood, and anointed with the oil. But their fail-

ure was in worship,—they disobediently offered "strange fire."

"God is not mocked." I will be sanctified in them that come nigh me. Let us, says the Apostle, serve God acceptably, with reverence and godly fear; for our God is a consuming fire.

That which in Christians corresponds to the sin of Nadab and Abihu is this,—worshipping God in ways of their own. In other words, self-will in worship.

Let us prayerfully look a little at this subject.

When the Lord came he introduced a new order of worship. It was not, as it had been heretofore, to be a worship connected with certain places. "Neither in this mountain," says the Lord to the woman of Samaria, "nor yet at Jerusalem." It is no question of place. It is a question of relationship; for as many as received Jesus became the sons of God; and the Father seeketh such to worship him.

"God is a spirit: and they that worship him must worship him in spirit and in truth." Hence the Apostle says, "We are the circumcision, who worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."

Let us now inquire, "what is worship?"

It is the thankful expression of the heart to God in acknowledgment of grace bestowed. The deeper, therefore, the apprehension of God's grace, the more spiritual is the worship.

In the type:—the anointing oil is the Holy Spirit, the sweet incense or perfume is the fragrant excellency of Christ.

And this will ever test true worship:—Is it in the spirit? Is it full of Christ?

This is that which delights the Father. He beholds all the preciousness of Christ; and "rests in his love." We, by the spirit enter into somewhat of that preciousness and express to God in thankfulness what we have thus enjoyed of Christ. This is worship.

"Do not drink wine, nor strong drink, thou, nor thy sons with thee," said God to Aaron after the death of Nadab and Abihu, "when ye go into the tabernacle of the congregation, lest ye die. . . . and that ye may put a difference between holy and unholy, and between unclean and clean."

Fleshly excitement will not only lead men to offer to God "strange fire," i.e., other incense than the fragrance and excellency of his precious Son; but it also dims the spiritual perceptions.

There is no difference made between "holy and unholy, unclean and clean." And this is called charity. But the liberalism of the human mind is not charity; faithfulness to God is.

To call things by their right names,—to call light, light; and darkness, darkness; and to treat them accordingly, is God's good way. To call darkness, light; and light, darkness; is man's bad way.

May the Lord graciously deliver his people in this present evil day from offering strange fire, and from confounding together things which he would have separate.—Grace and Glory.

If we waste today we can never make it up, for each day will bring its duties as it comes.—Sel.

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The Second Coming of Christ.

Dear brothers and sisters:

In Luke 21:21, 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 times of the Gentiles be fulfilled. Now dear brethren, in this article let me say just one thing, and let it be remembered, and that is, the sun of Gentiles times has set and it is nearly midnight, and at midnight there was a cry which said, Behold, the Bridegroom cometh, go ye out to meet him. That cry is coming before long.

Now when Paul was writing to Timothy he said, (3:1) This know also, that in the last days perilous times shall come. Now perilous means dangerous. Dangerous times shall come in the last days. We can see that perilous times are here now.

Christ says in Matt. 24, that no man knows the time when he is coming back. He says that the angels of heaven do not even know the time. God only knows when Jesus is coming.

Joel 2:1, 2, reads: Blow ye the trumpet in Zion, and sound an alarm in my holy mountain. Let all the inhabitants of the land tremble for the day of the Lord cometh, for it is nigh at hand. A day of darkness and of gloominess, a day of clouds and of thick darkness as the morning 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. Verse 11. And the Lord shall utter his voice before his army for his camp is very great. For he is strong that executeth his word, for the day of the Lord is great and very terrible and who can abide it?

Now what does Joel refer to in this 11th verse of his prophecy? He refers to the second coming of Christ. The day of the Lord's coming is going to be a day of terror and distress. The Bible says in one place that the people cried for the rocks and mountains to fall on them and hide them from him that sat upon the throne. And at the present time the ruler of the great country of Russia has the same tendencies of Peter the Great, and he has outlined Russia's policy and dominated it, and that is that Russia's destiny shall be Constantinople. To take every possible means of gaining Constantinople and the Indies, for he who rules there will be the true sovereign of the world. Execute war continually in Turkey and Persia, establish fortresses in the Black Sea, get control of the sea by degrees and also of the Baltic, which is a double point necessary to the realization of the project, accelerate as much as possible the decay of Persia, penetrate to the Persian Gulf, reestablish, if possible, by way of Syria the ancient commerce of the Levant, advance to the Indies which are the great depot of the world. Once there they could do without the gold of England.

Your brother looking for the Lord,
Ora L. Worley.

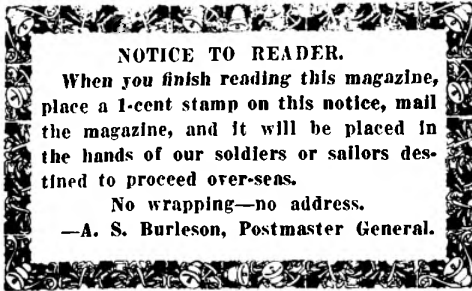
If we have done a good thing we should not be too proud of ourselves on account of it. We often lose in self-conceit all that we have gained in self-denial.—Sel.

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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.

A WONDERFUL PROMISE.

IT happened a long time ago, when there were very few people in all the world who knew anything about our great heavenly Father, who made the earth and the stars and everything else we see about us. And because no one had ever told them about the true God, they called the sun and moon their gods; and some of them made images of wood and stone and prayed to them.

There was one man in that country, though, who did know about the true God and worshiped Him. His name was Abram. He always tried to do just what God wanted him to, and so he did not pray to the sun and moon, or to the images the people had made with their own hands.

One day the Lord told Abram to leave his home and friends and go on a long journey to a new and wonderful country that God would show him. Now that was a pretty hard thing for Abram to do, because there were no railroads or automobiles, or even wagons and carriages in those times, and the only roads were rough and stony paths that wound around among the hills and through the woods. There were no bridges over the few streams in the country and when the traveler came to a brook or river he had to wade through the water or go over to the other side in a boat. The country was wild and covered with tall grass and underbrush. Bears and wolves and lions, and other fierce beasts, crept through the woods and along the paths ready to spring upon and devour any creature that ventured out alone and unprotected.

But Abram was not afraid of any of these things because God had promised to be with him wherever he went and "Abram believed God." So he gathered his sheep and goats, and took his wife and his nephew, whose name was Lot, and set out

IF WE BUT KNEW

COULD we but draw back the curtains
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we should find it better,
Purer than we judge we should.
We should love each other better,
If we only understood.

Could we judge all deeds by motive,
See the good and bad within,
Often we should love the sinner,
All the while we loathe the sin.
Could we know the powers working
To o'erthrow integrity,
We should judge each others errors
With more patient charity.

If we knew the cares and trials,
Knew the efforts all in vain,
And the bitter disappointment,
Understood the loss and gain,—
Would the grim, external roughness
Seem, I wonder, just the same?
Should we help where now we hinder?
Should we pity where we blame?

Oh, we judge each other harshly,
Knowing not life's hidden force;
Knowing not the fount of action
Is less turbid at its source.
Seeing not amid the evil
All the golden grains of good.
Ah, we'd love each other better,
If we only understood.—Anonymous.

on his journey. Abram did not ask anything about the country where God was sending him, and he didn't ask Him why He wanted him to go. He just got ready and went.

And that is just the way that God wants us all to do. He wants us to trust Him, and not ask "Why?" when He tells us to do anything: for we could not always understand if He should tell us, and anyway God always knows best.

God had promised that if Abram would do this that He would bless him, and after a long time his children would become a great nation, and through him all the families of the earth should be made happier. What a wonderful promise that was! And that was not all: for after he had gone down into Egypt and again come back to Canaan, God called to him and said: "Look all around you, Abram, from where you are, to the north, south, east and west: for all the land you see I am going to give to you and your children for ever."

Abram, whose name God afterward changed to Abraham, lived to be a very old man and then died, and they buried him in a cave, and there he has been resting all these years, waiting for Jesus to come and call him to life. And when he does live again God will give him all that was promised, and Abraham and his children, the Jews, will have the greatest nation in all the world for Jesus shall be

their King!

G. Eldred Marsh.

The Stoning of Stephen.

"And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge." Acts 7:60.

Stephen, who was the first martyr of the faith of the true gospel, was one of seven holy men who were chosen to fill the office of deacon. One particular part of that office was to watch over the poor widows and members of the church, and distribute among them the money which was collected for their relief. Those seven deacons had also to discharge still more important duties than this. They had to preach the everlasting gospel of the blessed Jesus.

Stephen was qualified for all the duties of his office: he was filled with the love of God. So we, dear young readers, should be filled with God's love, so by being full we will be ever ready to act for Him and please Him in all things.

This dear saint of God continued in his office for only a short time, for his blessed labors came to a close by his receiving a violent death. He had just been telling the people of the resurrection, ascension and all concerning our blessed Master, when as the first martyr, he was called to meet this terrible death. He was full of faith and power and did wonders and miracles among the people. He was accused of blasphemy and was brought before the head ones. He made a noble defense for our Master. So we likewise should at all times stand up for right regardless of what persecutions may come upon us.

Stephen was taken out of the city and stoned, his clothes were laid at the feet of Saul. Stephen died praying for his murderers, and fell asleep. This is indeed an example for us to pray for our enemies and kindly treat those who spitefully use us.

Lillian M. Dauntler.

NOTHING can stand still in nature; the order of things is to grow, if not upward, downward, and the Bible command is "Grow in grace and in the knowledge of our Lord and Savior Jesus Christ." There are no parents who would be satisfied to have their children always babies, no matter how sweet they might be, and no farmer would be content to see the beautiful shoots of the corn without feeling sure that afterward would come the ear and the full corn in the ear. We must give ourselves to the divine Husbandman and let the Sun of Righteousness and the dew from heaven nourish us that we may become full grown men and women in Christ Jesus.—Sel.

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 Only, Truth and
Righteousness.

THE following are extracts from a letter from our former National Treasurer. We would welcome other extracts from letters written by our Bereans in camps, with addresses so that Bereans at home may write to them.

"I am in the Base Hospital as a result of a fall from a tree at Bayonet Practice in which I sustained a sprained ankle and thumb. It is my right thumb but I am now able to use it when I write. The army life seems to agree with me. At least I am gaining in weight and am feeling fine. This hospital is a lonesome place and I understand it is quarantined for Spanish Influenza, so none of my friends can come to see me.

Not long ago I had my overseas clothing and was scheduled to go across but some of us were given an exam. and they kept us here to attend N.C.O.T.S.M. It is the most strenuous work I have ever done since coming here. Thro' Mrs. Allard I learned that you had a very good conference this year. Sorry I could not have been there.

With kindest regards and hoping to hear from you some time, I remain, Leland Roose, Co. K, Inf. Repl. Regt., Camp Gordon, Atlanta, Georgia.

I wish to take this opportunity of telling the other Bereans how pleased we were to meet Sr. Whitehead at our Minn. Conference at St. Cloud. Her presence was not only an uplift to Bereans, but to the congregation as a whole. Bro. and Sr. Thoms, who were too feeble to attend, were wonderfully cheered by her call at their home. Sr. Whitehead led the morning devotional service and we received many new thoughts and help from her discussion on 1 Cor. 13. Our greatest regret was that we were not able to become better acquainted with this sister. Her stay with us was necessarily limited. But we made good use of what time there was and hope to meet her again.

Sr. Jennie Cox, one of our Ripley, Ill., Bereans, fell and broke her hip recently. She is at the Blessing Hospital, Quincy, Ill. On account of the epidemic the hospital is closed to visitors, but mail will be delivered promptly.

We are beginning a new year in our Berean work and we hope each and every Berean from all the organized states, and also the isolated Bereans, will take advantage of the column given us by the various papers and make it a point to see that we are supplied with articles and items.

L. B. H.

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Death, Burial, and Resurrection of Jesus Christ.

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 (hold fast) what I preached unto you, unless ye have believed in vain. 1 Cor. 15:1-2.

The gospel that Paul preached was not man made. Gal. 1:11. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. Rom. 5:2. For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. 1 Cor. 1:21; Matt. 11:25; Lu. 10:21. Have ye suffered so many things in vain? if it be yet in vain. Gal. 3:4; Rom. 6:14; 7:4, 6.

For I delivered unto you first of all that which I received, how that Christ died for our sins according to the scriptures. 1 Cor. 15:3. Now I praise you, brethren, that ye remember me in all things and keep the ordinances (traditions) as I delivered them to you. 1 Cor. 11:2, 23; Gal. 1:12.

He was wounded (tormented) for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed. Isa. 53:5-6; Rom. 4:25; 1 Pet. 3:18; 2:24; Dan. 9:26; 1 Pet. 1:11; Acts 3:18; 26:23. And that he was buried, and that he arose again the third day according to the scriptures. For thou wilt not leave my soul in hell (grave), neither wilt thou suffer thine Holy One to see corruption. 1 Cor. 15:4; Ps. 16:10; Hosea 6:2; Lu. 24:26, 46. Opening and alleging, that Christ must needs have suffered, and risen from the dead. Acts 17:3; 1 Pet. 1:11. But now is

Christ risen from the dead, and become the first-fruits of them that slept. By man came death, by man came also the resurrection of the dead. In Adam all die, even so in Christ shall all (faithful) be made alive. But every man in his own order, Christ the first-fruits, afterward they that are Christ's at his coming. 1 Cor. 15:20-23.

A Berean.

Retrospect and Prospective.

Dear Bereans:—We have finished our lessons in Bible study for the last two years, and in viewing the past let us examine ourselves and see if we have progressed in Bible knowledge and in Christian conduct. If our hearts condemn us, how will the great Judge look upon us? Have we conquered any of those defects of character of which we knew we were guilty? Have the very precious truths given in our lessons been engraved on our minds and hearts so strongly that we have been able to overcome our faults? Have we been so inspired to do better that we can cry unto God to help us in future? What a comforting and strengthening thought to know that our great High Priest is at the right hand of God interceding for us, that he is watching and helping us! How can we then forget him and let the love of worldly things crowd him out of our hearts.

If the retrospect of the past two years presents a view of which we are ashamed, what will be the retrospect of the life history which we must face when the Judge comes to reckon with his servants? The prospective for the next two years of our Bible study is big with opportunities for service. We must keep closer to him than we ever have done. We must not let those holy things which we have accepted and loved—we must not let them slip from us. Dear Bereans, when the next two years are in the past, what kind of a retrospect shall we see?

In love,

Alice Kerr.

JOB, Act 6. Intercession. 42:7-9.

Just before this Job had asked God for permission to speak to him that he might receive an answer. So now he is given permission to pray. He is to act as intercessor for his three friends, as Elihu had been mediator for Job. His prayers previously had been full of himself, he prayed repeatedly for relief for his own suffering and made no request for any one else. Now he is to forget himself and minister to the needs of his near neighbors. Eliphaz, Bildad and Zophar do not truly know God, for Jehovah reproves them for having spoken falsely of him. Their error was in contending that God inflicted suffering only as a punishment for sin, and therefore Job had sinned and was suffering just punishment for it. Although God's "wrath is kindled" against them, it is evident that God is not angry at them for their lie. It did not hurt Jehovah, as Elihu informed Job, for a man to sin against heaven, but man is the one who suffers from his sin, hence the three friends will miss some good by not knowing Jehovah. This is the meaning of "wrath," for God's

wrath is in many scriptures just another way of expressing judgment. Wrath is kindled, that is, suffering has started with the three. Elihu had shown Job the need of a sufferer having a mediator, and Job had longed for one also, hence Job is to be a mediator for the three. His task in thus interceding will be as Elihu's was with Job, to teach. Jesus, our Mediator, was a teacher. When Israel asked Samuel to pray for them, he said, "I will teach you the good and the right way." When we are called on to pray for those outside of Christ, we should teach them repentance and faith in the gospel, then baptism. If the time spent in altar services in revival meetings were spent in teaching the truth of salvation, God would be better glorified and people truly saved.

So Job having been brought to God by Elihu, his mediator, will now bring his three friends to God, and thus the mediation begun by Elihu will be continued by Job and passed on to you and me.

The three had done the best they could, the best they knew how. They were already believers in God, worshippers of him and serving him the best they knew. But their best was not good enough. There is still much religion that will not save. There is great need of truth, knowledge, true faith.

The three are to bring a sacrifice. In offering it, they must have a priest to intercede, for man cannot draw near to God alone and save himself. It is a seven-fold offering, for they must fully surrender and make a complete sacrifice. It is a burnt offering, for only in the fires of suffering is man brought near to God and perfected. This we saw with Job. For their sacrifice represented themselves, as other scriptures show. Therefore in a seven-fold sacrifice they completely resigned themselves to suffer, as their burnt offering showed. Willing to suffer, that they might know God truly and be perfected by the fire. Their complete submission is a parallel to Job's at 31:40. Since Job is just a little further along than they, he can lend a helping hand and take them through Acts 4 and 5, Mediation and Revelation, then they, like Elihu and Job, can mediate for others. For every one who has been brought near to God and knows him, can intercede to bring others near. And in the coming day, when knowledge shall fill the earth and the Melchizedeck order shall intercede, every knee shall bow and every tongue confess Christ.

J. W. Williams.

ANGELS.

WHAT IS AN angel? The Standard Dictionary tells us it is "one of an order of spiritual beings endowed with immortal life, attendant upon the Deity; a ministering spirit or messenger." 2. "In traditional and popular thought the glorified spirit of a deceased person."

The first portion of the definition seems to conform closely to the scriptures, and we will try to ascertain if there is any foundation for the latter belief.

Although angels are not mentioned by name in the description of creation, God said, "let us," implying that there were those who served and attended him in his work, and when man had fallen from his

estate cherubim were placed in the garden of Eden to guard the way to the tree of life. Gen. 3:24. One would infer that the angels were like unto God in person, as God further stated "let us make man in our image, in our likeness." Gen. 1:26.

We have many instances where God used the angels for direct communication with men, for instance, with Abraham in the plains of Mamre in the form of three men, Gen. 18; with Lot in Sodom, appearing as two men, Gen. 19; with Jacob when he wrestled with the angel, Gen. 32:24-30; with Joshua when the angel made himself known as "captain of the Lord's Host," Josh. 5:13-15; with Elijah when the angel of the Lord fed him in the wilderness, 1 Kings 19:4-8. In all of these cases, with the exception, perhaps, of Elijah, the angels were thought to be men until they were manifested as divine messengers. In no instance did they appear as women nor with wings, but in some manifestations they are radiant beings, as in Daniel's vision, Dan. 10:6, but even here the angel is spoken of as "one having the appearance of a man."

Coming down to the New Testament times we find the angel Gabriel told Zechariah of the birth of John the Baptist and appeared to the Virgin Mary and foretold the birth of Jesus, and the angels of the Lord appeared several times to Joseph, the husband of Mary, also to the wise men and the shepherds. We also learn that during Christ's life in his hours of need angels came and "ministered unto him" and "strengthened him," Matt. 4:11; Luke 23:43, and in Matt. 18:10, it is shown that the care of the angels extended to God's "little ones."

Angels announced the resurrection of Jesus and his ascension and appeared to the apostles many times during their work, instructing, guiding and delivering them. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:14.

In nature angels must be immortal, for we read in Heb. 2:9, that "Jesus was made a little lower than the angels for the suffering of death," and in Heb. 2:16, "He took not on him the nature of angels but he took on him the seed of Abraham," but by careful reading of the first two chapters of Hebrews we will see that this abasement of Christ was but temporary, as in 1:4, we find that "by inheritance he hath obtained a more excellent name than they." Jesus himself tells us, in Mark 12:25, that those resurrected are as the angels which are in heaven. Not angels, but as the angels in nature,—immortal. Our inheritance through Christ is also more excellent than the angels, for Paul tells us that we are "to judge angels," 1 Cor. 6:3.

John's wonderful revelation on the Isle of Patmos was "signified unto him by the angel of God," and from this book we learn that the work of the angels is by no means ended. Page after page tells of the labors still to be performed by these divine messengers who are "our fellow-servants." "I, John, saw these things and heard them, and when I had heard and seen I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not, for I am thy fellow-servant, and of thy brethren, the prophets, and of them

who keep the sayings of this book: worship God." Rev. 22:8, 9.

Jessie W. Donaldson.

Get the Habit.

Now while you have your pencil in hand will you read the following list of good habits and check off as many as you can conscientiously subscribe to and say,— "That I do."

- Get the habit of early rising.
- Get the habit of retiring early.
- Get the habit of eating slowly.
- Get the habit of being grateful.
- Get the habit of being punctual.
- Get the habit of fearing nothing.
- Get the habit of speaking kindly.
- Get the habit of radiating sunshine.
- Get the habit of seeking the sunshine daily.
- Get the habit of speaking correctly.
- Get the habit of pronouncing correctly.
- Get the habit of closing doors gently.
- Get the habit of neatness in appearance.
- Get the habit of relying on self, always.
- Get the habit of a forgiving spirit.
- Get the habit of being industrious.
- Get the habit of apprehending no evil.
- Get the habit of anticipating only good.
- Get the habit of always being progressive.
- Get the habit of promptness at meals.
- Get the habit of daily physical exercise.
- Get the habit of being accommodating.
- Get the habit of being a good listener.
- Get the habit of economy, not stinginess.—Sel.

ONCE there was a briar growing in the ditch, and there came along a gardener with his spade. As he dug round it and lifted it out, the briar said to itself, "What is he doing that for? Doesn't he know that I am an old, worthless briar?" But the gardener took it into the garden and planted it amid his flowers, while the briar said, "What a mistake he has made planting an old briar like myself among such rose trees as these."

But the gardener came once more with his keen edged knife, made a slit in the briar and grafted it with a rose, and by and by, when summer came, lovely roses were blooming on that old briar. Then the gardener said, "Your beauty is not due to that which came out, but to that which I put into you."

This is just what Christ is doing all the time with poor human lives. They seem to be of no use, with no hope that they will ever be of use. Then Christ takes them in hand, pours His love upon them, lifts them up out of the dust, puts something of His own life into them, and by and by they begin to be like Him, little branches of His own beautiful life.—Sel.

Do thou thy work; it shall succeed,
In thine or in another's day
And if denied the victor's meed,
Thou shalt not miss the toiler's pay.—Sel.

Courage, brother, do not stumble,
Though thy path be dark as night,
There's a star to guide the humble
Trust in God and do the right.—Sel.

He that is greedy in gain troubleth his own house.—Solomon.

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.

Bound Volume No. 7.

We are now ready to have Volume No. 7 bound. We have rather lost track of those who want the bound volume. Following are the names of those who have ordered it: L. E. Conner, Mrs. Etta Densmore, F. V. Blakely, J. W. Williams, Leota B. Hanson, Mrs. Eunice Lewis, A.M. Jones, and Mrs. Ellen Morse. If there are others whose names we have omitted, please notify us at once as we must send in our order soon.

Bro. Leland Hanson may be addressed at 1501 Rosemary Lane, Naval Unit, S. A. T. C., Columbia, Mo.

Bro. Delos Andrew is stationed at the Great Lakes Naval Training Station, but at the last writing was expecting to move soon. He was having a time of it with the mumps.

Word received from Macomb, Ill., states that Sr. Mae Mercer is the proud mother of twin boys, Joe and John, weighing re-

spectively 8½ and 9½ pounds. We congratulate Bob and Mae and wish for these fine chaps the best of everything.

Miss Vivian Venard, member of our recent Bible School in Illinois, is now a student in Western Illinois Normal School at Macomb. She is preparing to teach.

Our recent trip into Ohio and central Illinois was in a way blocked owing to the prevalence of influenza, although we missed little time from actual service while gone. On the trip our visit included So. Bend, Ind., Delta and Lawrenceville, O., and Moriah, Ill. At each place we had good meetings and good interest.

Sr. Edna Weaver, of our Moriah, Ill., church, has been called upon to mourn the loss of a brother who died on his way to France. There has been cause for deep sorrow in almost every locality we have visited recently.

We had anticipated much pleasure and profit for some of the churches in Illinois in providing for them a speaker in the person of Bro. T. A. Drinkard, of Glen Rose, Texas, and had him meet us at our Moriah church in Illinois. He was to have spent some time at Eldorado, Ill., but owing to the scourge now visiting our land, all such meetings had to be called off. He returned to his home. We found him enthusiastic in the work and a workman not willing to compromise with error. We hope to have him return to the work at some more favorable time.

Sr. Sterling Maxwell, of Belgrade, Mo., writes that sickness has had possession of their home for a long time and that it was on account of it that they did not get to the Missouri Conference.

Begin now to send in your Thanksgiving letters. We will put the Thanksgiving issue in your hands. In sending in your letters state that they are for the Thanksgiving issue. Do it now!

Born to Clarence and Letitia Waller, at Marshall, Ill., a son, Joseph William, Oct. 18, 1918; weight, 9 lbs. This is the only topic for conversation in that household. And why not? Best wishes.

We are in receipt of a splendid photo of the recent Illinois Bible School taken by Bro. F. V. Blakely. Thanks! If you are interested, write him at 1037 Lafayette Ave., S.E., Grand Rapids, Mich.

It is a source of much satisfaction to have the brethren come to our aid financially in this time of high prices as they are doing. We thank one and all.

Sr. Lottie Logan, formerly of South Bend, Ind., is now forming a new habit. It is that of writing her name Mrs. Lottie Logan Pickerl, Bremen, Ind. Bro. H. V. Reed officiated at the marriage in Chicago, Sat., Oct. 12. Here's wishing a joyous voyage upon the ocean of life.

We have not the space to make report of all cases of sickness which are reported to us. If so early in the season sickness

rages so, what will it be when winter is once fully upon us?

Work of evangelizing is at a standstill owing to the fact that several states are closed to all public gatherings. It is but natural that pestilence follows war.

A Question.

A brother writes asking the following question: If a man holding a cigarette in one hand asks me for a match, what shall I do? If answers are brief enough, we may publish several of them.

HELPING FUND.

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

D. F. Beck, .50.
Mrs. E. E. Lear, 3.00.

Remittances.

B. A. Reighard, Roy Lutz, Miss Jessie L. Fish, D. F. Beck, Frank C. Beck, Mrs. Enos Johnson, Mrs. Emma Davis, B. J. Woods, Mrs. Amy Weaver, Mrs. Wm. Gross, F. R. Robinson, Mrs. L. E. Beyer, M. W. Perrine, Mrs. H. E. Haney, Mrs. V. J. Powell, Mrs. Wm. Densmore, Mrs. Ada M. Eldredge, R. A. Humphreys, J. E. Wilson, Lucian Button, Alta King, Mrs. E. E. Lear.

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Ripley, Ill., S.S., \$10.00.
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Reports.

It was with great pleasure we had Bro. S. J. Lindsay to begin a series of special meetings on Oct. 7.

The attendance was not very large on account of so much sickness, yet each evening new faces appeared and all recognized his ability as a speaker. His sermons were full of good, spiritual food and were a feast to all who are hungering and thirsting after righteousness.

After only four meetings we were compelled to close on account of the state closing orders to prevent further spread of the epidemic of influenza.

We regretted having him leave us so soon and trust some of the seed sown may fall on good ground and bear fruit.

We enjoyed his visit and stay in our home and we hope we may have the privilege of having him with us again.

Annual Meeting at Moriah, Illinois.

The annual meeting of the Church of God at Moriah, Illinois, met Saturday night, Oct. 12, 1918.

Bros. L. E. Conner, S. J. Lindsay and T. A. Drinkard were with us.

Bro. Conner spoke for us Saturday night, Bro. Lindsay, Sunday morning and Bro. Conner spoke Sunday night and left Mon-

day morning. Bro. Lindsay spoke each night until Thursday night when Bro. Drinkard spoke for us on God's Covenant to Abraham. Bro. Lindsay spoke Friday and Saturday nights. He also conducted six very interesting Bible lessons. Bro. Drinkard spoke for us Sunday morning after which Bro. Lindsay conducted the communion service, which closed a very interesting series of meetings.

Esta Lansbery.

Nebraska Happenings.

Kennard.—The services recently closed at this place were marked by an increasing interest and attendance on the part of the general public, and the attendance of brethren from Omaha, Avery, Blair and other points was also large. On Friday night a special service for the church was held, and Bro. Marsh gave a detailed report of the excellent work accomplished by the conference at Holbrook, and urged a hearty and united effort on the part of the Kennard church in furthering the plans purposed for the present year.

Lincoln.—At the request of the Advent Christian church in this city, the evangelist conducted four services in their chapel. This is a devoted and spiritually minded body of people, deeply interested in the things of God, especially as they pertain to the coming and kingdom of our Lord Jesus Christ.

Moorefield.—The prevalence of Spanish influenza and rain made it necessary to discontinue the meetings started in the M. E. church at Moorefield on Oct. 6th. A series of sermons founded on the teaching of the Bible as compared with the so-called "Apostles' Creed" was arousing considerable interest when the meetings were brought to a close.

Holbrook.—Sister Nellie Harlan, daughter of Bro. and Sr. S. W. Harlan, is just recovering from an operation for appendicitis at the Cambridge hospital. Bro. J. H. Adams, president of the Nebraska Conference, is planning to retire from active farm work and move to town in the spring.

Notice.—Owing to the fact that public meetings are forbidden or discouraged during the prevalence of influenza over the country, Bro. G. E. Marsh has returned to his home in Marshalltown, Iowa, until health conditions improve.

Report for September.

including 5 days in August.

Total services held, 35. Sermons, 22; Lessons, 13.

Expenses, \$10.10. On return from Neb, \$3.52; R. R. fare, 5.06; Hotel, 40c; Bus, 25c; Telephone, 40c; Postage, 47c. Received a personal donation of \$2.50.

As so much time in August was spent at the two conferences, and reports of them have been published, we will not say much of the work in August. The first two Sunday appointments were kept at Hickory Grove and Koszta and three Thursday night lessons at Bro. Momsen's. Then I went to the Nebraska conference in company with Bro. Allard, Sr. Edna Allard and Bro. Austin. O. J. entertained us and the passengers generally, and Sr. Allard's lunch was appreciated by all.

After our own conference, Bro. Lindsay and I went to St. Louis on our way to the

Missouri conference, accompanied by the writer's family on their way to Indiana. After seeing them safely on their Wabash train he and I went out to Lebanon, Ill., and had an enjoyable visit at the Townsend home, then on to St. Jacob, to her grand-daughter's, Mrs. Mae Miller, where we had a two days' good rest. Then back through St. Louis and to Morse Mill to the conference. Here I found a large tribe of namesakes.

On the way back we had a little meeting at the home of Sr. Logan, who had invited in about a dozen friends, including Sr. Boerger, with whom the writer had a very satisfactory conversation after the sermon, over some differences of faith, which terminated agreeably.

Then to Ripley, Ill., where we had been trying to have a meeting for some time and to consult over our moving there to serve them, which we hope to do by another fall. Our meeting had the usual good attendance and interest. We had a lesson each afternoon and a sermon each night. The brethren are in as good condition as ever, if not better. Great interest is shown in all matters of truth and goodness.

One amusing incident here was of a little miss who after listening a short time to the rapid fire of the preacher's tongue said, "He'll soon be through, won't he, mamma?"

On returning from Ripley, we stopped at Davenport, Ia., and had an interesting time at the McRae home. Our four members in Davenport are flourishing in the truth.

Then we stopped a day in Ft. Dodge at the Allard home and consulted with them over the work. We are trying to inaugurate special memory work which should be of interest to all. Sr. Allard may write and tell you about it. If you memorize a few verses on each of the main truths you will be able to teach others readily. The reference should be memorized as well as the words.

We next went home and harvested the garden and moved the household goods a mile away, where we are to live in Bro. Momsen's south house, where we first lived when we came to Iowa. We met for the Bible study the two Thursday nights. Our attendance and interest are real good, and we are enjoying cordial good fellowship. And on the fourth Sunday we had our regular meeting at Pleasant Prairie.

The fifth Sunday five cars of us went to Marathon, twenty-five people in all, and had two day sermons, then returned, as Bro. Spencer was there from Mo. holding meetings since early in the week, and we were glad to meet him since conference. We took lunch along and ate in Bro. Arthur Garton's yard. This was one picnic day we did not get rained out, if it was a fall picnic. On the return trip, through the kindness of Bro. Nokes, we returned by Storm Lake and found a beautiful city and body of water.

It makes us think of those big catfish we didn't get to go and catch last summer with Bro. Johnson, but we hope they will be bigger yet when we go next summer.

It is interesting to have people hang on to the preacher so hard to have a longer meeting or to go to other points. The

only unpleasant thing about it is to have to say "No" so much. But we feel our time is yours and wish to get to you all as fast as possible.

J. W. Williams.

Obituary.

Helen Marie Myers,

daughter of Bro. and Sr. T. O. Myers, was born Feb. 24, 1918, at Hemingford, Neb., and died at her home, Oct. 2, aged 7 mos. and 7 days. For three weeks she suffered from the effects of that dread disease, cholera infantum. The disease ran its course, but left her in such a weakened condition that she could not take the nourishment necessary to rebuild her back to health. As we watched her wasting away, we thought of the many innocent, helpless sufferers from hunger and disease and more than ever we longed to see him coming who alone can relieve these conditions. Bro. Almus Adams spoke concerning this hope and the hope of the resurrection to a few of the neighbors and friends to whom these truths were practically new. May the Word thus scattered bear fruit to God's glory.

The Sunday School.

By Alta King.

Jacob Deceives His Father.

Lesson 6. Nov. 10, 1918.
Lesson Text, Gen. 27:18-29.

Golden Text: Speak ye truth each one with his neighbor. Eph. 4:25.
Memory verses: Gen. 28:1-4.

Time: About 43 years after Esau sold his birthright to Jacob, probably B. C. 1784.

Place: Beersheba, the home of Isaac.

Questions and Comments.

In today's lesson we have the record of an evil deed committed by a man chosen by God. Such records in the Bible are often referred to by unbelievers as reflections on the righteousness of God or as a proof that the Bible is not the word of a righteous God. As we study the lesson let us notice that God in no way approves of the lie Jacob told, that Jacob's lie resulted in trouble for himself and that God merely permitted the evil in Jacob's heart to manifest itself in works that Isaac might learn a lesson in yielding his will to God's.

What must Isaac have known concerning his sons, which was not in accord with the law of inheritance? Gen. 25:33. In his old age did he manifest willingness to carry out this revealed will of God? Gen. 27:1-4. Why did he want to bless Esau instead of Jacob? Gen. 25:28. What had Esau done since he sold his birthright to Jacob which should have proven Esau's unfitness for assuming the responsibilities which the birthright carried with it? Gen. 26:34, 35.

Now read or relate how Rebekah and Jacob planned to get the blessing which they knew Isaac was about to give to

Esau, Gen. 27:5-29. Mention all the ways in which they used deception. Does Jacob tell bare faced lies? Point them out.

Should we try to excuse or justify such works in God's chosen ones when we try, before unbelievers, to defend God's righteousness, which they claim is impeached if he uses such men?

How did Isaac show that he had it in his heart to give the birthright blessing to his best beloved son notwithstanding his manifest unfitness and the prophecy given before his birth? There is nothing to show that Isaac ever knew how lightly Esau had valued his birthright, but it is revealed to him by the incident in today's lesson, for Esau let's it slip when begging a blessing for himself. Gen. 27:30-40. Thus Isaac is furnished with additional proof of Esau's unfitness.

What evil did Jacob bring upon himself through his practice of deception? Gen. 27:41-45. Note: Separation from her favorite child was Rebekah's share of evil for her deception.

In Gen. 28:1-4, Isaac willingly gave his blessing to Jacob knowing that it was Jacob. What does this show?

How does Esau give added proof to his father of his innate unfitness? Gen. 28:6-9.

Although Jacob, through the influence of his mother and the thought that the end toward which he was working was in accordance with God's revealed will, told a lie and stooped to deception, still he showed qualities necessary to the development of the character which God could use in blessing all nations.

General Notes.

The prophecy concerning Esau and Jacob, Gen. 25:23, taken with Rom. 9:10-24, shows that the predestination of which God is the author contains no idea of force. He needs a people through whom he can carry out his plan to redeem the fallen race. Its redemption requires that both his wrath and mercy be manifested. He has perfect control of the laws and influences which form and develop character both before and after birth and he exercises this power to form and develop those characters which he may need for either line of work. There is no force used for each of his instruments is so formed and the training so influenced that it does by choice what he has willed it to do.

God thus has made the accomplishment of his plan of salvation sure, entirely dependent on his own power and not on the chance obedience of those through whom he works.

It is always a sin to gain right things in a wrong way. Lying and deceit are always and eternally wrong. God in no sense approved of the way in which Jacob obtained the birthright. It seemed to Rebekah as if God's promises were about to fail, and they must do something to bring the right thing to pass, even if they did a wrong to accomplish it. But did God need Jacob's sin in order to carry out his plans? God forbid! The work would have been done far better if Jacob had gained his birthright in God's way and in God's time.—Sel.

God did not need Jacob's sin, for he is dependent on man for nothing, but he

did permit and use Jacob's sin to accomplish his will. Instead of making an arbitrary command forcing Isaac to bestow the blessing on Jacob instead of on his best loved son, he let him see for himself the true character of Esau and revealed to Jacob his own weakness.

Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning and abode not in the truth because there is no truth in him. When he speaketh a lie he speaketh of his own for he is a liar and the father of it.—Jno. 8:44.

Jacob when he told those lies, was also of his father the devil, and so are we when we tell or act a lie.

God's called out people are never perfect when they are called. His chiefest glory lies in the fact that he can take such people as Jacob and you and me and develop us until we are fit for his use.

For the righteous Lord loveth righteousness, and his countenance doth behold the upright.—Psa. 11:7.

There is only one safe way for anyone, but especially for the young, when he has done wrong; it is to face the truth boldly to those who have a right to know. Absolute truth in all things. The young trained to tell the truth, and to hate lying always at any cost.—Sel.

Absolute truth in word and deed is the essential element in our progress to the kingdom of heaven on earth.—Sel.

Had thine given place to thy Father's will
Thou 'dst thy birthright, and thy blessing still.—Sel.

IS CHRIST'S SECOND COMING GERMAN PROPAGANDA?

DR. FRANK W. GUNSAULUS, of Chicago, has discovered a new German propaganda, and he says he has found it in at least sixty different places in which he has made speeches on behalf of the war. It is made up of the teachings about the second coming of Christ. It must have occurred to many that there has been a great prevalence of that kind of teaching. In unexpected places and times it has flashed out and in some places not without virulence. Dr. Gunsaulus has convinced himself and he is now trying to convince others that it is really part of a German propaganda. He thinks that the Germans have been wise enough to take advantage of a doctrine to which many people are susceptible. "This teaching," Dr. Gunsaulus said, "cuts the nerve of effort and robs those who accept it of a motive to give money and effort towards the overthrow of Germany and the bringing in of a better social order."

Continuing with this matter Dr. Gunsaulus says that "Evidence will be produced at the right time and I have found it in more than twenty communities in the course of the making of eighty speeches, that German forces are rounding up those who believe the second coming of Christ is impending. From Iowa to Alabama I found men cutting the nerve of Americanism and its present fighting program for a better world than Germany proposes by insisting that this world is a derelict and gone anyhow; that it is a waste of blood and treasure to attempt making it right because it is doomed speedily to end, and that the scriptures teach that the whole thing which is occurring

in this catastrophe in Europe is the immediate preparation for Armageddon."

If Dr. Gunsaulus will indeed produce evidence of that kind it will be an astounding revelation of German methods. What under the sun have they not thought of to carry forward their work what not except just downright honesty, rightness and uprightness?

Dr. Gunsaulus says that he has no desire to enter upon a discussion of the second coming of Christ, the reasonableness of it in religion, but he is simply dealing with the matter as it is or has been used by Germans. The persistence of these teachings and the insistence of the teachers is shown by his statement that in his automobile he has frequently found tracts left there by the propagandists, or by the religious enthusiasts who have been carried away by the doctrine.

In the events of this big war, this Armageddon, together with the recent deliverance of the holy land, those who believe in the second coming at all, and the readers of the mystic books of the bible, like the Revelations of St. John, can find much to disturb their equanimity. It has even sometimes seemed necessary to warn people against these unsettling doctrines. The coming of Christ has, of course, haunted all generations since he lived on earth. About the matter of this coming there is some indefiniteness in the very words, that are ascribed to Christ and, undoubtedly, it is true that many of his immediate followers expected the world to be wound up during their times of life. It is even said that some refrained from writing out the things that Christ had said and done because they believed that the end was near and it was useless to make permanent records.

But all these are things that belong to religious debates with which we have no concern, no more than Dr. Gunsaulus. The one thing noteworthy for comment at the present time is that even this doctrine should have fitted into the plans of the Germans and Dr. Gunsaulus says that he has the proof for this conclusion."

The foregoing is an editorial, clipped from a Cedar Rapids, Ia., daily of issue Oct. 2nd, by Sr. Elta M. Fitz.

Dr. Frank Gunsaulus is one of Chicago's most popular preachers and lecturers. His influence is nation wide and must be felt among a large circle of people when he speaks. Our only purpose in reproducing this editorial here is to emphasize what we have said many times to the effect that our Lord's worst enemies are his professed friends. We have spent our life time among those who believe thoroughly in the second coming of our Lord and that civic and social conditions among men will be no better until he does come, and we have no hesitancy in saying that they are the most loyal, most truth-loving and peace-loving people on the face of the earth today and as far from favoring the cruelties practiced by the kaiser and his cohorts as the east is from the west. We can see how those who do not value the Bible as an inspired book may look upon the teaching under question as they do, for they look upon Christ and his apostles as being without inspiration to any greater degree than they themselves possess. Their reliance upon man's philosophy is greater than their trust in things written in the Bible and therefore they are bold to declare Christ and his apostles mistaken. To those of us who love and revere the doctrines set forth in the scriptures, these doctrines, and especially that of the second coming of Christ, are our sole reliance.

Man's philosophy has deceived us so many times, and philosophers are so di-

vergent in their views, that we know no reliance can safely be placed in them. We also know that the Word of God has never failed us. We see man's wickedness daily increasing. After man's philosophy has for years led us to believe that the world is growing better, and having been told by them within the last decade that there could never be another great war because nations had become so great and so wise, we are now in the midst of the greatest, as well as the most cruel war the world has ever known.

But as chaff shows the direction of the wind, so these outbursts but show the gathering storm which will burst upon the world with untold fury in the closing scenes of this age. The Revelator (11:15) and Psalmist (2) both show that the nations of the world will not stop at opposing this doctrine, but that they will openly oppose him as King when he comes to claim what is his by right.

Alongside of Dr. Gunsaulus' veiled opposition to this doctrine, we find a list of books given in the Literary Digest for Oct. 12th, at page 27, such books named as are refused our boys in the camps, because

"The books were barred from every army camp and from every post where American soldiers are located because their influence tended to make the soldier who read them a less efficient fighter against the Hun."

In this list is named the book, "Jesus is Coming," cited here as "Anonymous." We think it must refer to W. E. Blackstone's little book on the subject. If so, the only reasonable fault that can be found with it is that it teaches the great truth that Jesus is coming again and that world conditions will grow no better until he does come. Can it be possible that here, in this land of religious liberty, the time may ever come when those who believe and teach this Bible doctrine must suffer persecution for it? We love America as set forth in its United States' government because in it was found an asylum for all the persecuted religionists of earth and because the United States of America has ever maintained for its subjects the right to that religious liberty. In return for this boon we have ever respected our rulers, obeyed its laws, met every righteous call made upon us by it, and now stand ready to support it in every righteous way we can. Let us pray that it may not come to pass that the very source from which we have drawn our inspiration for good citizenship may not be denied us. Jesus is coming and because of it we desire to live in peace with all men because he comes as the Prince of Peace, and further because there can be no permanent peace until he does come.

May God hasten the day and in the meantime give us strength and wisdom to overcome all difficulties.

S. J. Lindsay.

CHRISTIANITY.

TODAY men are concentrating their efforts to accomplish their plans.

Some are giving their services, even their lives, that these plans may succeed. If these people put forth such effort to maintain a temporary cause, should not

people who profess to be Christians put forth as much effort to prove their sincerity for Christ's cause? Both causes being necessary, but being of a different nature, call for different effort. The first preparing the way for the second, at the same time proving that man after six thousand years of rule, because of his nature, is not capable of ruling. But having had control for so long, man will strive to maintain this control, but in doing so is fighting a declining cause. For God has determined to overthrow existing conditions and establish a kingdom under his Son. Dan. 2:44.

Therefore, if man does his uttermost to maintain the present order of things, should not the Christian do all that lieth in his power to prepare himself for this new condition?

But I am afraid the majority of Christians either do not grasp the importance of their calling, or else are so overcharged with the affairs of this life that they have become negligent of their responsibilities. One thing, if we help maintain present conditions, we will place ourselves in an awkward position, for Christ requires as earnest effort on our part, as the present rulers do on the part of their followers. He also allows certain conditions to exist for examinations to see where we are in regard to our standing with himself and the world. He told us to separate ourselves from the ways of the world and to seek his kingdom, and prepare ourselves for a position in his kingdom. Even if it costs us the loss of parents, friends, home, position, or our life. Also the path we will have to travel is narrow, beset with trials and difficulties. That we will by being true to his laws and principles get ourselves into trouble with kings, rulers and councils, being brought before them as witnesses for him. On this account we would be hated of all men (not in Christ). Many on this account he said would hesitate to follow him, but to those who would follow him faithfully to the end of their lives, he would give life.

In this connection he gave us encouragement by saying when conditions became severe, we were to lift up our heads for then were we to know deliverance was at hand. So let the followers of Jesus have patience like Noah, Moses, Daniel, the three Hebrew boys and the disciples. And may we learn to place our services in the cause of Christ regardless of the consequences, and may God give us the necessary strength faithfully to perform any work he may have for us to perform. And may the time soon come when Christ will come and establish everlasting peace and harmony among mankind, and may we be ready for the same and not be lured into a sleeping, indifferent condition by man's ingenious dreams.

Yours, a seeker after truth,

Joseph Fletcher.

GRACE.

THE dictionary definition of Grace is "The divine influence upon the heart, and its reflection in the life." It is God's gift and we are to show that we possess it by living such lives as He would have us to. Now everything that has life in this world must either grow or die.

There is no standing still in nature; if we do not use certain parts of our body or our brain they get in a state of atrophy and become useless, and so it is with our spiritual faculties, we cannot stand still and magnify the name of Christ; we must either go forward or become a dead plant in His vineyard, and the command is to cast such forth as cumberers of the ground for no fruit is found on them. No parent would be satisfied with his child if it did not grow, but remained month after month and year after year the same tiny, helpless baby it was at first; and no farmer would feel satisfied if the little, green apples of Jupe did not ripen into the rosy fruit of autumn.

Luke 2:26 says, "And Jesus increased (or grew) in wisdom and stature, and in favor with God and man," and as He grew in "favor with God," so 2 Peter 3:18 says we must grow in grace. Now my idea of growing in grace is to live so as to merit the favor of our Father, taking the Lord Jesus for our example, and striving to follow in His footsteps, trusting God entirely, and letting Him do with us as He wills. Grace is a fruitful soil, and they who are planted therein have a divine Husbandman to watch over them; they are warmed by the Sun of Righteousness, and watered by the dew of heaven, and lives so regulated should bring forth the many fold commanded by the Master.

The hindrances to this growth in grace are too much selfishness, not enough love for Christ, and not enough obedience to the will of our Father. It is one thing to receive the grace of God and another to continue in it; it is one thing to enter the way of salvation, another to abide in it. It is one thing to sing "My Jesus, I love Thee," another to keep yourselves in the love of God by keeping His commandments. It is one thing to practice the order "Love one another" with strangers and those outside our family, especially if they don't trouble you, but John, 1st epistle, 4:20-21, says, "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God Whom he hath not seen? And this commandment we have from him, That he who loveth God, love his brother also." It is one thing to confess Christ where all are friendly, but quite another when this confession may bring forth laughter or scorn. Continuance is one characteristic of all the truly great ones, and Rev. 2:26-27 says, "And he that overcometh and keepeth my works unto the end, to him will I give power over the nations," so not only in the present, but the future will we have our Father's blessing if we are faithful to the end.

Lottie E. Young.

What thou hast given, thou canst take,
And when thou wilt new gifts can make.

All flows from thee alone;
When thou didst give it, it was thine;
When thou retook'st it, 'twas not mine.
Thy will in all be done. —Sel.

Not to enjoy life, but to employ life
should be our aim. —Sel.

The great secret of success in life is
to be ready when one's opportunity comes,

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The Disciple Whom Jesus Loved.

THERE WAS no peculiar perfection in the character of John; no special incident in his life that gives us a reason why he was so precious to the heart of Jesus. As a man in the flesh he would call fire from heaven to destroy. He would call down the retribution of divine justice upon sin. He would have the enemy destroyed in no uncertain way. How unlike the gentle, patient spirit of him who bade Peter to hide his sword, and who could employ his latest breath in praying for those who had driven the

spikes down deepest into his tender feet, cursing him even while he blessed them, loving them even while they vented the bitterest depths of their hatred upon his sacred form! How then can we understand this wondrous mystery, "the disciple whom Jesus loved?" The following line reveals the secret: "which also leaned on his breast at supper." Jesus loved him because John understood him. The human heart lay next to the divine. John took the Master to himself, appropriated him in no doubting way. John's faith cast out his fear; he appropriated the Master and his Master appropriated him.

"That disciple whom Jesus loved." Mark you, those are John's own words, in John's own gospel. But they do not spring from his egotism, they are only his appreciation of the fact. John was loved, he knew it and he owned it. And when he owned to that special favor which he enjoyed, the beloved disciple always witnessed to his modesty by suppressing his name. Thus it is not of "John whom Jesus loved," that we read, but "that disciple." John is not emphasized, but the love is. John is covered with it, hidden by it, lost in it, and we would almost add, loses his very name in its wondrous glory.

But Jesus loved them all. There was room for all. He had a heart for all. "Having loved his own which were in the world, he loved them unto the end." "As the Father hath loved me, so have I loved you." They might all have leaned on his bosom; but only John took his place there. Peter beckoned to him, that he should ask who it should be of whom he spoke. John said, "Lord, who is it?" Faith can be at ease in his presence, because it apprehends the love that put us there. Again, we find, as they went to the sepulcher, "the other disciple" did outrun Peter. John. Love always outruns.

May we remember and above all experience this—the obliterating power of love.—Grace and Glory.

Not gain, but service, is the true object in life. If gain is made the object in one's life, one must inevitably fail, for the simple reason that the best things of life are not to be gained by striving for them; they are a texture that cannot be grasped. One may strive for bread and win it, but one may strain every nerve to breaking in pursuit of happiness, and he will never overtake it. On the other hand, if service is made the object in one's life, that life cannot be a failure, for the reason that one has chosen the only path above which the windows of heaven are always open. The happiness that eludes the grasp of every man who strives for it, descends like the gentle dew of heaven upon him who is striving in service. He alone gains what he strives for and more.—Sel.

It isn't so much what we do, dear,
As it is what we leave undone,
That gives us the bit of a heartache,
At the setting of the sun.—Sel.

Nothing great is lightly won,
Nothing won is lost,
Every good deed nobly done
Will repay the cost.—Sel.

There are no gains without pains.—Sel.

THE RESTITUTION HERALD.

Volume 8.

Oregon, Illinois, November 6, 1918.

Number 5.

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 'Normous One.

IT IS POSSIBLE that cousin Jim told the nicest stories that any one ever heard. At least that is what Earl and Benny and Teddy thought. He had just settled himself for a quiet hour in the library one rainy afternoon when the door was thrown open to admit the three noisy little boys.

"A story! A story!" they shouted as they all tried to climb into his lap.

"What kind of a story shall it be?" asked cousin Jim good naturedly, as he helped Benny and Teddy to the arms of his chair and took little Earl in his lap.

"A true story," cried Benny.

"A 'normous one," added Teddy.

"Dear me," said cousin Jim pretending to frown. "A true story and a 'normous one. What shall it be about? Well, I'll tell you this true story and we shall see if it is 'normous enough for Teddy."

"A long time ago there lived a man in Israel whose name was Samson. This man looked just about as all the other men in the camp of Israel except that he had very long hair. Most men then kept their hair trimmed just as we men do now, so when people saw Samson's hair growing so long they wondered why it was. Some of them found out the reason; but others did not. I am going to tell you the secret, though.

"Before Samson was born an angel came to his mother and told her something like this: 'You are going to have a little son, and God wants you to give the child to him. For he needs a man to deliver his people from the wicked Philistines. Therefore your child's hair shall never be cut'"

"What difference did it make whether they cut his hair or not?" asked Teddy, who always wanted to know why.

"It made all the difference in the world as you shall presently see," explained cousin Jim. "For when God asks people to do something for him in a certain way, no other way will do just as well. Because they did as they were told, when Samson grew up he was stronger than any other man in the camp."

"Was he stronger than you?" questioned Earl, who measured everything by cousin Jim.

"Well, yes. Heaps and heaps stronger. One day he was going to another country

DO YOUR BEST

DO YOUR best, and be not troubled
Should some other better do;
If your work should fail to please you,
Don't give up, but strive anew.
Do your best, for slighted labor
Ne'er can satisfaction bring;
Do it quickly, time is passing,
You must seize it on the wing.—Sel.

with his father and mother, when he heard a young lion roaring. And when he looked around and saw the lion right close to him—what do you suppose he did?"

"I 'spect he killed it with his gun," declared Benny.

"No, indeed!" answered his big cousin. "For there were no guns in those days, and Samson had nothing, not even a club, to kill it with. But he just took hold of the lion with his hands and killed it just as easy!"

"Then one other time he was living in the mountains. The Philistines were angry with him because he had killed a great many of them and they came up to make war on his people. When the people learned of this they went to Samson and said,

'You have killed some of the Philistines and got us into trouble. So now to save ourselves we are going to bind you and take you over to them.'

"And they bound him with two new cords. But when he got near the Philistines he broke the cords and picked up a bone he found lying near and killed a thousand of their men."

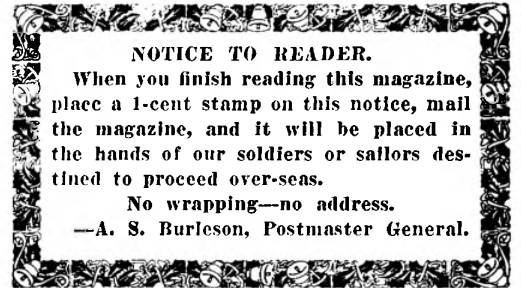
"My, they must have been 'sprised!" gasped Teddy.

"By that time," continued Jim, "the Philistines knew that Samson had more strength than any of them. So they went to his wife and promised her a whole lot of money if she would find out where Samson's great strength lay. She asked him how they could bind him so that he could not get away, and told her, 'If they bind me with seven green withs that were never dried I shall be as weak as any man.'

"Then the Philistines brought up seven green withs and she bound him with them. Then she said, 'The Philistines be upon thee, Samson!' And he broke the withs as easily as I could break a thread.

"Then his wife said, 'You have mocked me. Now tell me how you might be bound.' And he said, 'If they bind me with new ropes I shall be as other men.' But when they bound him with new ropes he broke them, too.

"Still she coaxed him to tell her, and this time he said, 'If you weave my hair into the web I cannot get away.' But when she had done that he went away with part of the loom. She kept on asking him every day until at last he told her how he had



been given to God as a servant, and that his hair had never been cut. 'If my hair is cut my strength will all be gone,' he said. So when he went to sleep she had his hair cut off, and then the Philistines were able to take him; for as soon as his hair was gone God took away his strength. They put out his eyes and cast him in prison.

"After a while the Philistines had a big celebration because Samson had been captured. While they were having their sports they called for Samson to be brought from the prison that they might make fun of him. But while he had been in prison his hair had grown out and his strength had come back. And when they led him between the pillars of the temple he took hold of the pillars and bowed with all his might. And he tore down those pillars and the whole house came down upon him and all the people there. A great many of the Philistines were killed; but Samson died, too."

A RECIPE.

Wouldst thou be wretched? 'Tis an easy way;

Think but of self and self alone, all day;
Think of thy pain, thy grief, thy loss, thy care,

All that thou hast to do, or feel or bear,
Think of thy good, thy pleasure or thy gain,

Think only of thyself—'twill not be in vain.

Wouldst thou be happy? Take an easy way;
Think of those round thee—live for them all day;

Think of their pain, their loss, their grief,
their care;

All they have to do, or feel or bear,
Think of their pleasure, of their good,
their gain,

Think of those round thee—it will not be vain. —Sel.

CHASING A LIE.

Has a horrid lie been told?

Don't fret.

It will run itself to death.

If you let it quite alone

It will die for want of breath.

Don't fret." —Sel.

Think only healthful thoughts. As a man thinketh in his heart so is he.—Sel.

SIGNS OF THE TIMES.

A Series of Thoughts Concerning
Signs to Precede Christ's Coming.

Lyman Booth.

Christ's Household.

PAUL GIVES us a beautiful picture of Christ's household. In writing to the Hebrew brethren he said, "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house. For every house is builded by some man, but he that buildeth all things is God. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a Son over his own house; whose house are we if we hold fast the confidence and rejoicing of the hope firm unto the end." Heb. 3:1-5.

Moses as a servant of God was faithful to the charge which he received in the holy Mount. Christ as a Son called his servants, the apostles, up into a mountain in Galilee, where he delivered to them a commission which required as faithful obedience as that enjoined by the law which Moses received from God. This commission is two-fold. The first is missionary, "Go teach all nations," that is, go and make disciples, and when you have found disciples, place the seal of discipleship upon them by baptizing them in (into) "the name of the Father, and of the Son, and of the Holy Ghost (Holy Spirit)." The second is pastoral. After baptizing the disciples then teach them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world (or age)." Christ had been with them three and one half years instructing them and teaching them all things that had been written in the law of Moses and in the prophets and in the Psalms regarding him and his mission. Upon this occasion as he was about to take his leave of them and go to the Father, he occupied himself with showing them how all these things met their fulfillment in his suffering, death and resurrection, in order that he might attain unto the glory of the Father and reach the throne of the Kingdom in which he will share the glory and honor with his faithful household.

We will next notice some of the instructions and commands of Christ. First we will refer to his sermon on the Mount. What wonderful contrast may be observed between the delivery of the law on Sinai and the delivery of this sermon! The delivery of the law was amid the imagery of thunders and lightnings, and the voice of a trumpet sounding long and loud. This sermon was amid the calm of a day well advanced, after having cured the sick and healed the afflicted. The law came from an unseen presence to the people at the foot of the mountain. This sermon was spoken by a sweet voice that moved the hearts of the multitude with words of love, joy

and peace.

On Horeb God delivered to Moses the law in term of sternness, inflexible, amid such terrible scenes as to make all Israel quake with fear. In this sermon Christ speaks as a gentle teacher, full of sympathy and love. In it we find the radiant colors of hope, every promise filled with the gems of pleasant duties, the performance of which would bring a rich and happy reward. Never before was such humbling and ennobling morality taught. The divine character is shown for our pattern. His favor is revealed for our encouragement. These promises reveal mercy for the merciful, comfort for those who mourn, the kingdom of heaven for the poor in spirit, and filial love for the peacemakers, unending fellowship with the prophets for those who were persecuted for righteousness sake, and a rapturous vision of God for the pure in heart.

Where else can one find such instruction? How does the world view these classes? Are they sufficiently esteemed to be imitated? They are not, never were and never will be popular except in his own household. The teachings of Jesus were unknown to the Jews. His doctrines were received from his Father. "I will raise them (the Jews) up a prophet from among their brethren like unto thee (Moses) and I will put my words in his mouth; and he shall speak unto them all that I shall command him." Deut. 18:18. Did Jesus speak the words given him by his Father? In his prayer for his disciples he said, "I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." John 17:8.

He called his disciples the salt of the earth upon the theory that they were to go among the inhabitants of the world and be as good salt to meat or any substance which required to be cleansed. Matt. 5:13. To be the salt is to do everything possible, by word, by exhortation, by persuasion, by influence and by example to make those around us more thoughtful, purer, and more Christ-like than they would have been without our influence and help. The salt in Palestine when exposed to rain and sun or left upon the ground for a short time will become useless. It becomes good for nothing and will destroy vegetation and the fertility of the soil wherever it is thrown, for this reason it is cast into the street to be trampled under foot of men.

He also told his disciples they were the light of the world, and then added, "A city that is set on a hill cannot be hid." In Palestine many of the villages and hamlets were built on hills. They were of chalk-like limestone and in many instances the houses were whitewashed outside as well as inside, and hence could be seen from great distance.

He next commanded them, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." From this language we learn that the best way to show our light is by our good works. Another is to proclaim those things which Christ had taught his disciples during his

three and one-half years ministry.

Profession is one thing, practice another. Profession is merely a sign of a Christian, and a good sign may be attached to poor business. Practice is that which translates profession into live business; from formal theories into active duties; from abstract ideas in the mind into plain, visible existence in every day life. The great work which Christ did in his life was to proclaim and publish the sovereignty of his Father. The faith he manifested and the works he did declared him to be the Son of God. It is our faith and obedience, in working to do his will, that declares him to be our Lord. When one lives a truly Christian life his whole life is an act of pure devotion and sincere worship.

The church of Christ should be and is a luminous body. It is a city set on a hill which cannot be hid. But where, let me ask, can we find such a church? Does the world recognize its existence? To the disciples whom he was about to leave behind him to proclaim his gospel and to represent his life by their example among men, Jesus said, "Ye are the light of the world." This was said of a little band of obscure and illiterate fishermen. There were no doctors of divinity among them. No not even a priest, a college bred scholar, or a ruler dubbed with titles of worldly honor. Up to this time Christ's doctrines had appealed to only a few small farmers, here and there a publican, a few women in the lowly walks of life, and the poor of a despised race of which he himself was born to be the world's emancipator. Of such obscure people, unlettered, without worldly titles, uninfluential men, with no distinction in life and with no bright prospects in worldly affairs, was it said, ye are to be a light, not simply to your sect, to your race, of your time, of your country, but the light of the world. And oh! how marvelously have his words been fulfilled through the labors of Matthew, Mark, Luke, John, Peter and James, who have, by the aid of the Holy Spirit, given to the world more of the light of truth and holiness than had ever been produced before. I did not mention Paul, for he at that time was persecuting the Christians. Later he was converted and his labors, temptations, trials, persecutions and death attest his faith in that same glorious light. But for their labors we would be sitting in darkness, and I would be otherwise engaged than writing as I am. But thanks to his grace wherever the light of his knowledge, truth and virtue shine brightest and purest, there the writings of those disciples become the fountain and glory of that light which will ever shine with undimmed luster.

Christ's church is constituted of living, active disciples, true to their faith, true to their Lord, true to their stewardship, true to the command to evangelize among the nations. They become the light in proportion as they receive and manifest the life; for the scriptures declare, "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." Dan. 12:3.

The sermon on the Mount is as fresh and beautiful today as when first deliver-

ed to his apostles and to the astonished multitude. The lapse of years, with all their variations, has made no change in the eternal truths which he uttered in that sermon. In it he gave an outline of the kingdom of heaven which he proposed to set up on earth, and of which he was to be the king. In the beatitudes he very fittingly described the character of those who would become citizens in that kingdom and co-rulers with him. He also taught them the nature of the influence they were to exercise among men wherever they went. They were to be to society what salt was to perishable things, they were to keep it from corruption. They were to be like the light upon a candlestick,—to drive away darkness that others might see. He then proceeded to explain that his doctrine would not destroy the law, but would fulfill it. He then contrasted the precepts of the law with those which he had received of his Father, and which he had taught them. His definitions of crimes were new to them, especially his law of divorce.

He made the sanctity of marriage the fundamental law of pure society and the support of his religion. He traced the origin of adultery into the dark chambers of the heart, into the human mind, and forbade divorce. As with homicide, so with adultery, he traced the crime home to the evil heart and condemned the lustful look as a commission of the crime. The person who wilfully gazes with a view to gratify unlawful desire has virtually, in thought, committed the crime. Then how necessary that all should keep in memory the words of the prophet where he said, "Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his ways, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. Isa. 55:6, 7. This is necessary if we wish to experience the blessedness of a pure life; if we are to experience what we must be and do to be true men, and to win the reward of the just.

IF THE FIRE ESCAPE FAILS.

WE RECENTLY heard a story that involved the Bible, a hotel, a traveler and a bell-boy. Taken to his room at the hotel late one evening the traveler inquired of the boy concerning a mechanical rope device which was hanging near the window. It was explained that it was for use in case of fire, and its operation was described. Then pointing to a Bible which the Gideons had left on the table, asked, "What is that for?" "That," said the bell boy, "is for use in case the fire escape fails."

The story, whether fact or fiction, and though originating in banter and pleasantry, carries a lesson, nevertheless. There are many who hold the Bible plan of moral and spiritual help in just about that way—a last resort if everything else fails. The numberless cases of sick-room or death-bed repentance, is ample proof that this is a frequent experience. Men try almost everything and if they turn to the Bible at all it is as a last resource.

Nor are nations and national governments an exception to the rule. The Bible remedy for the world and its many ills is not popular in those circles. The Bible may have its place there, and the nominal church may be in honor, but a tremendous effort is being made to run the world without applying remedies to its ills. And least of all is there any disposition in these circles to acknowledge the Bible's diagnosis of the world's troubles. The doctrine of sin as affecting or deciding destiny is an unpopular tenet in the sentimental religiousness of the twentieth century. And as to national governments there seems to be very little consciousness of direct and binding obligation to God, at least of obligation to interpret God in the spirit of Christ, and to administer the higher interests of peoples in that same spirit.

But we have reached a point where the fire escape has failed. Abundance of precautions had been taken to save the world from a general war. Larger cannon had been made. Munition and powder plants had been multiplied. Navies were built up and armies were trained. Flotillas of submarines and of air-ships for offense or defense were built. And fortresses at strategic points grew stronger and stronger as the decades passed.

The safeguards of higher education were added. Churches and cathedrals were multiplied, for were not these a factor on the side of world peace, and were not all or most of these governments Christian governments? And why did such a commendable fire escape of safeguards fail? Was the Bible ignored? Not altogether. It held its place as a sacred book in the stately edifice of a waxing and aggressive Christendom. But the teaching of even the Old Testament as to vital rather than a formal recognition of God, but the observance of both individual and national righteousness, has hardly characterized even Christian governments. Too often a greedy commercialism has dominated national governments. The exploiting of common people by classes, or by unjust trade combines, has often resulted in making the rich richer, and the poor poorer. If God reckons the humble races of Africa and Asia as his children, and if he holds nations accountable for wronging them by an unjust and injurious commercialism, then there must be a reckoning day somewhere for national injustice. Who can estimate the injustice that was done to Africa through long centuries by the slave trade of Christian nations? Nor can one measure the wrong that was done to China by the opium traffic that was forced on an unwilling people by British cannon. Nor is the rum traffic of this and other countries that even to this day is cursing Africa and other portions of the earth a smaller crime. And this is being conducted by a Christian commercialism, and the system is being fostered and protected by Christian governments. Not only has the fire escape safeguard failed, but a holocaust of war is burning the world, its manhood and its wealth. And for those who believe in a divine and over-ruling Providence, and in a divine ministration of justice, not only to individuals but to governments and nations, the war is not with-

out its causes. If God holds nations responsible for their wrong doings, and metes out, as of old, punishment by the scourge of war, why may not the present war be regarded in the light of a divine judgment? God punished Israel for her sins, then he punished the nations that oppressed Israel.

If there is a divine government over all, and if it still ministers justice for oppressed peoples, the present world war may be some working out of higher purpose. If Belgium grossly wronged the dusky children of the Congo, how sore has been her punishment. And if British and American commercialism has amassed our vast wealth with too little regard for well-being of peoples at home and abroad, how sorry are the losses that are appointed us. But if the law of divine retribution is still operative, and if Prussian militarism is to receive retribution for the horror it has brought upon the world, what a reckoning is hers?

Probably the unfortunate element in the complex situation is the fact that each nation will not recognize an overruling and divine government above all kingdoms and empires, and will fail to discern its own culpability. Each will endeavor to aid God in administering punishment to its antagonist, and may utterly fail to realize that the hardships and losses suffered by all may be, in part at least, a general visitation of judgment on the nations.

Accepting the story at the head of this article as a parable with a lesson, it is time for peoples and governments to give attention to the Bible. The fire escape has failed; it should be the Bible next.—Editorial in *The World's Crisis*.

Covered Sin.

THERE are two ways of covering sin, man's way and God's way. You cover your sins and they will have a resurrection some time, but let God cover them and nobody can ever find them.

There are four expressions in the Bible with regard to where God puts sins.

"He puts them behind his back." We all know that anything put behind a person's back cannot be seen and if God has forgiven us, who shall bring a charge against us?

"He has blotted them out as a thick cloud." A heavy cloud will blot out effectually the great heavenly bodies as far as we can see until we say there are no stars or moon tonight when they are only hidden by the cloud, and so God looks at our sins if we devoutly ask for forgiveness.

"He casts them into the depths of the sea." Some one has said, "Thank God that it is a sea and no river; a river might dry up, but the sea cannot, and the depths of the sea are so immeasurably far away that nothing can be recovered from them.

The fourth expression is, "He removes them as far as the east is from the west," and that is a question which I think few could answer.

If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. The greatest blessing that ever comes to us is the knowledge that God forgives, and he is so ready to confer this blessing upon us if we will only devoutly ask 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.

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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.

It is with deep regret and much concern that we learn of the serious illness of Sr. Austin, wife of Bro. F. L. Austin, Fonthill, Ontario. We are hoping for better things than are reported to us and we know that the prayers of a host of brethren, who have known this family so long and so well, will go out to our Father in heaven that she may be spared to her family.

Subscription Notice.

Owing to the excessive cost of paper and print matter generally, we are obliged to make the subscription price for The Restitution Herald \$1.50 straight, thus withdrawing all former subscription offers for new or club subscriptions. Some not having read our former statement to this effect have sent in at the old rate of \$1.25 for new subscribers, which is all right for the present.

Print paper which used to cost us 4½¢ per lb. is now 9½¢ with a prospect of going higher and envelopes which used to cost \$1.30 per M, now cost us \$2.85 per M. All

other commodities that we use are proportionately higher. It will be easy to see that a subscription rate of \$1.50 is very reasonable to the subscriber.

Sr. Lottie E. Young may now be addressed at 1554 Gaylord Ave., Denver, Colo.

We are called upon to report the death of Bro. Wm. Coverstone, of Middletown, Va. This brother was but recently baptized by Bro. J. H. Anderson. Surely the world is suffering a scourge and friends by the score have been taken. When will it all end? We trust that we may receive a more complete report of Bro. Coverstone's death.

We have printed a new supply of the tract, "The Gospel, the Power of God," which appears in this issue.

As a large number of subscriptions expire November 1st, it will help us out very materially in every way if you will renew at once or drop us a card to the effect that you mean to do so soon. If your label reads "Nov. 18," that means you.

We have received a nice Thanksgiving letter from Bro. Railton, Fonthill, Ontario. You mean to write one, too, don't you? But you are putting it off until the last thing. Why not do it now?

Remittances.

Alice M. Gow, Beulah M. Pence, E. C. Powers, Ida B. Powers, Mrs. M. A. Woodward, Mrs. J. A. Ordnung, Wm. T. Hardesty, G. E. Coats, G. C. Coats, Mrs. Abbie J. Coats, Mrs. Ella Johnson, Mrs. J. D. Renner, Rufus A. Curtis, Mrs. C. B. Everett, E. P. Brown, F. M. McCrory, Mrs. W. L. Kuhns, Mrs. Mary D. C. McLaughlan, W. A. Hanson.

HELPING FUND.

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

Mrs. C. B. Everett, \$1.00.

Obituary.

On Oct. 19, death, the great enemy of man, entered the home of R. M. Williamson and claimed his wife, Ellar Williamson. She had been in feeble health for a year or more. On Aug. 28, she was taken sick with heart dropsy from which she was not able to rally. She leaves a husband and four children, two boys and two girls, to mourn her death. She was a member of the Church of God at Guthrie's Grove, being led unto repentance under the preaching of the gospel by Elders E. M. Anderson, J. H. Anderson and A. N. Durham. Some ten or twelve years ago she put on Christ by baptism. Her last words to comfort the ones she left were with regard to her hope in the resurrection. She told the writer on the last Friday night before she died, as Martha told Jesus, if Jesus were here she would not die, but that the time is soon coming.

She was buried on Sunday, Oct. 20, at Guthrie's Grove, S.C. She died at the age of 60 yrs., 8 mos., 15 days. She lived to see her family united with her in Christ. We all realize, like Job of old, that all of her appointed time she waits till her change come in her tomb at Guthrie's Grove and our prayers are, Come Lord Jesus, come quickly.

Written by her son,

M. O. Williamson.

Maud Deloras Zeigler.

Maud Deloras Zeigler, daughter of William and Lula Rogers Zeigler, was born Sept. 25, 1916, near Rombauer, Mo., and fell asleep Sept. 22, 1918.

Little Maud did not suffer long, and when all loving hands could do failed to bring relief the enemy, death, claimed our darling. Like the flowers of springtime this young, sweet life has shed its sweet fragrance in the home and lies withered ere the dew of life's morn had left its brow.

The flowers did not live, bloom, and wither in vain, and this young life, though brief, has not been in vain. Some heart has been touched and made sweeter and tenderer by its presence. But that dear little face now hid from our sight and the sweet childish voice no longer heard brings sorrow and sadness.

But little Maud is sweetly resting where the battle roar and the horrors of war cannot disturb her peaceful slumber. Let us be faithful. We sorrow not without hope. Our dear ones will come again from the enemy's land. Come, Lord Jesus, and bring immortality. In hope,

Keturah Rogers.

Notices.

Notice to Michigan Bereans.

Finding it necessary to have assistance in the work of organizing, the Secretary has, with the advice of the treasurer, taken the liberty to appoint an assistant.

The Secretary could think of no one that is better qualified for the work than Sr. Mildred Lesh of Blanchard, Mich.

Sr. Mildred is an excellent worker, well grounded in the faith, and a sister of unusual ability.

We feel certain that Sr. Mildred will be an excellent addition to the Board of Berean officers, and that she will do all that she can do to place the Berean Society on an efficient foundation.

Dear Bereans, do we realize that we have resting on our shoulders the responsibility of placing the Michigan Bereans on a working basis? We can do our "bit" by answering all correspondence promptly, joining the state or local society, paying dues promptly, and by lending a word now and then by way of encouragement.

Our sister states consider that we are almost dead to works and fruit bearing. Shall we continue to have this said of us or shall we cast aside all manner of sleepiness and let our light shine forth in good works?

Your Secretary in the Berean Work,
Harry A. Sheets.
Blanchard, Mich.

Reports.

Bosworth, Missouri.

It has once more been our privilege to visit and conduct services for the brethren near Bosworth, Missouri. We opened meetings at the Fair View School House on Saturday evening, Oct. 19, and continued over two Sundays.

The Influenza commenced to get in its work in the vicinity shortly after our work started, which prevented some from attending, but, considering all things, the attendance was good, and best of all, it was regular.

The brethren there are earnest in the truth and it is a pleasure to meet with and work among them. Bro. Ferd Winfrey was home on furlough from Camp McArthur, Texas, which also added to the interest of the meetings.

We might add that squirrels were quite plentiful along Grand River and that Ferd produced a shot gun which worked pretty well.

Frank E. Siple.

Editor and Readers of The Herald:

Greetings. I thought someone would be interested in a brief report of labor.

On Sept. 23rd, at 3 A.M., we took the night express over the C. & G. W., for Des Moines, arriving 7:30 A.M. At 8:02 we took the C. M. & St. P., for Marathon, Ia.

Began meeting Tuesday evening in the church, with 11 persons in attendance. Continued until Oct. 6, with an increasing audience to the capacity of the house which gave us the best of attention. We were compelled to close one of the best interests of our life on account of churches and schools ordered closed. We received many warm invitations to return and complete the work, which we will do as soon as the Lord wills.

On our return we spoke at the Zeigler school house and two private houses.

Arrived home Wed., Oct. 16, after an absence of 26 days. In Des Moines we saw 25 bodies of soldier boys on the platform to be shipped home for burial.

On arriving home the first mail brought us a letter with carfare and a call to Brooklyn Ridge, Kansas, to hold a series of meetings. Friday's mail another from Pleasanton, Kansas, which we will fill as soon as public gatherings are allowed.

It has been raining here for two days, accompanied by a cold, east wind, the most disagreeable wind we have during the winter.

I want to be found giving meat in due season when the Lord comes. What we do must be done quickly. If we miss eternal life we have missed all. Pray for us. Ask the Father of all our mercies to remember us through the chilly blasts of the coming winter.

Your afflicted brother in hope of a better life,

D. M. Spencer.

Tract Fund.

Previous balance,	\$62.13.
Mrs. J. E. Miller,	1.50.
L. M. Howell,	1.00.
Mrs. M. A. Woodward,	1.00.

Wm. J. Davis,	1.00.
Mrs. E. C. Railsback,	2.00.
Mrs. S. J. Knowles,	.40.
Mrs. Lydia Railsback,	.50.
A. McFarlane,	.10.

Total, \$70.63.
Paid for postage, .123.

Balance on hand, Oct. 26, \$69.40.

Again we ask that no more money be sent in for this fund until we have had the time to use some of that we now have on hand. We will get to the printing of more tracts just as soon as we possibly can.

The Sunday School.

By Alta King.

THE ABRAHAMIC COVENANT MADE WITH JACOB.

Lesson VII. Nov. 17, 1918.
Lesson text. Gen. 28:10-22.

Golden Text: He hath not dealt with us after our sins nor rewarded us according to our iniquities.—Psa. 103:10.

Memory verses: Gen. 28:13-15.

Time: Immediately after the last lesson. B. C. 1784.

Place: Bethel, 12 miles north of Jerusalem.

Questions and Comments.

Of what evil was Jacob guilty in last Sunday's lesson? What do we find him doing in today's lesson? Gen. 28:10. (Trace his journey). Why did he take this journey? Gen. 27:42-45; 28:1-2.

Since Jacob had been chosen by God, he must have possessed those qualities which could be developed and warrant such a choice. Name some of these qualities. Psa. 34:18; 51:17.

Being such a man, what would Jacob be thinking about during his long and solitary journey? Was he enjoying any of the rights and honors belonging to the birthright blessing he had gained through deception? Gen. 28:11. (Gen. 35:1-3, shows that Jacob had repented at this time).

Notwithstanding Jacob's departure from truth and honesty, we find God adding his blessing to that given him by Isaac. Describe the vision of God accorded to Jacob, v. 12. Read vs. 13-15. Do they fulfill Gen. 17:7?

What condition must the natural seed of Jacob meet before they can become heirs of the Abrahamic promises? May any one, not of the Abrahamic stock, meet this condition and be counted as an heir equally with a Jew? Find your answers from Gal. 3. See also Eph. 3:3-6. How may a natural heir, a Jew, disinherit himself from these promises and how may he be reinstated? Find your answers from Rom. 11.

Has Israel as a nation thus suffered disinheritance? Rom. 11:7. Will Israel as a nation ever be reinstated? If so, through whom and under what covenant? Rom. 11:25-27.

What emotion marked Jacob's attitude

toward God? Gen. 28:16-17. Does he show himself to be unfamiliar with God and his ways? Compare his attitude with that of Christ from childhood up. Lu. 2:49; Jno. 17:1-5; Jno. 5:19-20. Which attitude indicates peace and harmony between God and man and is proof of spiritual growth? Can you think of a scripture stating this truth?

"This is the gate of heaven," v. 17. The vision gave a picture of concrete communication between heaven and earth, between God and man. Concerning what man has this vision been made a reality? Jno. 1:51; 3:31, 32, 35; 5:19-20. How was it made a reality to the apostles and early church? 1st, thro' Jesus personally. Jno. 14:5-11. 2nd, thro' the Holy Spirit. Jno. 14:25-26; 16:7-15. How may it become a reality to us? How will it be made a reality for the whole world? Rev. 21:1-5. (Note: Of what is "the holy city," new Jerusalem, prepared as a bride adorned for her husband, the tabernacle of God, composed?) Does the meaning of the vision agree with the promise, "In thee and in thy seed shall all families of the earth be blessed"?

Read vs. 18-19. Why did he call the place Bethel? See margin.

Study Jacob's vow in vs. 20-22. The word "if" makes the vow read as though Jacob was trying to make a bargain with God. See general note, No. 3, for another rendering. What in v. 21 shows that Jacob was longing for home and forgiveness? How does he declare his loyalty to God and renounce idolatry? What substantial proof of his loyalty does he promise?

General Notes.

1. Christ is the means of communication between heaven and earth. Through him came God's love, the revelation of God's character, the influences of the Holy Spirit, the knowledge of divine truths, the reality of immortal life, the assurance of forgiveness. Through him we have access to God. our prayers and praises rise, our love grows strong, we have ideals and aspirations, we become in character and life nearer to God, we are made the children and heirs of God. Every upward step in life is through Christ as the way.—Sel.

2. "And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of." (Am. R.)

The Jews are the fulfillment of this promise, repeated again and again. For nearly 4000 years since Abraham, they have existed as a race. Palestine is yet free for them to come to it. The way the Jews have been kept by God's promises, is one of the most marvelous facts in all history.—Peloubet's Lesson Notes.

3. Jacob's vow: It has been charged that this vow was on the low plain of bargaining; but as authorities in Hebrew assure us, "the word rendered 'if' in v. 20 is equivalent to 'inasmuch,' or 'since.' 'Since God is going to be with me, and to keep me and to give me all I need and bring me back to my father's house in peace; since he has promised all this, and will assuredly perform it, I for my part pledge myself that he, and he alone, shall be my God.—Peloubet's Lesson Notes.

4. "That he would grant you according to the riches of his glory, to be strengthened with might by his spirit in the inner

man, that Christ may dwell in your hearts by faith: that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length, and depth and height; and to know the love of Christ, which passeth knowledge, that ye may be filled with all the fulness of God."—Eph. 3:16-19. "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.

All this wealth of glory and honor which God, thro' his love which is beyond human comprehension, has prepared for his chosen ones, is bound up in the simple promise made to Abraham, Isaac and Jacob, "In thee and thy seed shall all families of the earth be blessed." From time to time God has made promises which expand this promise into more of its beauty than can be seen in these few words, and in the few years of Christ's life on earth he permitted man a glimpse of this promise as it will be fulfilled through him and his church which will share with him in the glory and honor of this work.

5. Christ did not command tithe-paying, except as he indirectly commanded the custom when he said, "Ye tithe mint anise and cummin....these ye ought to have done."—Matt. 23:23. There is no question, however, that our gifts to God's work should bear a definite relation to our income, growing as our income grows; and for most persons a tenth is a reasonable and just per cent. to adopt, not as the maximum, but as the minimum of gifts. Just as keeping one-seventh of our time peculiarly sacred to God helps us to keep all our time sacred to him, so setting apart one-tenth of our money to be used in distinctively religious work helps us to use all our money in ways of which God would approve.—Sel.

HEAVEN OR EARTH?

WILL THE SAINTS' future home be in heaven or on earth? To find the answer to this question we must go to God's Word, the Bible. In Isa. 8:20, we find these words: "To the law and to the testimony; if they speak not according to this word it is because there is no light in them." Then what does God's Word say as to the future location of the saints' home?

"And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Acts 17:26.

Here we find that God has fixed the bounds of men's habitation, and his habitation as fixed by God is the face of the whole earth. "The heaven, even the heavens are the Lord's; but the earth hath he given to the children of men." Psa. 115:16.

Reader, shall we accept what God has given us or try to take what he has held for himself? Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. For evil doers shall be cut off, but those that wait upon the Lord, they shall inherit the earth. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. For such as be blessed of him shall

inherit the earth, and they that be cursed of him shall be cut off. The righteous shall inherit the land, and dwell therein forever. Wait on the Lord and keep his way, and he shall exalt thee to inherit the land. When the wicked are cut off thou shalt see it. Psa. 37:3, 9, 11, 22, 29, 34.

For the upright shall dwell in the land, and the perfect shall remain in it. Prov. 2:21. The righteous shall never be removed, but the wicked shall not inhabit the earth. Prov. 10:30. If the perfect remain in the land and the righteous are never removed, I don't see how they will ever get to heaven, do you, reader?

Blessed are the meek, for they shall inherit the earth." Matt. 5:5. Reader, we are taught to pray, Thy kingdom come, thy will be done on earth as in heaven, and in Matt. 25:34, we read, Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

Is the kingdom in heaven or on the earth? And the kingdom and dominion and greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom and all dominions shall serve and obey him." Dan. 7:27. Now, what does God's word say about going to heaven? "And no man hath ascended up to heaven but he that came down from heaven, even the Son of man which is in heaven." Jno. 3:13. Good people had been dying for about 4,000 years when these words were spoken and not one of them had ascended to heaven if these words be true. "Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go ye cannot come, so now I say to you." Jno. 13:33. So the Apostles cannot go to heaven. The words spoken above filled the hearts of the apostles with sorrow, so to comfort them Christ spoke the words given in the 14th chapter. In the third verse of that chapter he says, "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." In Rev. 21:2, we find that the place that Christ has gone to prepare is to come to the earth.

Reader, shall we accept God's record or men's. Read 1 Jno. 5:9-13.

J. H. Anderson.

JOB. Act 7. Restoration.

WE SAW Job in the beginning of the book as one of the sons of God presenting himself to the Lord for acceptance, and we found that to be accepted an offering must be perfect and that tho' Job was perfect and upright in fearing God and hating evil, yet he was not perfect in love, for he feared impending evil, which John says no one does who is perfect in love, and that Job must be made perfect in love through suffering. We have now followed his suffering till we come to the place in the present act where God accepts him and removes the suffering. So we conclude he has now been made perfect in love. Let us search to see if we can discern that perfection in him.

Love is expressed in a service to others.

The opposite of it is selfishness, a desire to serve self. While Job was passing thro' his suffering his whole thought, talk and prayer was for self. In last act we saw him serving others in instructing them, praying for them. To do that he must have ceased praying for his own self, must have ceased being selfish, and become considerate of the needs of those about him. That was service, love, and therefore he was made perfect in love. He was thus perfected by suffering, for his trial taught him his own insignificance and unworthiness to be considered and prayed for so much, so he reckoned himself of less importance and began to put in his time considering others. That makes any of our own petty burdens seem light.

So now Job is perfect in love while he prays for his friends and just then God accepts him and turns his captivity into rejoicing.

Then he finds that his flocks and herds and animals are not destroyed as the false servants had told him, but they are double in number to what they were before. And the joy of reunion again with his seven sons and three daughters whom he had supposed dead! Let us hope his wife's heart was turned toward him also as a loving companion in the hundred and forty glad years at the last.

As his own name had been changed from Jobab to Job, he now changes the names of his three daughters to comport with his changed condition, and gives them an inheritance among their seven brothers.

In the times of restitution, the world will come back to a gladder reunion than false religious servants have testified. Let us hope you will enjoy it and that you will also have your captivity turned in the present life, as Job did.

J. W. Williams.

THE GOSPEL. THE POWER OF GOD.

S. J. Lindsay

THE GOSPEL is the power of God unto salvation to every one who believes it. Vastly important it is, then, that we should know, believe, and obey the gospel. Rom. 1:16.

But if our gospel be hid, it is hid to them that are lost. Is it hid to you? If so, what is your condition? 2 Cor. 4:3.

Though an angel or anyone else preach any other gospel than that preached by Paul, such an one is fit only for cursing. Why? Gal. 1:8-9.

This gospel was preached 2,000 years before to Abraham—"In thee shall all nations be blessed." How? Gal. 3:8.

This blessing is to come through God's favor being shown to Abraham and his seed. That seed is Christ. Gal. 3:16; Gen. 17:7.

The inheritance is "all the land of Canaan for an everlasting possession." An inheritance anywhere else has never been promised man. Gen. 17:8. Abraham and Christ are heirs of the world. Rom. 4:13. That Christ has this promise is further shown in Isa. 9:6, 7; Psa. 2:8; 72:8; Luke 1:30-33.

The saints are to be joint-heirs with Christ. Rom. 8:16, 17. Then the saints do not go to heaven at death or any other time for an inheritance. Prov. 10:30; 11:31; Rev. 5:9-10; Matt. 5:5; Psa. 37:9, 11, 22, 29, 34.

Christ is now on his Father's throne (Rev. 21) and will not take his own throne to reign until he comes again. Matt. 25:31.

Abraham could not understand how a mortal man could inherit an everlasting possession, so

he asked, "Lord God, whereby shall I know that I shall inherit it?" Gen. 15:8. Following in the same chapter God shows him that he must go to sleep with his fathers who had died before him. Again, God promised him a son in his old age. In other words, God promised to bring forth to him life out of a state of death. Rom. 4:16-22.

Paul says that the resurrection of Christ is the 'first of all' thing to be believed in this gospel. 1 Cor. 15:1-4.

The great commission is found in Mark 16: 15-16. Go ye into all the world and preach the gospel to every creature. He that believeth (what?) and is baptized is the one to whom the promise of salvation is made. Do you know of any other means of salvation?

Acts 2:22-36, contains the first sermon preached under this commission. See what it contains. Read also Acts 8:12.

John 3:13, says that no man has ever ascended up to heaven except Christ. Why should men teach that people do go there? David never went to heaven. See Acts 2:34. To teach such things is to teach another gospel and those who do so are under the curse of Gal. 1:6-9.

This lesson will be of value only as we study it with Bible in hand.

—o— "What Think Ye of Christ?"

LET US picture to ourselves a scene which took place nearly 2000 years ago in the far-off land of Judea. We see a group of men talking together. One of them is plainly the teacher and he is asking these, his followers, this question, "Who do men say I am?" And the answer comes from one and another, Some say that you are John the Baptist risen from the dead, others Elijah, the great prophet, and others again, Jeremiah, or one of the many great men of old who had foretold Israel's doom if they did not forsake the worship of idols and turn again to the living God who had cared for his people from generation to generation. And then the Master turns to this little group of poor, hard-working men, whose opinion in worldly matters few would have any concern for, and says, "But whom say ye that I am?" He had been with these same men nearly three years; they had walked and talked with him, seen the wonderful miracles which he had performed, and had been endowed with him with power also, and yet they had made so many mistakes and seemed to comprehend so little of the Christ's mission that I am sure the Teacher listened eagerly for the answer which came from Peter, the boldest of the number the always ready speaker, "Thou art the Christ, the Son of the living God," which must have rejoiced the heart of "Him who spake as never man spake," for he turned and said to him, "Blessed art thou, Simon-Barjonah, for flesh and blood hath not revealed it unto thee, but my Father in heaven." And this is what I think of Christ,—He is the Son of the living God, the One who was, and is, and is to come, and through whom only can man have everlasting life.

In every country in which paper money is made, great precautions are made to prevent counterfeiting, and so in the manufacture of the pulp a little thread of red or blue silk is run into it which shows in many places in every bill, and this always distinguishes the false from the true. And so the promise of the Messiah which should one day come runs through all the pages of the Sacred Book, the most marvelous production the world has ever known. Tak-

ing 4000 years in its composition, with many different authors, and yet what is promised in Genesis is confirmed again in many parts of this Bible, and finally reaches the consummation in the person of Jesus Christ.

In Genesis, in the Garden of Eden, One is promised who shall crush the serpent's head. While Jacob is dying, he names the tribe of Israel through which he shall come. David in the Psalms adds his characteristics of Shepherd and King. Isaiah gives not only some of his titles in chapter 9, Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace, but tells whose throne he shall sit on and how he will reign, and paints as perfect a picture in the 53rd chapter of the sufferings of the divine One as if it had all been accomplished in his seeing, instead of taking place 700 years after the writing. Micah, 5th chapter, 3rd verse, tells us where this Messiah shall be born, and the other prophets take up the wondrous story until Malachi, the last of them, speaks in the 4th chapter, of the Sun of Righteousness who shall arise with healing in his wings. So through the centuries, these beautiful tidings grew, all centering in the Babe of Bethlehem who is now in heaven at the right hand of the Father waiting until all things are ready and he can declare himself as the Apostle John saw him do in vision on the Island of Patmos, the Alpha and Omega, the beginning and end. No wonder this apostle could cry with all his heart, "Come Lord Jesus, and come quickly," and may we every one, constantly echo that prayer until he comes, feeling sure that in his presence is life everlasting and joy without end.

Lottie E. Young.

—o— GROWTH.

WHOM SHALL he teach knowledge, and whom shall he give to understand doctrine? Those that are weaned from the milk, those that are taken from the breasts." Isa. 28:9.

And verse 24, "Doth the plowman plow all the time to sow? Doth he open and harrow the ground continually? Is it not so that when he hath made level the surface he scattereth the fennel, and streweth about cumin, and planteth the wheat in rows and barley in its assigned place, and millet in its proper spot? For his God hath instructed him rightly, taught him so to do."

Now as Emerson says, that very little can be gained by surface reading, we will try to go a little deeper in this illustration.

What would one think of a farmer who would go over the same ground with plow and harrow day after day and week after week and never plant the seed? Why we would say that something was wrong with that person's mind. Yet is that not what a great many do who only learn the rudiments of the gospel, and never seem to go any farther? Read Heb. 5:11-14 and 6: 1, 2. It seems to me this is more apt to be the way with those who deny the work of the Holy Spirit. Some say, "Oh, the Spirit does not work with God's people today as it did in the apostles' time." But was not Christ's prayer in Jno. 17, in behalf of those who came after as well as

for the disciples of that day? Read verse 20.

Think you that Christ's people of today, with sin rampant on every hand are in less need of this guidance than in the apostles' time? But, some will say, We now have the word to guide us. But what will the word avail anyone unless coupled with the Spirit's guidance?

"But the helper, the Holy Spirit, which the Father will send in my name, shall teach you all things which I said to you." Jno. 14:26. And this is what makes it the "living and enduring Word of God."

If our Lord through the Holy Spirit does not make his abode with us, we may be sure that there is something in our lives that is not in accord with God's will. Rev. 3:20; Jno. 14:23.

The apostle James also instructs us as follows, "Therefore, discarding all impurity and over-flowing of malice, receive with meekness this word fitted for inward growth."

Your sister in the Anointed Jesus,
Grace Lawrence.

—o— Sources of Birth.

The scriptures teach that the nature of a body is agreeable to its origin:—

The first man is of the earth, earthy.

1 Cor. 15:47.

That which is born of flesh is flesh.

1 Cor. 15:47.

That which is born of the spirit is spirit.

John 3:6.

Every good and perfect gift is from above.

James 1:7.

Ye must be born from above.

John 3:7.

Except a man be born from above he cannot see the kingdom of God.

The second man is the Lord from heaven.

1 Cor. 15:47.

Our house is from heaven.

2 Cor. 5:2.

In the light of the above testimonies it is clear that man was not constituted immortal when he was created, seeing he was an earthy body formed out of the "dust of the ground." Neither does man become immortal when he is converted, seeing that he is physically a flesh body, "born of the flesh." He must be born from above.—Sel.

—o— Two Natures.

The Spirit reveals two, and only two natures impressed with the image of God:—

One Adamic, the other Elohic.

One human, the other divine.

One earthy, the other heavenly.

One terrestrial, the other celestial.

One soulical, the other spiritual.

One corruptible, the other incorruptible.

One mortal, the other immortal.

The representatives of these two natures are identified in striking contrast by Paul in the following extract from his letter to the Romans: "Professing themselves wise they become fools, and changed the glory of the incorruptible God, into an image made like unto corruptible man."—Sel.

—o—
One watch set right will do to try many by; but on the other hand one that goes wrong may be the means of misleading a whole neighborhood; and the same may be said of the example we individually set to those around us.—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 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. 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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THE RESTITUTION HERALD.

Volume 8.

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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.

A MAN WHO CHANGED HIS MIND.

A LONG TIME ago the Christian people of the world were not allowed to worship God as they chose. Even Christ himself was accused of being an impostor. That is a wicked person who tries to make you believe that he is something different than he really is. Now we know better, but some of those people had not learned about those things then. And, because his disciples believed and taught that Jesus was the Son of God and was to be the King of all the world sometime, these people said that he was a wicked man, setting himself up as God. And they really thought they were doing right when they punished his disciples for preaching about Jesus. Then there were others who were jealous because Jesus and his disciples could do more wonderful things than they could, and they were always glad to help put the disciples in prison.

There was one young man among the Jews whose name was Saul. He had been educated in the most famous school in Jerusalem. Also, he had been brought up as a Pharisee. You see the Jews were divided into different "sects," or churches, just as the Gentiles are now. And the Pharisees were one of these sects. These Jews believed in the same God that we worship, but they said that Jesus was not his Son. And when they heard any of the Christians teaching or preaching they would sometimes put them in prison. Some of the saints were even put to death.

Saul was one of these Pharisees, who thought the Christians were wicked people, trying to teach the people to worship some man instead of God, and he had helped to imprison and kill a great many of them at Jerusalem. Then he went to the high priest of the Jews and asked for permission to go to other cities and arrest the Christians, so that they might be brought to Jerusalem for trial. The priest gave him letters of permission and he started to Damascus with a few other Jews.

But when he came near the city a great light shone all around him. Although the sun was shining, this light was very much brighter. You know, if you hold a mirror in the sunlight and turn it so the light shines into your eyes, how bright it seems. It will hurt your eyes so you have to shut

THINGS THAT NEVER DIE

THE PURE, the bright, the beautiful,
That stirred our hearts in youth,
The impulses to wordless prayer,
The dream of love and truth;
The longings after something lost,
The spirit's yearning cry,
The strivings after better hopes—
These things can never die.

The timid hand stretched forth to aid
A brother in his need,
A kindly word in grief's dark hour
That proves a friend indeed;
The plea for mercy softly breathed,
When justice threatens high
The sorrow of a contrite heart—
These things shall never die.

The memory of a clasping hand,
The pressure of a kiss,
And all the trifles, sweet and frail,
That make up love's first bliss;
If, with a firm, unchanging faith,
And holy trust and high,
Those hands have clasped, those lips met—
These things shall never die.

Let nothing pass, for every hand
Must find some work to do;
Lose not a chance to waken love—
Be firm and just and true;
So shall a light that cannot fade
Beam on thee from on high,
And angel voices say to thee—
These things shall never die.—Chas. Dickens.

them, won't it? Well, this light that shone around Saul was something like that, only brighter. It seemed to come from heaven and was everywhere around him. He was so surprised and frightened that he fell down on his face on the ground. Then he heard a voice say, "Saul, Saul, why persecutest thou me?"

And Saul said, "Who art thou, Lord?"
And the voice answered, "I am Jesus, whom thou persecutest."

Now don't you suppose Saul was frightened? He had been persecuting the followers of Jesus, and now he heard Jesus, himself, speaking to him from heaven. He knew now that the Christians were right and that he had been doing wrong. But he was anxious to begin doing right just as quickly as possible. He trembled very much as he said,

"Lord, what wilt thou have me to do?"
"Arise, and go into the city," the voice said, "and there it shall be told thee what thou must do."

Saul arose, but when he opened his eyes, he could see nothing. The light had made him blind to show him that it was surely Jesus who spoke to him. So the men who were with him led him into the city and for three days he neither ate nor drank.

About this time the Lord spoke to one of his disciples in the city, saying,

"Ananias, go into the street called Strait, and enquire at the house of Judas

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for Saul of Tarsus. For he is praying."

But Ananias answered, "Lord, I have heard from many how this man has done evil to thy saints at Jerusalem. And he has come here to do the same."

But the Lord said, "Go thy way. For I have chosen him to preach for me before kings, and Jews, and Gentiles."

So Ananias went to the house and, putting his hands on Saul, he said, "Brother Saul, Jesus who has appeared to you as you came here, has sent me to you that you might receive your sight and be filled with the Holy Ghost."

And just that quickly his sight was restored and then he was baptized. Then they gave him plenty to eat, and he felt quite strong again. He staid for a few days with the disciples at Damascus, learning all he could about Jesus. Soon he began preaching in the synagogues that Jesus is the Son of God. He was so glad to know it himself that he wanted everyone else to know it, too.

Judging Others.

"Don't look for the flaws as you go through life;

And even when you find them,
It is wise and kind to be so blind,
And look for the virtue behind them.
For the cloudiest night has a hint of the light,

Somewhere in its shadow abiding;
It is better by far to look for a star,
Than the spots on the sun abiding."

We have a divine teaching on the subject. Our Lord said, "Judge not, that ye be not judged." We do not know what may be the causes of the faults we would condemn in others. If we did we would be more charitable toward them. Some people's imperfections are an inheritance which they have received from their parents. They were born with the weaknesses that now mar their manhood. Or their faults have come through errors in their training and education. With beams in our own eyes we cannot see clearly to pick motes out of our brother's eye. We should train ourselves, therefore, to see the good, not the evil, in others. We should speak approving words of what may be imperfect or unlovely. We should look at others through eyes of love, not through eyes of envy or of selfishness and should seek to heal with true affection's gentleness, the things that are not as they should be.—Selected.

SIGNIS OF THE TIMES.

A Series Of Thoughts Concerning
Signs to Precede Christ's Coming.

Lyman Booth.

OUR SAVIOR saw with keenest vision, and with the boldness of a prophet he told wherein lay the blessedness of a holy life; not in the keeping of religious ceremonies, but rather in being meek, pure, lowly, generous, peaceful, loving, forgiving, devout, true, good, right at heart, with outstretched hands ready to give without hoping to receive more in return.

In the sermon on the Mount our Savior gave his instructions concerning oaths, the law of retaliation, which we find to be very much different from anything they had been taught; especially is this true with respect to his law of love. "Ye have heard it said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies; bless them that curse you; do good unto them that hate you, and pray for them that despitefully use you and persecute you, that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and the good, and sendeth his rain on the just."

In this verse he, no doubt, wished to show the right relation which his followers sustained to God. The whole course of his teaching tends to show their relation to himself and to God, his Father and their Father. This he more forcibly expressed when he sent word, by Mary, to his disciples, saying, "I ascend to my Father and to your Father; to my God and your God." Jno. 20:17. His desire was that she proclaim to his brethren that through his sacrifice and resurrection he had obtained for them the privilege of calling his Father their Father, his God their God. His resurrection would assure unto them a resurrection with like results. As it was impossible that Christ should be holden of death, because God was his God and Father, just so is it also impossible that his disciples should be holden of death because of the family relations which they sustained to him and his Father, and also because he purchased life for them through his sacrifice. Since he thus purchased life for them, he has a right to retain that life in his possession until the time appointed, when he can deliver it to his worthy disciples, for their "life is hid with Christ in God." Col. 3:3.

This hidden life will be given at Christ's second coming, for Paul says in the next verse, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

In this most wonderful sermon, our Savior gives the rule to guide us in our devotions. He also taught his disciples how to pray by giving them a sample, which in itself contains the basis of another sermon. He gave the rule of forgiveness, also stated the law of giving alms, of fasting, of laying up treasures. He next told them to take no thought of food and raiment. He had taught the lesson of unity. Let the whole man be one, not two; his aim should be one, not two; his endeavor all in one direction, not in two.

In the Greek, "be not anxious," means,

"be not divided." Anxiety indicates an unsettled mind, one wavering between doubt and certainty,—between hope and fear.

He next commands them to seek first the kingdom of heaven. That is, let God's at all times, under all conditions, both wholly and singly. Let neither their service or attentions be divided by covetousness nor worldly anxieties. There are two sources of uneasiness. One is our vexations at things in the past, the other is our forebodings of what the future will bring. We forget that the past with all its vexations should give us no unrest except that we repent of past misdeeds; and the future, with all it has to reveal, ought not to affect us, because the things we most expect to happen are the least likely to come. It is the present, with its fruitful opportunities, that we are apt to neglect. Let us ever remember that if the present be well employed for the Master, it will give to the past a pleasant memory, and to the future a comfortable hope.

In Matt. 7:1, Christ gave the rule relative to judging others. He says, "Judge not lest ye be judged." As in his day, so in ours there is much needless, uncharitable, false and hypocritical judgment. We cannot deny that the world is full of such judgment. Too much harsh and unfriendly criticism, and too little admonition in brotherly love. It is the spirit out of which our judgments arise to which, it appears to me, that he alluded. If we are careful to avoid this unlovely spirit toward others we are warranted to sit in judgment upon a brother's action. It sometimes becomes necessary, for our guidance, to carefully exercise this privilege in order that we may rightly discriminate between the true and false. Judgments rendered in love are never severe, and what Jesus was particular to condemn was the violation of the law of love. It is the judgment passed outside the holy precinct of love that he condemns, and which is likely to bring ill results to the one who utters it. There are certain faults plainly visible, but it is not our province to condemn them unmercifully; but it seems to be more charitable to excuse or overlook them as much as possible when we can do so without compromising the cause of truth and justice. Charity lends a kind word to right the wrongs rather than to expose them to a cruel world, with a desire that they be punished. When we strive as zealously to correct our own defects as we do to correct others, we shall then be better prepared to see and know more of our own faults and less about those of our neighbors. To praise another's virtues will work a cure, while criticism will aggravate a wound. Rebukes are rarely welcomed, yet there are times when they should be given, but only at the right time and in the spirit of meekness and love. Only when we have acquired this grace perfectly, and not till then, can we see clearly to cast the mote out of a brother's eye.

IS IT BLINDNESS OR STUBBORNNESS?

IN DAYS gone by much has been written regarding the restoration of Israel to the land of their fathers. It has been shown that the day of the fulfillment was

drawing nigh, and events were transpiring that pointed clearly in that direction. Chronology itself bore witness to the fact that the period of allotted punishment for disobedience was rapidly drawing to a close, and the day of release and restored favor gradually dawning.

The "dry bones" of the House of Israel are being stirred as never before. Signs of life are appearing, and in consequence the hearts of thousands of despondent outcasts are being warmed and their dormant hopes awakened.

In view of these new conditions is it not strange—yes, passing strange, that the leaders and teachers of the Adventist sect should still continue to avow their unbelief in the restoration of the Jews to Palestine in fulfillment of numerous Bible prophecies to that effect?

In a recent issue of an Adventist sheet we find statements like the following:

"The age-to-come folks all have Jew on the brain, and thereby hangs a tale! The Jew has verily blinded the Gentiles, and both are liable to fall into the proverbial ditch!"

Again: "You will leave such traditions of the age-to-come 'elders' where they belong—on the trash pile."

Again, he speaks about marriage being barred in the age-to-come, and in view of this he says:

"Now when the marriage institution is barred (and the Jews bar it) the Jew-return-to-Palestine in the so-called age-to-come of the age-to-come is barred also, for they'll marry in Palestine if they live there mortally for a thousand years, surely. Either these poor Jews will live there a thousand years without marrying and thus, by the practice of adultery, multiply and thus be a lot of adulterers, or else they'll all be thousand-year-old bachelors or old maids of that age!"

His closing words are as follows:

"I must say that the age-to-come doctrine can be trusted as well as any heresy I know of to mix, confuse and confound the teachings of the book. My advice is to come out from such a system."

The question comes back to us, what is it that impels men who are ordained as ministers, or chosen as editors, to teach men from the oracles of God, to utter statements such as quoted? Is it blindness or stubbornness? Meanwhile we will offer a few quotations from "the Book" he speaks of in his closing paragraph. The quotations relate to the Jews in the "age-to-come" that he has no place for. Jesus said concerning this people in his day: "They shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."

This wonderful prophecy of our Lord has been literally fulfilled up to the present day. They have been outcasts among all the nations and their city has been trodden under foot of Gentiles for nearly nineteen hundred years. But are the Adventists warranted in affirming that they as a nation and people are forever doomed to remain in this outcast and despised condition? Hear our quotation from "the Book."

"I will bring again the captivity of my

people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards and drink the wine thereof; they shall also make gardens and eat the fruit of them.

And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." Amos 9:14, 15.

If age-to-come believers accept this inspired statement and look for its future fulfillment in the age-to-come, are they to be railed at as having "Jew-on-the-brain?" We certainly believe it in all its details, and we do not believe it refers to immortal Israelites. Not only so, but we know from history that the Romans "pulled out of their land" the Jews in the first century of this dispensation, and they have never had a chance to occupy it since and "build its waste cities and inhabit them" as the prophet affirms they will do in the coming age.

Again, we quote from another inspired writer concerning the future of this same people:

"Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all thy heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: the King of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more.

Thus saith the Lord of hosts: Behold, I will save my people from the east country, and from the west country.

And I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God, in truth and in righteousness."

"Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame." Zeph. 5:14, 15, 19.

Are we to believe these plain promises of God and watch for their fulfillment; or act on the suggestion of this unbelieving Adventist, and thrown then on "the trash pile" where he says they belong? Shame!!

This imaginative writer presents us with a serious outcome if we conclude that the mortal Jews will inhabit Palestine during the millennium. He insists that they will all be adulterers and adulteresses, or be "thousand-year-old bachelors or old maids of that age." Not quite so bad as that, brother. We can come closer to the truth if we refer once more to "the Book" he spoke of. Referring to the sixty-fifth chapter of Isaiah, verse twenty, we will get a glimpse of conditions in the Millennial state that is more truthful and more satisfactory. We will give Bishop Lowth's translation:

"No more shall there be an infant short-lived, nor an old man who hath not fulfilled his days: for he that dieth at an hundred years shall die a boy; and the sinner that dieth at an hundred years shall be deemed accursed."

If there are infants there will be births, and legitimate births, not born in adultery.

"They shall build houses and inhabit them; they shall plant vineyards, and eat the fruit of them. They shall not build and another inhabit; they shall not plant and

another eat; for as the days of a tree, are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble, for they are the seed of the blessed of Jehovah, and their offspring with them." Isa. 65:21-23.

The difficulty experienced by this writer is, he has drawn his conclusions from a wrong viewpoint. There are hundreds of plain and positive statements in "the Book" we have quoted from, all testifying to the restoration of Israel to the land of their fathers, and their conversion, cleansing, and exalted and prosperous condition afterwards. But instead of drawing his conclusions from these, he stopped short. He got no farther than the Adventist Creed, formulated about seventy-five years ago, by the disappointed company of those early days, and which their followers have unfortunately clung to ever since. They distinctly averred their unbelief in the Restoration of Israel to the land of their fathers, and as a body they have been frozen to that iceberg of untruth ever since.

A few of their ministers have felt the warm sunshine of God's truth sufficiently to thaw them loose, and are now rejoicing as never before; more are giving signs of life, and as the movement of the Jews to the homeland increases, we hope it will result in a land-slide of Adventist believers in all that God has promised to the ancient race. Wake up, beloved, wake up!

In addition to what we have already said, we will call attention to a recent communication appearing in *The World's Crisis*, which shows that the writer, an Adventist, is evidently getting his eyes open to the fact that the glorious prophecies concerning the future of the Jews mean something. Also that recent and present events point to a restoration of that nation to the promised land.

After declaring his belief in the view that Turkey is the country referred to in Revelation 16, where the sixth vial is emptied out on the river Euphrates, causing its drying up, he introduces the Jewish subject as follows:

"Another point is concerning the Jew. We have to acknowledge that, concerning him, there is a mass of scriptural prophecy that cannot lightly be set aside. At the commencement of the war we ventured to some the suggestion that possibly the war might result in opening the way for his return to his own land. That conditions have obtained that, at present, appear to favor such a move is quite apparent.

The limits of our article forbid entrance into any argument in favor of Israel's return to his own land, but we confidently assert that if such be not the import of a large amount of prophetic utterance, then language fails to be a proper medium for the conveyance of thought. We can neither see fulfillment nor nullification of those promises in the past. When those prophecies are fulfilled Israel shall be in his own land and in the midst of the nations and God shall be magnified to the nations through them.

Jerusalem is to be trodden down of the Gentiles till the times of the Gentiles be fulfilled (Luke 21:24). This has not yet

fully come to pass, for, though England possesses Jerusalem, it is still in the possession of the Gentiles. But her possession looks like a speedy termination of the treading down feature which was specially mentioned as being lifted at the closing of the times of the Gentiles. The "treading down" feature is ceasing; the "times" will also soon cease. This is the most remarkable development of prophetic fulfillment that has happened in our personal recollection.

These views may be open to criticism, and shall doubtless be criticized. We do not dogmatize; but they are the honest, conscientious perceptions and meditations of one who, though having no reputation as a prophetic writer, yet has endeavored to read widely and unprejudicedly the prophetic scriptures.

While certain ones magnify the importance of the Papacy and the Moslem power in prophecy, we think there is chance for the addition of another factor, viz.—the Jew."—Editorial in *Last Days*.

Examine yourself every night, and see whether you have progressed in knowledge, sympathy and helpfulness during the day. Count every day a loss in which no progress has been made.

Seek enjoyment in energy, not in dalliance. Our worth is measured solely by what we do.

Let not your goodness be professional; let it be the simple, natural outcome of your character. Therefore cultivate character.

If you do wrong, say so, and make what atonement you can. That is true nobleness. Have no moral debts.

When in doubt how to act, ask yourself, What does nobility command? Be on good terms with yourself.

Look for no reward for goodness but goodness itself.—Sel.

What Culture Is.

Culture is simply the perfect development of the life within. Culture is hopefulness of mind and heart, lightness of touch, deepness of insight, freshness of feeling. It has been said that were it not for the children the world would soon grow old. The cultured man is a child in his magical power of seeing things joyously, surprisingly. He retains the delight of the first impression, be it the beauty of the poem or the glory of an art creation or the loveliness of a landscape. To be able to see a familiar object the hundredth time with that same approach of surprise and charm and enthusiasm that you saw in it the first time; to see with fresh eyes and feel with a fresh heart is one of the happy and helpful things some carry with them from childhood over into middle life, and a rare and fortunate few even down to an old age.—Sel.

A good conscience is better than two witnesses. It softens sorrow as sun does the ice. It is a well if we are thirsty,—a shelter if the sun scorches us, and a soft pillow for us at the hour of death.—Sel.

Do not climb the hill before you come to it; if you do you may have to climb it twice.—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.

"A happy event: At 10 o'clock, Oct. 28, 1918, a wee boy baby weighing 8 pounds came to Mr. and Mrs. Robert Cooper. We are going to call it Robert Clayton."

Happy! Most surely! You should see Robert's smile as we saw it. It is the only boy in the family and that's why. Bro. and Sr. Chas. Cooper are also the proud parents of a brand new girl. We extend congratulations all around. These brethren belong to our Blush, Mo., church.

We were called to Fredericktown, Mo., on Saturday, Nov. 2, to officiate at the funeral of Bro. Ernest Graham, who had died of typhoid fever. As usual, we answered the telegram that we would start at once. The telegram reached Fredericktown but was not delivered, so, thinking we had not been reached by their message they buried him on Sunday, Bro. W. A. Cooper taking charge of the services. Brethren, whenever you have occasion to call us by telegram, we always make it a point to answer at once by telegram whether we can come or not. Always make

inquiry of your home office for the reply and you will get it. We will give full obituary next week.

Sr. Anna Adams and her aunt, Sr. Matie Thatcher, of Dixon, Illinois, are again with Sr. Anna's brother in Florida to make their home there. They will be greatly missed from our gatherings in northern Illinois. We wish them godspeed in their return to the southland.

Reports are very favorable to the final recovery of Sr. Jennie Cox, of Ripley, Ill., who is in the hospital at Quincy, Ill.

HELPING FUND.

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

Mrs. E. C. Railsback, \$50.
Wm. Eckert, .50.

EMERGENCY FUND.

W. A. Hanson, \$3.50.
A friend, .50.

Remittances.

Mrs. Fannie LeCrone; Mrs. Louise McRoberts; J. E. Coverstone; Mrs. Hulda Thompson; F. E. Siple; F. H. Koodle; Mrs. Evaline Storrs; Mrs. O. W. Umphrey; Mrs. E. C. Railsback; Mrs. Mary Cordray; Mrs. Grace Marsh; Wm. Eckert; Miss Mary Goodyear; Geo. W. Shrader; Mrs. G. R. Mercer; R. S. Cooper; John F. Wagganer; B. Schneider; J. W. Cooper.

Obituary.

On Friday, Nov. 1, Sister Lucinda I. Thayer was buried beside her husband in Riverview Cemetery, Oregon, Illinois. She died Oct. 15, at the home of her daughter in Belvidere, Illinois. Sister Thayer was one of the pioneer members of the church at Oregon, Illinois. After the death of her husband some years ago, she left Oregon, and though not having opportunity to meet with those of like precious faith, yet she remained true to the cause she had espoused and died in the hope of a glorious resurrection from the dead. After a very brief service at the chapel, we laid her to rest to wait the coming of him who is the resurrection and the life.

S. J. Lindsay.

Reports.

Bosworth, Missouri.

My dear Bro. Lindsay:

Bro. F. E. Siple closed a series of meetings at this place, commencing Sat., Oct. 19, and closing Sunday, Oct. 27.

The subjects discussed were: The Wedding Plan, The Perfect Number, Rich Man and Lazarus, The Thief on the Cross, In My Father's House are Many Mansions, Baptism, One Shall be Taken and the Other Left, God's Eternal Plan.

Despite the unfavorable weather conditions and the influenza epidemic, we

had a fair attendance, and splendid attention was given to each sermon. We believe the seed has been sown on fertile ground and will bring forth some good fruits in the near future. We wish to thank Bro. Siple and Bro. Lindsay for their special effort in holding our meeting at this time, as Bro. Ferd Winfrey was home on a furlough from Camp MacArthur, Waco, Texas.

Yours in the hope of a soon coming Savior,

Azalia Winfrey.

Fredericktown, Missouri.

Bro. T. A. Drinkard, of Texas, commenced a meeting at Blush Church, Fredericktown, Mo., on Oct. 22, and closed Sunday night, the 27th. On account of rainy, bad weather and the influenza, very few came out to hear him, which we very much regret, as we find Bro. Drinkard to be a young man, an able speaker, and well posted on all subjects of the Bible. While there were no additions to the church we hope the word spoken will not be void, but take root in some good, honest hearts and spring up into everlasting life.

May God bless Bro. Drinkard in his work of the ministry, may he bring many to the light of the gospel, and they and he gain a home in the kingdom of God.

P. J. Graham.

The Sunday School.

By Alta King.

JACOB AND ESAU RECONCILED.

Lesson VIII. Nov. 24, 1918.
Lesson Text: Gen. 33:1-11.

Golden text: A soft answer turneth away wrath.—Prov. 15:1.

Memory verses: 1 Pet. 4:7-8.

Time: The period covered by this lesson was 20 years,—14 years for Rachel and 6 more in working for himself and Laban.

Place: Laban's home in Haran, Mesopotamia; and Peniel on the stream Jabbok near Jordan.

Questions and Comments.

In last Sunday's lesson we left Jacob fleeing from his angry brother in Haran. Gen. 29, 30, 31, is a history of his sojourn there.

In today's lesson, in fulfillment of God's promise (Gen. 28:15), we find Jacob, after about 20 years, returning to Canaan. Does he still desire to come in peace to his father's house? Gen. 32:1-5. How does he show doubt of receiving Esau's forgiveness? Vs. 6-8. To whom has he learned to go for guidance? V. 9. Read the prayer, vs. 9-12. What traits of character does it manifest?

Vs. 13-23 show that he was ready to do his part in bringing a favorable answer to his prayer, even to giving up much of his wealth. Make the practical application.

In vs. 24-32, Jacob again manifests the intensity of his desire to receive the bless-

ing for which he prayed in vs. 9-12. Read Gen. Note 2, for the probable cause of the conflict between him and the angel. How does the angel give Jacob assurance?

Read the story of how the two brothers were reconciled, Gen. 33:1-11. What Christian traits do both show? Show that they put 1 Pet. 4:8 to practical use in their lives. For what purpose had God chosen Jacob? Does he begin to show fitness to be used by God for such a purpose? The following scriptures show what constitutes this fitness: 2 Pet. 1:1-11; Eph. 5:1-11; Rev. 3:14-22. If we are not growing up into this fitness, we have no reason to hope to share in the glory which will come to those through whom the Abrahamic covenant is to be executed.

General Notes.

1. Charity is a principle of prevailing love to God and good will to man, which effectually inclines one endued with it to glorify God, and to do good to others; to be patient, slow to anger, and ready to forgive wrongs, to show kindness to all and seek the good of others though with prejudice to himself. A person endued therewith does not interpret doubtful things to the worst sense, but the best, is sorry for the sins of others, but rejoices when one does well, and is apt to bear with their failings and infirmities; and last, this grace is never lost, but goes with us into another world and is exercised there.—1 Cor. 13:1, 4, etc.—Cruden's Concordance.

2. "There wrestled a man with him until the break of day." At first Jacob may have thought that Esau had sent some assassin to slay him or even come himself. "Every plunge of the Jabbok," says Dr. Whyte, "and every roar of the storm, made Jacob feel the smell of Esau's coat and the blow of his hairy hand." But Jacob soon perceived that his antagonist was more than mortal.

"At first Jacob held his own. 'He saw that he prevailed not against him.' The strength, that years before, had rolled the stone from the well for Rachel's sheep was vigorous yet; and he was in no humor to submit."—F. B. Meyer. But at last "he touched the hollow of Jacob's thigh," the hollow socket of Jacob's hip joint, "where passes the greatest of the sinews, descending through the leg to the ankle."—Alford. "And the hollow of Jacob's thigh was out of joint." Am. R. "Was strained." Evidently this was not a mere struggle of Jacob with an awakened conscience. "Men do not become lame in imaginary conflicts."—Meyer.

Now "he had abandoned the posture of defense and resistance, and had fastened himself to the angel, as a terrified child clasps its arms tightly around its father's neck."—Meyer. "And he said, I will not let thee go, except thou bless me."—Sel. from Peloubet's Lesson Notes.

3. The beginning of the twelve tribes. At Haran in the domain of Laban, where Jacob married Rachel and Leah, were born eleven of the persons who became the ancestors of the twelve tribes, the twelfth being Benjamin who was born in Bethlehem, first named Ephrath.

1. Reuben, son of Leah.
2. Simeon, son of Leah.
3. Levi, son of Leah.

4. Judah, son of Leah.
5. Dan, son of Bilhah, Rachel's maid.
6. Naphtali, son of Bilhah, Rachel's maid.
7. Gad, son of Zilpah, Leah's maid.
8. Asher, son of Zilpah, Leah's maid.
9. Issacher, son of Leah.
10. Zebulun, son of Leah.
11. Joseph, son of Rachel.

Thus was begun the fulfillment of the promise "thy seed shall be as the dust of the earth."

4. It is not as we should think today that all the bitter fruits of deceit and trickery are described in Jacob's history, but we are told how a lonely man on a barren hillside found God, how in a strange struggle on the borders of the wilderness he discerned dimly the possibility of greater rewards, and won them at the cost of pain and deformity, yet through the struggle he gained a strength and majesty which make his figure loom up great, though human in every line. The story tells of a man whose aspirations and successes were along the low plain of the merely worldly, but who gained step by step a larger outlook and came into a fuller life, whose triumph in the dark hour before the dawn at Peniel was real and lasting.—Bible Dictionary.

5. "Wrestling in prayer." Jacob's conflict with the angel "is often used as a model for our prayers, and rightly, if the terrible earnestness of that midnight struggle is alone considered. We are 'to come boldly to the throne of grace,' 'with all perseverance.'" "If you don't want a thing, don't ask for it. Such asking is the worst mockery of your King you can insult him with."—Ruskin.

But with all our fervent praying we must remember that our Father is always eager to "give good things to them that ask him." "Prayer is not a teasing and a coaxing of an unwilling God."—Cuyler. "Prayer is not the conquering of God's reluctance, but the taking hold of God's willingness."—Phillips Brooks.—Sel. from Peloubet's Notes.

Where Turkey Joins Egypt in Palestine.

NO SPOT of earth in all the world bears such memories for so many and such a variety of peoples as the rugged mountain slopes, narrow valleys, and half desert wastes of Judea and Galilee. Beersheba, Hebron, Bethlehem, Nazareth, Jerusalem,—the mere mention of these names tells the story of Abraham and Moses and David, of the prophets of Israel and of the Son of man.

Kings and priests and people come from the north and the south, from the east and the west, and "bring the glory of the nations" to do homage to the memories that cluster about these sacred shrines. The land possesses today the same elements for material and spiritual greatness that made it the first to develop a modern civilization. The same broad plains that once fed and clothed a population of 40,000,000 human beings are waiting today for the plow, the seed and the reaper. The mountains still hold riches of coal and iron and copper. The quarries still have abundance of choice marbles. The rivers are potent with power to turn the wheels of industry. The natural har-

bors invite the fleets of merchantmen and the river valleys and mountain passes offer natural lines of communication and transportation as in the days when great caravans passed along these natural highways, bringing the merchandise of the east to the markets of the west. The whole land has been lying fallow for centuries, a land that modern exploration reveals as one of the richest in natural resources and as unsurpassed by its geographic location for being the trade center of the world.

The Turkish Empire is equivalent to the combined areas of the British Isles, France and Germany. It is larger than all of the area east of the Mississippi and north of the Ohio and Potomac Rivers. Turkey in Europe is almost a negligible area, as the Balkan War stripped the Turks of all their European possessions except Constantinople and a narrow territory along the Bosphorus and Dardanelles, some 40 miles in width; so that when the Turkish Empire is now referred to Asiatic Turkey is all that the term embraces except the city of Constantinople and a small amount of adjacent territory.

The first interest of the Turkish Empire is agricultural. From north to south and from east to west it offers splendid opportunities to the farmer. And these lands lie uncultivated in great part. The most primitive modes of cultivation are still in use.—the ox-drawn plow of Bible days, the cutting of great fields of grain with a sickle, the threshing-floor, where wheat is trodden out by the hoofs of animals; the slow and painful hand labor, with clumsy instruments, that yields but a minimum of return for the effort expended. It is all a tale of splendid possibilities, but of neglected and undeveloped resources. Yet it is a promise to the future generation of boundless productivity and of untold wealth in store for progressive industry and a benevolent government.

With this good government the country, which has long been an unsanitary plague spot, a constant health menace to Europe, will be cleaned up; adequate schools will be provided; courts of justice will replace those of injustice; proper means of transportation will be constructed; industries will spring up and the resources of mountain and plain will contribute their share to the support of the world.

"Then shall the wilderness blossom as the rose," and "every man shall sit under his own vine and under his own fig tree and none shall make them afraid."

—The National Geographic Magazine.

Jesus says, "If ye love me, keep my commandments," and so we who profess to be his followers should heed the command, "Rejoice evermore." Spiritual joy rises from what we are, not from where we are. God commands us to rejoice evermore, and to be wretched, therefore, is sin. Spiritual joy is a sign of heart-health. Spiritual depression is an evidence of disease. When a baby moans, frets and cries, the mother says, "Something is wrong, this child is not well." Must not our loving Father, who is wiser and gentler than all mothers, regard us as disordered and out of harmony with him when we become sulky, complaining, wretched?—Sel.

IN THE DAYS OF THY YOUTH.

FEW PEOPLE in this world are satisfied with their position in it. The rich think if they only had less care and fewer large enterprises on their hands they would be able to eat and sleep better, and of course, happier, while the poor are equally sure if money was their portion they would give enough away to make everybody happy, to say nothing of the good things they would add to their own life. The healthy person thinks if he only had time to meditate and study how much wiser he could become, while the person confined to the sick room feels sure he could learn more from nature's book than all he can read in his room even though time is unlimited. And so it is with young and old; the former think if they were only grown up and could do as they liked, what large places they would fill in the world, while those of more mature years sigh for the care-free life of the children. But one and all of us can be assured that we are occupying just the very best place in this world of ours and it is our duty to make such good use of the talents God has given us that age may bring no sorrow with it for wasted time.

The Bible has mention of several children who found favor in the eyes of God, perhaps they were no brighter or smarter than ordinary children, but because they followed the advice given in the first part of our verse, "Remember now thy Creator in the days of thy youth," and it is to these children that I call your attention as showing that though small and insignificant in the eyes of the world, God could make use of them.

Suppose the little Miriam, sister of the baby Moses, had not been faithful to her trust when her mother told her to watch the basket, but had grown tired and wandered away, or gone to sleep, and so had not seen the princess who adopted the baby. She obeyed her mother's wishes, however, and when the princess asked for a nurse, was able to recommend the mother, so the baby was brought up in the Jewish faith and recognized the fact that he was a brother of those whom the Egyptian king persecuted. The name of Moses has come down to us in Jewish history as the greatest of all that people, and the Hebrews of Jesus' day boasted openly that they were the disciples of Moses for they knew God spake to him, "but as for this fellow, we know not from whence he is."

We read in chapter 5, of 2 Kings, how Naaman, captain of the host of the King of Syria, had brought a little girl captive from the land of Israel to wait upon his wife. Now this Naaman, though a mighty man, was a leper, and death was his sure portion if one could not be found to take the disease, most loathsome of all, away. Undoubtedly many remedies had been tried, but all had failed, when this little girl, feeling sorry for her master, said, Oh, if he would only go to the prophet, Elisha, I know he could cure him; and finally Naaman, willing to try anything, went to Elisha, and although at first angry at the prophet's advice, after persuasion, did dip in the river Jordan seven times, and we read his flesh became as the flesh of a little child, so this little captive, by full belief in the God of her father and

mother, though among idolaters, did the best she could as a child without waiting to grow larger.

Daniel is best known as a man in the den of lions, but his bravery was equally manifest when as a little prisoner he dared to defy the great king, Nebuchadnezzar, by not eating of the meat, or drinking of the wine, which he had been taught by his parents would defile him. The child Samuel talking with God and ready to do whatever Jehovah commanded, and the youth, David, going out to slay the champion of the Philistines armed with only a sling, but with "In the name of the Lord of hosts," in his mouth, are both familiar figures in the Old Testament.

Turning to the New Testament, the coming of Jesus into this world as a tiny baby, the weakest of all created things, has forever lifted childhood above the rank it held in the ancient world where the father could put his children to death if they disobeyed him, and still not transgress the strict terms of the law. The boy Jesus in the temple doing his Father's business is a forerunner of the man who said, "My Father worketh hitherto, and I work too," and has forever glorified labor. Children are often mentioned in the ministrations of Jesus on earth, and I think the gift of the boy to the disciples, of his lunch, making possible the wonderful miracle of Christ feeding the 5,000 with two tiny fishes and a few barley cakes, and probably making many believe, "this is indeed the Christ, the Son of the Living God," must have been a happy child.

The Great Physician was not above bringing back to life the little daughter of Jairus, and I think the little ones he held on his knee when he said, "Suffer little children and forbid them not to come unto me, for of such is the kingdom of heaven," must always have had a tender recollection of that touch.

The lessons to me from this thought are that nothing is too little to be ordered by our Father; nothing too little in which to see his hand; nothing, which touches our souls, too little to accept from him; nothing too little to be done to him.

Lottie E. Young.

DEATH REIGNED FROM ADAM TO MOSES.

"Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come."—Rom. 5:14.

A brother and sister write asking for us to give our understanding of this text, and this we will do to the best of our ability.

Take in connection all that part of the chapter from the 12th verse, on, and let us analyze:

- 1st. Sin entered by one man, and death by sin.
- 2nd. Sin is not imputed (or counted) where there is no law.
- 3rd. There was no law from Adam to Moses.
- 4th. Yet death reigned over all during that time, even against them who had broken no positive law as Adam did.

5th. All such, dying, paid the penalty for a crime of which they were not guilty; for since there was no law, sin was not counted against them. Therefore, their death could not be unto condemnation as of having broken law.

6th. Then they are dead without condemnation. They never had the light of law. They were given no choice in the matter. They died as a result of another's sin.

7th. In this, Adam was a figure of him (Christ) who was to come. v. 14.

Of what does the figure consist?

(a) "As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned (in Adam, without sin on their part):

(b) Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto the justification of life.—v. 18.

We take it, then, that as Adam brought all men under condemnation, even those who were not guilty of death by lack of law; even so, Christ has been ordained to lift that penalty off of all such, regardless of any action on their part. Adam was a figure of Christ in this respect. Paul's argument here can be understood to mean nothing less than this,—that as Adam condemned the race without any participation on their part, so Christ extends the free gift of life (not eternal life) to all regardless of any participation on their part.

This truth agrees with other Scripture teaching. John (1:9) says concerning the Word which became flesh (Jno. 1:14), "That was the true Light which lighteth every man that cometh into the world."

The Word was that light. But God had no Word (or law) from Adam to Moses. They who died during that time never saw that light, and yet that Word is given to light every man that cometh into the world.

In other words, Paul's idea expressed in Romans 5, is that Christ by obedience is designed of God to undo all that Adam did by his disobedience. In addition to this, those who live by faith in Christ have eternal life and glory and honor.

Christ, then, assures mankind a general resurrection from the Adamic death, and when it takes place, no man can say, Our fathers have eaten a sour grape and therefore our teeth are set on edge, but every man shall die for his own iniquity (and not for the iniquity of another, as is the case of those who died from Adam to Moses).

Ezekiel must have had this idea (ch. 16) when he spoke of the return of Sodom, Samaria and Israel. Read all of Ezek. 16. Then reason it out.

With the view held by many, that all of God's efforts are being spent to save the few that are especially called now, one would be led to think that God had begun something that was proving in large measure a failure. But taking the view here expressed by Paul (Rom. 5.), the wonderful plan of God is seen in all of its beauty and we at once begin to realize how great and how good God is. John the Revelator saw it in its completion, for he saw

the brightly illumined city, the New Jerusalem, with Christ as its chief luminary, and outside of it "the nations of them that are saved walking in the light of it." Our God is not a failure! His Word has gone out and it will not return unto him void.

Get this truth and you will feel yourself begin to grow in love at once.

Submitted in love,

S. J. Lindsay.

EPHESIANS 2ND CHAPTER.

BRETHREN, WE should rejoice to know that we have been favored by God's great mercy and love and are no longer children of wrath, but dead to offences and sins, living no longer in the flesh (that is, giving ourselves up to fleshly desires, wishes and lusts), but living above all these, aiming with great desire and longing for that high calling of God in Christ Jesus, which Paul so desired. Phil. 3:14.

Through Jesus Christ the anointed we are made alive and raised up and seated in the heavenlies (or high places). This is not done in ourselves, but by favor through the faith and the great gift of God. But, brethren, it does not come from works, so, it matters not how much we do, we need not boast for it is all from God.

Paul exhorts us, in verses 11, and 12, "therefore, remember, that you, once Gentiles in flesh, (being called the uncircumcision by that which is termed the circumcision by the hand in the flesh) that you were, at that time, without an Anointed one, aliens from the polity of Israel, and strangers from the covenants of the promise; not possessing a hope, and Godless in the world." How glad and thankful we should be, brethren, to know that we are no longer in the world, but have the Anointed One to guide and direct us, verse 18.

Verse 13. "But now, in Christ Jesus, you who formerly were far off, are made near by the blood (or life) of the Anointed One." We see in this verse that both Jews and Gentiles are made one through the life of Christ. He having removed the enmity, the wall of partition, (the flesh) so that he might form the two in himself into one new man—making peace.

Brethren, if we be in Christ we are of one spirit, "So then ye are no longer strangers and sojourners, but you are fellow-citizens with the saints and of the family of God. What a grand thought, to be all of one spirit and in the family of him whom we all so adore.

In verse 20, we read that Christ is the corner stone or head of the foundation of the holy temple of God. The apostles and prophets make up the rest of the foundation and the true followers are built up together on it, (the foundation) to make or complete the Holy Temple for a spiritual habitation of God.

Your sister in the blessed hope,

Fern Lawrence.

PROPHECY AND WAR.

AMONG THE awful scenes which were to mark the final upheaval and transition from the present to the future age, national trouble and carnage are

given a conspicuous place by the inspired prophets.

Joel speaks of great preparations for war assembled armies, "Multitudes, multitudes in the valley of decision," when the day of the Lord is impending (Joel 3:9-16). Jeremiah pictures a cup of fury from which the nations are made to drink, culminating in "a great whirlwind," and "the slain of the Lord" from "one end of the earth even to the other end of the earth." Jer. 25:15-33. Daniel calls attention to a "time of trouble, such as never was since there was a nation," and this in immediate connection with the resurrection, Dan. 12:1, 2. Isaiah foretells a coming day like "the day of Midian," Isa. 9:4, and when we turn back to the original day of Midian, we find "every man's sword against his fellow," Judges 7:22. Haggai speaks of that same event when the Lord would "overthrow the throne of kingdoms," in the same way as the Midianites were overthrown, "every man by the sword of his brother," Haggai 2:21, 22. See also verses 6, 7, and compare Heb. 12:26, 27.

Coming to the New Testament we find our Lord himself speaking of "distress of nations, with perplexity," Luke 21:25, and of gathering vultures, a sign of carnage, Matt. 24:28, and all this right in connection with his sudden advent at the end of the age. In the book of Revelation we have a picture of angry nations closely connected with the rewarding of God's people and the destruction of "them which destroy the earth," Rev. 11:18, while the pouring out of the sixth vial brings Armageddon, and the seventh vial the great physical convulsions which attend the advent, Rev. 16:12-21.

Just how much of all this was to take place before, and how much after, the sudden advent of our Lord and the deliverance of his people, may not be easy to determine dogmatically; but it is the personal opinion of the writer that we may well be already withing the horizon of these closing scenes. The end is not yet, and the worst of the world's trouble may not be expected until Christ appears in the clouds of heaven and the saints are caught away, and with them the Holy Spirit leaves the earth. Then, amid the shaking of heaven and earth, the zenith of trouble will be reached, when will be fulfilled the words of Rev. 6:15-17: "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand."

It seems to us that just such a military awakening and gathering of nations as we are now beholding is necessary as a natural preliminary to the things which are yet to come; and personally we are not looking for a period of peace as necessary to a larger fulfillment of the "peace and safety" cry of 1 Thes. 5:3. We believe that cry has been going forth for years, and still continues. Before it was "peace and safety" instead of war, while now it is "peace

and safety" as the result of war.

My expectation and hope centers in the Prince of peace and his glorious appearing as the key to the whole situation and the door to world-wide, endless peace and safety.

—Linden J. Carter, in *World's Crisis*.

Shorter Sermons.

May I have a little space in your paper to present the case of the pew sufferer versus the long-winded preacher? They are bad enough anytime, but particularly unbearable in the hot weather.

I think I have heard nearly every noted clergyman of our denomination and several outsiders, and I think I overestimate when I say there are not more than three or four who can afford to be long-winded. I would like to prescribe for all our pastors that they take one Sunday of their vacations this summer and be a patient listener to some fellow preacher. The experience may prove enlightening. One minister of my acquaintance was honest enough to admit that he never realized how he had imposed upon his congregations until he was obliged to sit under other preachers.

I have seen a book on "How to Fill the Pews," advertised in the *Crisis*. I would like to know if it has a chapter or two on brevity. If it hasn't, it should be revised before any more are sold. For a good sermonizer can clear his house out if he persists in being lengthy. While on the other hand, a poor preacher, who knows enough to be brief will have his pews well filled. I know this to be true, for I have frequently attended a church that has splendid music, where the pastor is a wonderfully poor sermonizer. But he never talks more than twenty minutes—which can easily be borne for the sake of the music. There must be others who feel as I do, for the church is regularly well-filled.

I wish every minister could own a dictaphone or something for making records, so he could talk his sermons into it, and then listen to himself as we hear him. The great difficulty would be that some of the sermons would require a record the size of a round dining table in order to get the full sermon on.

Congregations are pretty good barometers. If several of one's hearers are asleep, and several more are repeatedly looking at the church clock or their watches, it is a pretty good sign that it is time to close, even if the sermon has only arrived at "secondly."

I would suggest that every minister write his sermon out, then read it over, timing himself; then cull out the very best things in it for us—not more than can be comfortably said in thirty minutes at the most for morning service and twenty minutes for the evening. We do not pay our pastors for quantity—it is quality that we want. Most of us have sufficient intelligence so that it is not necessary to say the same thing three or four ways.

I do not believe in unions, but I'm getting to the place where I almost think congregations should organize and when a minister preaches beyond all reason, just try a "walk out." —A "Sufferer," in the *World's Crisis*.

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Dear Bro. Lindsay:
Your card of 22nd at hand, so if you can't read my letter will you please return it and contents.

Nothing said about setting up again the diagram of Bro. Robison. Only wrote of you letting J. H. Anderson have so much space to tear it down without a word of objection. Thought you knew better, but rather someone else would speak.

Brother A's position isn't tenable, and causes confusion, of which God is not the author, 1 Cor. 14:29-33. But Matt. 12:38-40; 27:63; 28:1-10, with Mark 8:31. “after three days I will rise again,” harmonize with all the scriptures. Dan. 9:26, 27, “But in the midst of the week,” i. e., Wednesday, being the midst of the week of days, reached by counting backward from the end of the sabbath. Matt. 28.

And Jesus' ministry commencing on a sabbatic year, and lasting 3½ years brought him to the midst of a week of years as well. “Today is the third day since these things were done,” is used to call attention to Jesus' prophecy, Mark 8:31, Luke 24:31.

Jesus was a true prophet raised up like unto Moses, Acts 3:22, and is the head of the Church of God. And we are commanded to let no man deceive us, but to hear him in all things. “Whatsoever,” etc.

Their first visit was only to see his tomb, but they saw, held and worshipped him. Matt. 28:1-9. Amen!

Those who say the first visit to the tomb was Sunday morning are mistaken, Matt. 28:1-9, tells just when and what they did. And they ran to tell the story. But it was not believed so they went again early in the morning, Jno. 20:1, etc.

Mary Magdalene came before day with some spices, saying, Who shall roll away the stone? But sure enough, as they had told, Matt. 28:2-8, Jesus had arisen.

And in conclusion wish to say that Jesus is the author of the 19th, and 20th verses. And the Holy Spirit is an attribute of God the Father, which we all must have, i. e., his children. Amen! And we ought to submit to the formula. In his name,

R. A. Humphreys.

P. S. — How will this one do in place of the other one? If you will, or can, bear with me as you have before you are capable of helping me in the cause of truth. Amen! You may do as you like with the other letter, if you can read this one and use it to the honor and glory of God.

So let us try to fill the bill of 1 Cor. 12:25, 26. For some have not the knowledge of God. Rom. 13:11; 1 Cor. 15:34.

R. A. H.

P. S.—Will tell of a little incident which occurred a short time since at our passover supper, I Cor. 5:7, 8.

This reminds one of what is written in 1 Cor. 14:24, 25. There being a believer and an unbeliever present with us, (all except Esther).

The first was encouraged and testified for Jesus, while the second would have fallen had he not been lying on a bed, almost unconscious. And it took work to keep life in him. So he was taken some three miles that night, to his father's house. The witness to this scene was J. T. Muncriff, senior, now past 86 years of age. And it was some six hours ere this young man came to himself.

Now brother, if you can bear with my scribbling again, and think this story is worth repeating, you may do so. Good bye till Jesus comes.

R. A. H.

Better than silver or fine gold is the merchandise of wisdom. Prov. 3:13-18.

I hope the contents of this letter will suit you better. And hope that you, too, will accept thanks to God for your kindness to me in putting my thoughts so nicely in print that others may hear from me as I do from them. 2 Thes. 1:3-7, etc.

Please handle with care. Can you do so? R. A. Humphreys.

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.—Gal. 5:1.

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Number 7.

100,000 Prospective Jewish Emigrants.

Palestine Soon to Become Mecca for Jews of All Nations.

New York, Nov. 2.—Nearly 100,000 Jews in this country have been enrolled as prospective emigrants to the new Jewish national home land in Palestine, according to an announcement today by the Zionist organization of America on the first anniversary of official British recognition of the home-land movement.

Commenting on the large registration of future "builders of Zion," managers of the enrollment campaign declared the number would be materially increased when abatement of the influenza epidemic permits more vigorous prosecution of the drive. They asserted that liberation of all Palestine by the British forces, among them the Jewish legion, recruited largely from Great Britain and the United States, together with approval of the Zionist project by President Wilson, and by the governments of France, Italy, Greece, Serbia and Holland, would stimulate the recruiting of future colonists.—Columbus Evening Dispatch.

Uncle Eph at Church.

WELL, Ruth, I've heard one sermon sure,
I think will stay with me;
The preacher was a young like chap
Of thrity-two or three.
I never heard such doctrine taught
In all my bygone days;
And proved up by the scripture, too,
'Bout everything he says.

He read about one Lazarus;
Then 'bout the first thing he said,
He'd been in neither heaven nor hell
The four days he was dead.
Says he, We'll follow this thing up
To see where he did go;
For if he went to heaven or hell
The Book will tell us so.

He read the conversation, too,
That our dear Savior had
With Mary and with Martha, and
How both were feeling sad;
And then he called our attention here
To note the fact, he said,
The sisters both, and Jesus, too,
Agreed that he was dead.

And then he led us to the grave,
Remarking somewhat pat,
If they were seeking Lazarus
They'd find him where he's at.
No need to search through heaven or hell,
To find their friend that day;
But all repaired to that lone grave,
Where they all knew Lazarus lay.

Did Jesus pray the Father to

THE DOSE OF GOOD CHEER



THE DOCTOR with drugs if the body goes wrong,
And often they bring us relief;
But what should we do if a soul in the throng

Is sick with affliction and grief?
You say you don't know? Perhaps I don't—still
Let's try the recipe I write here:
Just give it a bolus composed of good will
And a bit of the drug of good cheer.

I have known several souls that were sick, my dear boy,
Till it seemed they were sick unto death,
But a brother came by with a whisper of joy,
And lo! 'twas the spirit's own breath;
For I saw in the eyes that the teardrops did fill,
That the angel of hope hovered near—
Because of a bolus composed of good will
And a bit of the drug of good cheer. —Sel.

Send Lazarus down, if there?
O, no! The scripture nowhere gives
That version of his prayer.
But,—if the modern theory
That preachers teach is true,
Of saints in heaven, then 't would have been
The proper thing to do.

Then Jesus, groaning in himself,
Said, "Roll away the stone."
But Martha seemed inclined to think
He'd best be let alone;
For he'd been dead four days, said she;
'Twas too late to begin;
For putrefaction (in her mind)
Already had set in.

Said Jesus unto Martha, then,
"Said I not unto thee,
That if thou wouldst believe thou shouldst
The glory of God see?"
And when they rolled away the stone
From where the dead was laid,
Then Jesus, lifting up his eyes,
Unto the Father prayed:

"I thank thee, thou hast heard me;
And thou hearest me always."
'Twas that the people might believe
He to his Father prays.
And when he had thus spoken, he
Called Lazarus from the tomb,
Who came forth, bound in grave clothes,
And dispelled the sisters' gloom.

Then Lazarus had a splendid chance
To tell them all he knew;
For Jesus to the people said,
"Loose him, and let him go."
But Lazarus had no word of cheer
From that cold grave to bring,
Because the "Word" says of the dead,
"They know not anything."

What! Four days up in glory,

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.

And still no word to tell
About the saints in heaven, nor
About the damned in hell?
The preacher then explained to us,
(And, Ruth, I guess it's true)
The dead, not knowing anything,
Included Lazarus, too.

And then he read where David said,
"The dead praise not the Lord."
If so, then why do preachers now
Dispute old David's word?
Would David, then, in writing down
His sweet, inspired Psalms,
Write that if all the righteous dead
Praised God, while waving palms?

There must be something wrong somewhere,

And, Ruth, I'm somewhat sore,
To see how blind I've been 'bout things
I might have known before.
This modern way of preaching, Ruth,
Don't look to me quite square;
And, Ruth, I'm through believing things,
Until I know they're there.

—Selected by Mrs. J. J. Hartman.

What to Teach Your Sons.

A writer in Mother's Magazine gave the following excellent instruction to parents of sons:

Teach your son to be true to his word and his work.

To respect religion for its own sake.

To face all difficulties with courage and cheerfulness.

To form no friendships that can bring him into degrading associations.

To reverence womanhood.

To live a clean life in thought and word as well as in deed.

That true manliness always commands success.

That the best things in life are not those that can be bought with money.

That to command, he must first learn to obey.

That there can be no compromise between honesty and dishonesty.

That the virtues of punctuality and politeness are excellent things to cultivate.

That a gentleman is just what the word implies—a man who is gentle in his dealing with the opinions, feelings and weaknesses of other people.—Sel.

THE THIEF ON THE CROSS

Luke 23:42-43.



HE CONVERSATION between the penitent thief and our Savior as they hung in dying agony upon the cross, is referred to by many as indisputable proof that death is not the cessation of man's life, but that at death of the body the inner, or real man, goes to its reward. The reply of Jesus is considered to be proof positive that Jesus and the thief went to a place called paradise when death overtook them that day.

Therefore, we that believe the scriptures to teach that death is not a transition, but the end of man's existence till the resurrection, should give this account careful consideration, and without prejudice try to determine just what the import of this conversation is.

We realize that some have endeavored to explain this matter by changing the comma of verse 43, so that instead of reading, "Verily I say unto thee, Today shalt thou be with me in paradise," it would read, "Verily I say unto thee today, Thou shalt be with me in paradise." If the English language had been the tongue in which Jesus spoke, and these the very syllables which came from his lips, this explanation might be permissible, but all who have ever studied any foreign language will recognize that when a translation has been made as nearly accurate as synonyms can be found to convey the meaning, it is unfair then to change the punctuation to conform to a person's idea. That comma in the English was considered necessary by the translators, to convey the thought embodied in the original Greek. For this reason it is necessary, if we would get the essence of the matter, to go to the original text and examine it.

The word today, of verse 43, is translated from the Greek word *semeron*. This word occurs just 40 times in the New Testament, and 22 of those times it is translated *this day*, and the other 18 times find it rendered *today*. Thus the translators recognized that the expression "this day," even better suits the original than the word "today." For that reason we beg permission to use the preferred translation in this verse also, and thus it reads, "Verily I say unto thee, This day shalt thou be with me in paradise."

You may wonder what advantage is gained by this, and how that can harmonize any better than the other expression. In order to understand this perfectly it is only necessary to consider well the request that had been made by the thief. He did not say, Lord, remember me today after we are dead. Nor did he ask to be remembered in heaven. His request was, "Lord, remember me when thou comest into thy kingdom." Jesus had preached the gospel of the kingdom throughout this whole region, and the thief, without doubt, had heard that teaching and believed it to be true. That he believed Christ to be all that he claimed to be is plainly shown by verse 41. He admitted that Jesus had done nothing amiss, although he had taught that he was born to be a king, and that some day he would come to the throne of David and reign over the whole earth.

Consequently, the "day" spoken of by the Savior was not the day of their crucifixion, but the day that the thief had in mind when he made the request,—the day when he should come into his kingdom. His answer was, "This day (the day to which you refer) shalt thou be with me in paradise."

The whole matter, then, boils itself down to a study of the kingdom. If we would know whether or not the promise of Christ has yet been fulfilled we must discern as to whether Christ has yet come into his kingdom or not.

If he has not, then the time has not yet arrived when he promised he should be with him, and furthermore, the time has not yet come when the thief asked to be remembered.

Rev. 3:21, ought to be enough to answer that question for any sincere person. In it Christ, long after his ascension to heaven, says, "To

him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." Christ's own statement is that he is not yet on his own throne. He sits now at the right hand of his Father, on the Father's throne in heaven, there to act as mediator for us; and the promise is plain that when he comes to his own throne the overcomers will be given a place with him.

A careful reading of *Psa. 72:8*; *Zech. 9:9, 10*; *Jer. 23:5, 6*; and *Luke 1:31-33*, will reveal the fact that the only throne ever promised to Christ is to be on the earth,—a literal throne,—the throne of his father, David.

Add to this a study of *Matt. 25:31*; *Acts 1:11*; *2 Tim. 4:1*; and *Heb. 9:27, 28*, and it will be plainly seen that Christ was not to come to the throne of his kingdom until he should return from heaven in the same manner as he went up,—visibly, literally, physically.

Inasmuch as Jesus has not yet returned in fulfillment of these prophecies, we know that the kingdom has not been established, and hence the time spoken of by the thief and Jesus is still future.

Some endeavor to make a distinction between the request and the reply by saying that the thief spoke of a kingdom, but that Christ spoke of a place called paradise,—a different place,—a spirit world. The word paradise is of Persian origin, and means a beautiful garden, or park. The only perfect paradise that we have record of ever having existed was the Garden of Eden as God formed it in all its beauty; and we know that paradise was lost through Adam's transgression. The only other paradise spoken of in scripture is the future restoration of that former condition through Jesus the Christ. See *Acts 3:19-21*, and then behold John's vision of it in *Rev. 21:1-5*.

There are just two other places in which the word paradise is used in the New Testament. The first is *2 Cor. 12:2-4*, and here the word is used synonymously with "the third heaven." Now study *2 Pet. 3:5, 6, 13*, and you will observe that the first heaven and earth passed away with the flood, and the second is to pass away with the Lord's coming judgments, so that the new heavens and earth of verse 13, constitute the "third heaven," or paradise,—the Edenic condition restored. The other place in which the word paradise occurs is *Rev. 2:7*. The promise here is that the overcomers will eat of the tree of life in the midst of the paradise of God. Turn now to the fifth chapter, and the 10th and 11th verses show that these same overcomers have been granted positions of honor in the earth.

Hence, paradise, whenever and wherever found refers to the perfection of God's creation,—that which was lost through Adam, and is to be restored through Christ. In other words, the kingdom over which Christ is to reign, and paradise are one and the same thing.

Therefore, we are forced to confront the fact that perfect harmony existed between the request of the thief and the reply of Jesus. The former asked to be remembered when Jesus should come into his kingdom, and the latter promised that he should be with him when "this day" should arrive.

May we, also, so understand his gospel and order our lives as to be included when that glad day shall come.

Submitted in Christian love,

Frank E. Siple.

Oregon, Illinois.

SIGNS OF THE TIMES.

A Series of Thoughts Concerning Signs to Precede Christ's Coming.

Lyman Booth.

Passing from our brief review of Christ's sermon on the Mount we wish to examine briefly the civil element in its various forms throughout Christendom. We shall not aim to treat of their doctrines. We do this to show that modern churches have allied themselves with

great national powers to gain prestige and in doing so have strayed from the primitive relations which the church sustained to Christ, its federal head. In this connection the Apostle Paul said, "The mystery of iniquity doth already work." Without quoting history (for want of time and space) to prove that civil power, yoked up with religious forms of worship, was the primary beginning of apostasy; looking back over Jewish history we can readily see that this combination overthrew the Jewish theocracy and evidently was the cause of their banishment from their native home. God had chosen them to be a peculiar people, a favored nation. He gave certain ordinances and laws to observe and obey,—he made a covenant with them, as a nation, which, if perpetually observed, would bring to them continual blessing; but if violated it would drive them from their beloved land and scatter them among all nations to be persecuted and tormented until the times of the Gentiles be fulfilled. Of this covenant, their dispersion and regathering, we will have something to offer later.

As the Jewish nation was chosen of God to be a peculiar and separate nation and to receive special favors, so Christ's church was to be a chosen, separate and peculiar people; placed under covenant relations to the Father, which covenant, if violated, will work as disastrously to the violator, individually, as did the other to the Jewish nation. God, as the ruler and possessor of the universe claims the diadem of earth for his beloved Son, and has promised to crown him Lord of all. The promise has also been made that Christ's church,—his family, are to be joint-heirs with him in his reign on earth. Therefore, the period of time since the gospel was first preached to the Gentiles till Christ comes to claim his bride, is the period designed to gather out of the Gentile nations a people for his name. This is the period in which they are to be educated and kept as a peculiar people. Do our modern societies, called churches, fill this requirement?

Take, for instance, the church of England. It is established by national law, and is mainly under the control of civil government. While it has a prescribed form of public worship it is not always followed to the letter of the law. Under such conditions it naturally looks to the government for its protection and in return the government expects and has a legal right to make material claims upon the church. The same is true of the church of Scotland. The church in France receives large revenues from the state and in turn is granted certain civil privileges, and therefore married to the world.

In Germany both the Protestant and Roman Catholic churches have received government aid. This, of course, places them under government control, to a certain degree. Thus, they are more dependent upon the civil authority for their ecclesiastical rights than upon the doctrine taught by the Master and liberty granted thereby. It was intended to call out from all nations a select party for his name, and he also intended they should be free from all governmental restraint in so far as pertains to religious belief. "Go ye in-

to all the world and preach the gospel to every creature," was Jesus' command. For this purpose God has visited the Gentile nations for the purpose of calling out a people for his name. What a glorious company that will be, when the redeemed from all ages and all nations, under the leadership of the Prince of Peace, shall be formed into a nation of immortals.

The history of the Greek and Latin churches would fill a large volume; but for our purpose only brief mention need be made. The Latin is a name applied to the Roman Catholic Church, or Western Church, to distinguish it from the Eastern or Greek Church. Formerly the two were one, but after their separation the western branch was called Latin because they retained the Latin language in their service. It held full sway over the Latin nations for a period of about 1260 years. Many pages of dark deeds have been laid to their charge. Many acts of cruelty have they written with the blood of saints. Is it any wonder that most Protestants look upon her as the great apostate power which John the Revelator saw in vision? If the tenth part that has been written of the evil she did be true we certainly would not expect to find "the wise and faithful servant" dwelling with her in willing service to his absent Lord. The full title of the Greek church is: "The Holy Oriental (or Eastern) Orthodox Catholic Apostolic Church." The words, "The Holy Catholic Apostolic," are derived from the Nicene Creed. "Oriental," (or Eastern) designates its origin and the territory it occupies. They place the greatest stress upon the word Orthodox. They celebrate Orthodox Sunday, at the beginning of Lent, by a great feast.

This Orthodox Church in Russia is under the permanent Holy Synod of St. Petersburg, and the Czar, whose dominion, until recently, extended across two continents,—Europe and Asia. The Czar has been the individual center of the whole Greek Church, and he has always looked with wishful eyes upon the city of Constantinople, which he hoped to capture and make it the capital of his vast domain, and when he could inflict serious punishment upon Mohammedanism. A dream which has no bright prospect of coming true.

The Greek is an offshoot from the Latin Church, the separation being caused over a contention which arose relative to the source of the Holy Ghost. One claimed it came from the Father and Son; the other that it was sent from the Father only. This contention grew so serious and bitter that high officers of both church and state were deposed. Other causes served to make the division greater until finally it became permanent. The Greek Church occupies the most of Greece, Wallachia, Moldavia, Egypt, Abyssinia, Nubia, Libya, Arabia, Mesopotamia, Syria, Cilicia and Palestine; these have been under the jurisdiction of the patriarchs of Constantinople, Alexandria, Antioch and Jerusalem, while the Russian people belong to the Eastern, or Greek church. It, however, gained its independence from the patriarch of Constantinople, who still poses as the head of the Eastern Churches. Until the Czar was deposed he was the head and

controlling power of the Greek Church, in opposition to the Latin Church, the supreme controller of which is the pope.

From the above we can easily see that the human family is divided into three distinct classes: Mohammedan, Pagan, and Christian. It is also easy to see the close relationship of the ecclesiastical and civil elements of the first and second. But what shall we say of the Protestant societies? Are they free from like connection? Most Protestant churches are incorporated as denominations and as congregations. Some have a parent corporation which is head over all individual congregations. And each congregation is a corporation of itself, subjected to and controlled by the parent corporation. Each has certain prescribed civil rights, which are minutely described in their articles of incorporation, under which they can hold title to property, can sue and be sued. Civil bodies, such as states, cities, counties, banks, merchantile houses, etc., have no more privileges. All are created, alike, by the civil act of incorporation, hence incorporated churches become civil bodies, unincorporated churches do not. The act of incorporation makes partners of the church and the civil power under which it exists and they each claim mutual care and protection. If the interests of the one become jeopardized it has perfect civil authority to call upon the other for assistance, either in time of peace or war. Their interests being so closely related make it necessary that each should protect the other, and indeed, it seems but just that they should do so.

Prophet, Priest and King.

THE PROPHET, priest and king of the holy scriptures is emphatically Jesus the Christ. There were many of each office, but he is the only one who hath immortality, and it is interesting to note that he assumes these offices in precisely the above order. From the day of his baptism at Jordan until the moment of his death on the cross our Lord was in the exercise of his prophetic office. This office he reassumed for forty days after his resurrection. The prophets mentioned in the Bible were only sent to the people of Israel as a reminder that they had departed from the Lord and this was God's voice calling them back to their covenant obligations and privileges. Their kingdom might be in an outwardly prosperous condition as in the time of Isaiah, but such prosperity was but a covering for the rottenness of the religious system within, but it served to blunt the conscience and blind the eyes of Israel to that prophet's message. And in the Lord's time the deceiving fact was the presence of the revival among the Pharisees; no religionists worked harder in their day than did the Pharisees, and this very strictness made them complacent and deaf to the greatest of all Prophet's teachings.

At the moment of his death our Lord took up his priestly office, offering himself without spot to God, and this office he will hold until he assumes his kingly office at his second appearing. We know he is now in heaven pleading our cause

before the great Father of all, the intercessor, the mediator between God and man; the one who was tried in all points like as we are, and yet without sin; he alone is able to help in every time of trial. When Stephen was being stoned, just before death he cried, "I see the heavens opened and the Son of man standing on the right hand of God." He was not sitting but standing, and thus fulfilling one aspect of his great priesthood.

As a priest after the order of Aaron he sits at the right hand of the Father, his work being perfected. As a priest after the order of Melchisedek, whose mission was that of ministering to the servants of God, his work is never finished while his followers are in places of suffering and of pain, and Stephen sees him standing to minister to him in his hour of trial.

His kingly office is yet in the future, but it is one which shall know no end. Thousands of kings have reigned in this earth but the record of all is, "And he died," but when the last and greatest of all comes there shall be no more death. He shall reign as king-priest 1000 years, until the last enemy, death, is destroyed, so we read in Revelation in John's vision, and Paul's letter to the Corinthians. The Old Testament predictions concerning a suffering Messiah had been explained away by the rabbis, so that the Jewish people were looking only for a glorious and all-powerful Messiah. A like process, but with a precisely contrary result, has been used in the Protestant profession. The churches nowadays teach the literal truth of the Lamb of God led to the slaughter with all our sins upon him, but the part magnified by the Jews of his kingly office is almost forgotten, and few tell of a time when he shall sit on the restored throne of his father, David, executing judgment and justice on the earth. And yet passages so stating this fact are to be found in 2 Samuel, Psalms, Isaiah, Jeremiah, Luke and Acts, which are to be taken literally and not allegorically.

Jesus was crucified under the inscription, "King of the Jews," but he also embodied his other offices. The prophet said, "Daughters of Jerusalem, weep not for me but weep for yourselves, for the days are coming." The priest said, "Father, forgive them for they know not what they do." The king promised life to the penitent thief when he came in his kingdom.

Lottie E. Young.

Human Happiness.

Well-being and happiness are not an inheritance of which we take possession at birth and which we are destined to enjoy at our ease; they are to be searched after with unwearied assiduity. We enter into life destitute of everything but simple existence. All that we enjoy in our passage through life are acquisitions; they are the results and the rewards of our own diligence and care, or communicated by the diligence and care of others.—Sel.

All errors have only a time; after a hundred millions of objections, subtleties, sophisms and lies the smallest truth remains precisely what it was before.—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.

There are a number who delight in exercising themselves in the assertion of the Master that "It is more blessed to give than to receive," but who do not know just where to place benevolence to do the most good. We have been approached upon the subject frequently and believe we are in a position to recommend those who are actually needy among us over a large field. A letter of inquiry concerning any such will receive prompt attention.

The "flu" is reported to have tackled the Bro. Laning family at Ripley, Ill., quite generally, but they all seem to have conquered for which we are glad.

Members of the Chicago church who have been having an experience with influenza are reported to be coming through nicely.

Bro. F. V. Blakely reports the purchase of a new revolving blackboard to aid in his church work in Grand Rapids, Mich. He got the blackboard fever while at the

Illinois school this fall and it went in on him. Every church should have a good blackboard.

All hearts rejoice at the thought of peace. The whole earth wants peace but it is a difficult thing to keep and hard to find when lost,—an elusive thing in the hands of mortals. It will be permanent only under the rulership of the Prince of Peace.

We are publishing in tract form "The Thief on the Cross," by Bro. F. E. Siple, which appears in this issue, and it may be had at this office free for postage.

We are sorry to learn that Bro. J. D. Renner, of Lanark, Ill., is bedfast and has been for some time. The years are telling on some of our people and Uncle John is well up in years. We trust he may soon be up again.

We are holding Sister Marsh's Thanksgiving article for the children until next issue which we are making our Thanksgiving issue.

Contributors Take Notice.

The Restitution Herald stands for something and that something may be found in the statement of faith at the head of the editorial column, and the items making up that statement are not debatable in our columns. The Herald was launched because we believed these things and through its columns wished to spread them and not because we had doubts about them and wished to air them. Will our contributors please take notice and save us the trouble and annoyance of rejecting manuscript.

Remittances.

F. L. Austin; J. A. Railton; Mrs. D. Taylor; Mrs. Martha Platts; Ernest Platts; Jos. Fletcher; H. M. Lucas; Mrs. Carrie E. Hilsabeck; J. M. Glotfelty; Rolla Hightower; Frank Stickler; Mrs. Emma E. Lenz; Mabel Canode; Mrs. Jane Piper; Mrs. Allen Claypool; Mrs. A. Harper; Florence Laning; C. H. Horton; Mrs. Katie Davis; E. Howard; F. V. Blakely; Mrs. John Cochran; Quincy Carpenter; D. C. Robison.

EMERGENCY FUND.

Mrs. Carrie E. Hilsabeck.	\$1.00.
Mrs. Allen Claypool,	1.00.
Miss Florence Laning.	2.00.

Obituary.

In Memoriam.

Libbie Gilbert was born in Lysander, N. Y. August 20, 1853, and died at her home in Grand Rapids, Mich., Wednesday, Oct. 30, 1918, being 65 years, 2 months and 10 days of age.

She was married Oct. 7, 1876, in the city of Mason, Ingham county, Michigan, to Bro. Frank Stickler, who still survives her. There is also left to mourn her loss the following children, Mrs. Eva Blackman, Boseman, Mont., Mrs. Lina Main, Rockford, Ill., Guy Stickler, Millbrook,

Mich., Mrs. Pearl Darling, Mrs. Flossie Douglas, and Earl Stickler, of Grand Rapids, Mich., besides several grandchildren and a host of friends.

Bro. and Sr. Stickler moved from Mason, Mich., to Isabella Co., about the year 1884, and about 4 years later to a farm near Millbrook, Mich., where they resided until five years ago when they came to Grand Rapids, where they have since made their home.

Sr. Stickler's early Christian experiences were in connection with the Wesleyan Methodist church, but about 30 years ago she heard the truths as taught by the Church of God of the Abrahamic Faith, and she and her husband embraced that faith, to which they have remained faithful ever since. At the time of her death Sr. Stickler was a member of the church body at Grand Rapids, where she will be greatly missed. Sr. Stickler was most earnest in her desires to have her family, neighbors and friends, or anyone with whom she came in contact, to know something of her faith, and to come into a saving knowledge of it. Her genial manners, and earnestness won many friends, and with her knowledge of the scriptures also had much influence over those with whom she came in contact.

The writer always enjoyed having Sr. Stickler present at regular services, for her expression and attitude were a very sure "barometer" of the subject in hand being properly presented.

Indeed, may the many earnest prayers of this faithful servant be answered, that husband, children, brethren and friends, be so faithful and learn the way of life so well that when the King shall come all may be an unbroken family in the kingdom.

Sr. M. A. Woodward, Dutton, Mich., spoke most appropriate words of comfort and admonition to the family and friends from the home, from which she was laid to rest in Greenwood cemetery, there to rest until the call of the Master is heard.

F. V. Blakely.



Ernest E. Graham.

was born June 30, 1889, and died Nov. 2, 1918, aged 29 years, 4 months, 2 days. He spent all of his life in the vicinity of his birth, Fredericktown, Mo. About the age of 16 years he espoused the cause of the gospel under the preaching of Uncle John Foore and he has lived a model Christian

life ever since. At the annual conference he was elected secretary and had laid his plans to be of service to the truth in this direction. There was no subject that had first place in his heart above the Bible. His measure of interest in and love for the gospel of the kingdom of God was unusual in a young man of such few years. His good wife, Maude, shared all this with him, which made their home life to us the model home life. When the message calling us came, it was hard for us to realize all it meant. When last we saw him he was alert to the truth, strong and healthy, and we had not even an intimation that he was sick. But such are the disappointments of this life. Our dearest treasures of today are gone tomorrow. In the home are left to mourn his loss our faithful Sister Maude, his wife, and Roy, 7, and Alice, 3,—almost too young are the little ones to realize all that it means to them. Besides these are the father and mother and four brothers, Joe, Fred, Frank and Claude, to say nothing of the members and friends of the Blush neighborhood, all of whom knew Ernest only to love him. He sleeps in the family lot not far from the church where he was placed on Sunday afternoon by loving hands, Bro. W. A. Cooper having charge of the service. As we left there on Tuesday we saw the little mound of earth (mute reminder of death's victory) which will hold him until the great Life Giver comes; and may he soon come.

S. J. Lindsay.

The Sunday School.

By Alta King.

JOSEPH SOLD BY HIS BROTHERS.

Lesson 9, December 1, 1918.
Lesson Text. Gen. 37:18-28.

Golden Text: Hatred stirreth up strifes, but love covereth all transgressions
Prov. 10:12.

Memory verses: 1 Cor. 3:1-3.

Time: About 1736 B. C. Joseph was 17 years old; Jacob, 109 years old.

Place: Hebron, Jacob's home; Shechem, in Samaria; Dothan, near Shechem. Locate on map.

Questions and Comments.

1. Jacob in his home land. Gen. 33:17-20; 35:27-29; 37:1. Is there any indication in Gen. 35:29, that the reconciliation between Jacob and Esau was permanent and that Gen. 28:21, was fulfilled?

II. Character of his family. His ten oldest sons, Gen. 37:2; 34:30. See also General Note No. 1. Joseph as the favorite son, Gen. 33:2; 37:3. Gen. Note 2. Enmity between Joseph and his brethren, Gen. 37:2-4. What was the cause?

Joseph's coat: "Though not necessarily implied in the Hebrew words used, it may have been of 'many' colors, for in the tomb at Beni Hassan, Semetic visitors are seen dressed in robes of white, red, and blue, apparently made of patchwork of several small pieces. It is, moreover, usual still in the east to dress favorite children

in this way."—Giecke.

This sort of robe was worn only by princes, by the opulent, and noble, by king's sons, and by those who had no need to toil for their living. All who had to win their bread by labor wore short, colored garments that did not show stain, or cramp the free movement of the limbs. Such was the lot of Jacob's sons and such the garments they wore.

Jacob's unwise gift marked Joseph as the prospective head of the clan, instead of Reuben, the eldest son. It is easy to see why the ten elder brothers envied and hated Joseph. He was placed over all the older men in the family. They keenly resented the distinction.—Sel.

III. Joseph's dreams: Relate them. Gen. 37:5-11. What was the effect on Jacob? On his brothers? Why do you think Joseph told his dreams? Who interpreted the dreams and why were they so quick to see this interpretation?

IV. Joseph's journey: Gen. 37:12-36. Purpose: trace his journey. What evidence that Jacob distrusted the sons who were tending his flocks? What evidence that he trusted Joseph?

How did his brothers prove the truth of Christ's teaching in Matt. 5:21, 22? How did Reuben prove himself to be superior in character to his brothers? How was his worthy purpose frustrated? What characteristic common to Jews did Judah manifest? Although Reuben grieved for Joseph what duty did he leave undone when he and his brothers reached their father?

Where did Jacob think Joseph was? What was his idea of death?

Mention all the evils of which the characters in today's lesson were guilty. When we think that such men were the ancestors of God's chosen people we can better realize the truth of Deut. 9:1-6.

Along what lines do you think Joseph's character was developed by this experience?

Show that some of Jacob's old characteristics manifested themselves in his sons and caused him grief.

Explain how Joseph being sold into Egypt laid the foundation for the fulfillment of Gen. 15:13. This illustrates how God uses the evil in some and the sufferings of other individuals to work out his plan for the common good. Jacob's family was saved from starvation by Joseph being sold into Egypt.

Several practical lessons may be drawn from today's lesson. Try to have at least one ready for class.

Explain how "love covereth all transgressions." Does it ignore or show leniency toward sin?

General Notes.

1. These ten sons were, most of them, considerably older than Joseph. The reader of Gen. 34, 35, 37, and 38, will see that they were "hard boys." Especially do the worst elements of depraved character appear in their dealings with their younger brother, Joseph.—Cowles.

Out of their father's sight they shook off any little restraint which his presence may have inspired. Their scandalous behavior became the talk of every neighborhood they chanced to visit, and Joseph, hearing it, as in duty bound reported it to Jacob.—Sel.

II. Joseph sitting at the feet of blind old Isaac and listening with wonder to the recital of his experience on that eventful day when he was rescued from sacrifice by the angel's intervention, had his first insight into the world beyond.—Sel.

The childhood days of Joseph in Palestine were passed in the midst of a civilization that was mainly Babylonian. It was prominently literary, with schools where he could learn to read and write. He acquired the rudiments of learning like the children of other wealthy parents. (See Soyce in Temple Bible Stories.) This schooling—learning two or more languages belonging to different lands,—was one of the conditions by which, later, he could become governor of Egypt.

In Joseph we meet a type of character rare in any race, a combination of grace and power and hereditary dignity, self-control, and incorruptible purity. He inherited and combined Abraham's dignity and capacity, Isaac's purity and power of devotion, Jacob's cleverness, and his mother's beauty and management.—Sel.

Tale bearing is the reporting with delight the sins of others in order to injure them, and to exalt ourselves as virtuous by contrast, or at least to report carelessly, with no high motive, but only a love of saying evil things about others. This is intensely mean, and is as intensely unpopular.—Sel.

Such tale-bearing is condemned by Jesus and the apostles in very certain terms. Joseph was not guilty of this wrong. He did only what everyone who "cleaves to that which is good and abhors that which is evil," does; he reported, uncovered, an evil to the person who had the right to know it. Reporting evils must be prompted by love of righteousness and love for the evil doers or the reporting is mere gossip, and if wisdom is not used in making the report the report will bring the same results as gossip.

BUDDHIST BIBLE IN MARBLE.

Marvelous Reproductions of Text Are Seen in 100 Temples.

Great as has been the amount of labor expended on the various Bibles of the world, the palm of execution must be given to the Kutho-daw, which is a Buddhist monument near Mandalay in Burma.

It consists of about an hundred temples, each containing a slab of white marble on which the whole of the Buddhist Bible, consisting of more than 1,000,000 syllables, has been engraved. The Burmese alphabet is used, but the language is Pali. This wonderful Bible is absolutely unique.

The Kutho-daw was erected in 1857 by Mindon-Min, the last king but one of Burma. The vast collection of temples together forms a square, with a dominating temple in the center. Each of the marble slabs on which the sacred texts are inscribed is surmounted by an oriental canopy in pagoda form.—Sel.

"Love for love is but justice and gratitude; love for love is favor and kindness, but love for hatred and enmity is a most divine trait."—Sel.

Berean Column.

INDIANA BEREANS

SUPERSTITION.

THE ENCYCLOPEDIA gives the following definition for superstition: A practice or observance founded on belief in and reverence of things which are not proper objects of worship. Credulity regarding the supernatural, or matters beyond human power. A belief that the fortunes of individuals are or can be affected by things deemed lucky or unlucky, or that diseases can be cured by charms, incantations or the like.

When Paul said to the men at Athens, "I perceive that in all things ye are too superstitious," he no doubt meant that they had reverence for things which were not proper objects of worship, or as the Diaglott says, Extremely devoted to the worship of demons. When Festus explained Paul's situation to King Agrippa he said that the Jews had certain questions against Paul of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive. No doubt the death, burial and resurrection of Christ seemed like a superstition to the worldly Festus, because of his lack of knowledge of God's plans and dealings with mankind.

These two passages, Acts 17:22, and 25:19, are the only ones where the word superstition is found in the scriptures.

However, the Old Testament gives a great deal of history of the superstitious practices of the heathen nations which proved to be a snare and a stumbling block to the Israelites. They were given laws forbidding them from seeking after familiar spirits and wizards and commanded to put to death, by stoning, any who claimed to have a familiar spirit, or to be a wizard. In Deut. 18:9-12, there is a long list of these heathenish practices named. "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you anyone that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a wizard, or a charmer, or a consulter with familiar spirits, or a wizard or a necromancer. For all that do these things are an abomination unto the Lord, and because of these abominations the Lord thy God drove them out from before thee.

But the Israelites were very prone to adopt the superstitions of the heathen nations, and God pronounced severe judgments upon them for so doing. Some of their wicked kings used enchantments, familiar spirits, witchcraft, etc., to such an extent that they caused the inhabitants to do worse than the heathen whom God had destroyed before them.

The human mind has always shown a strong curiosity to pry into the future; and ignorance of physical laws has combined with superstition to conjure up good and bad omens of human destiny. An event happening in the life of two individuals came to be regarded as a sign of similar result in the affairs of mankind in general. From the combination of ig-

norance and fraud arose the various branches of divination. Chaldea is said to have been the mother country of diviners. They attained such a degree of influence that no step of importance could be taken without consulting them. Many of these impostors poured into the land of Israel to pursue their gainful occupations. The sternest denunciations were pronounced against them as withdrawing the mind of Israel from God who only is wise, and at the same time promises that God would give Israel prophets to afford them knowledge of the future, yet they vainly sought after these pretended sources of wisdom.

All manner of seductive superstitions are practiced today among professed Christians and some otherwise quite intelligent people as well as among the ignorant. But those who believe in such superstitious signs as Friday being an unlucky day, of saying words or mutterings over the sick, measuring a sick baby, breaking a looking glass, a black cat crossing the path, all of which are quite common, do not look upon these things as superstitious, yet they have only to stop and think about the reasonableness of them and ask themselves why they believe in them.

Why do people believe in these foolish signs having an effect upon their future in any way? Because the superstitious idea has been handed down to them and it is a hard thing to shake off early received opinions. A study of the scriptures along this line will show us that all such things are displeasing to God, and that seeking to know what he has revealed to us in his word with supplications for guidance to do his will, will free us from foolish doubts and superstitions.

Emma C. Railsback.

The Teaching of Thrift.

UNFORTUNATELY, thrift, economy and careful management are now much less common among the people of this country than they were a generation or so ago. Among the reasons for this change the development of the country's rich resources and the good wages, under comparatively easy conditions of employment commanded by workers are probably the most important.

Various economic conditions brought about by the great world war, the diminished purchasing power of money and the increase in the world's consumption concurrent with a lessened production of various commodities, making consumption nearly commensurate with production, combined with other changes, are now strongly emphasizing the need of more thrifty habits for the nation and for individual citizens. Recognizing the opportunities as well as the responsibilities growing out of the situation, some of the public schools have undertaken to inculcate in their pupils a notion of the value of thrift and economical habits.

From a pamphlet, "The Teaching of Thrift in the Public Schools," prepared under the direction of M. P. Shawkey, state superintendent of schools, Charleston, W. Va., we gather the following valuable thoughts on the subject:

The idea of thrift has both an economi-

cal and a moral significance, the latter being the greater. Individual economy means large piles of gold in the national treasury, but individual manhood which results from the practice of true habits of thrift means national power.

Once firmly in the grip of habit it is extremely difficult for a man or woman in middle life to break away. The campaign for thrift, therefore, is directed not so much toward redeeming the "lost" as toward forming in boys and girls correct, upright and frugal habits. Parents, Sunday School teachers and bankers may assist but the burden of the work in solving this problem falls on the school, just as that of the teaching of music, agriculture, domestic science and manual training. "Society is thrusting its burdens on the school," says Dr. David Snedden, "because it is the only institution entirely under its control."

Every normal child has strongly developed in him what is known as the collecting instinct. This is the great motive force to which appeal can be made in the teaching of thrift. Imitation, which is one of the strongest motives for spending money, if properly controlled and directed can be made an extremely valuable aid in inculcating habits of thrift. The child can further be impressed if he is shown how thrift can give him independence, a condition which all naturally desire. So long as it remains friendly, the spirit of rivalry is an excellent promoter of thrift, but care must be taken in order to prevent it from creating ill feeling and so doing more harm than good.

There should be some worthy objective point in saving money; the child should clearly foresee the use to which his efforts are to be put. The objective point may be a high school or college education, purchasing needed clothing, paying for a home, a building lot, a profitable animal, or something of the kind.

Naturally the teacher's precepts will do no good if his example is not what it should be. If he is not thrifty himself, if he does not practice economy in the use of his money, his time, etc., the pupils will see it and it will inevitably have an undesirable effect.—Selected by a Berean.

Letters.

Dear Readers of The Restitution Herald:

We are again approaching the time when we will celebrate Christ's birth.

He is the most valuable gift to mankind. Through him we are promised another wonderful and valuable gift, eternal life.

This present life is short in comparison. We are like the grass that withers and the flower that fades away.

We rejoice at this time and sing praises to God for this Savior who was born.

Through him we are promised a crown of life that fadeth not away. We are trying each day to live that we may have an abundant entrance in the kingdom of God and receive the gift of eternal life.

It is our custom at this time to give presents to each other. As we are looking forward to the time of Christ's second coming (and, according to the signs of

the times it is not far distant) let us give gifts that will teach others of our Savior, and the way of life that is given that they may accept it, too.

Why not give a copy of Pine Woods Bible Class? This is gotten up in Bible Class form on many important topics.

Student's Text Book is a book of great value both to young and old students. It contains many important and interesting topics and a great deal of scripture on each topic. This makes a valuable gift. Since we are living in this time of war, people are anxious to receive prophetic reading by able writers and are intently watching the signs of the times. We have two small books, *Destiny of Russia*, and *Signs of the Times*, also *Revelation Made Easy to understand*. We have also a tract, *Prophetic Word Now Being Fulfilled. Can You Believe*, by H. V. Reed. This is an important question with scripture answers. Restoration of Israel; this is a point in which we are interested. The Jews are promised that they shall be regathered, and dwell in their promised land, Palestine. This is one of the signs of Christ's return.

The prices of these books and tracts are found on the last page of *The Restitution Herald*.

If you conclude to use these as Christmas gifts, please send your orders in early so they can be mailed before the big Christmas rush is on.

Mother and I thank you in advance for your favor.

Many of you were acquainted with the author of these works. Keep him in kind remembrance. He is waiting for the resurrection morning.

Your sister in Christ,

Jessie M. Wilson.

625 Long Ave., Austin Sta.,
Chicago, Illinois.

Curing Bad Habits.

THERE is a difference between a habit and an appetite. We do things from the force of habit, when having been accustomed to doing them over and over again, we repeat them simply from lack of thought. A boy bites his finger nails, not because he loves them, nor because he cannot let them alone, but simply because he has fallen into the habit of doing it, and does it without thinking. If he would think and watch, he could easily conquer the habit. But an appetite is different, and frequently controls a man's will and sweeps away all his resolutions. He yields to habit through thoughtlessness; he yields to appetite because of his weakness, and because of an intense and overmastering desire. Often habit and appetite interblend. An appetite for strong drink if resisted may be overcome; but if gratified, the two-fold claim of habit and appetite is very hard to break. To overcome bad habits, watch; to conquer evil appetites, pray and strive.

Understand what your habits are. You may have had habits which you have never noticed, and of which you are not conscious. Others can tell you of them. Know what you do; and see that you have good reasons for doing it. Keep out of the way of temptation, by means of which appetite

frequently overcomes men. Keep busy, and vigilant, and know what you are about. Thoughtlessness is the strength of bad habits. Persons do not think what they are doing, and so do things which are foolish, improper, and wrong.

In striving to overcome bad habits and evil appetites, do not be discouraged. You may fail ten times or ten thousand times, and yet succeed at last. Do not think that you can vanquish your foe by vows, and promises, and resolutions; you must do it by watchfulness and by prayer.

Resist the beginnings of evil. Go not in the way of the ungodly, nor sit in the seat of the scornful. Look over your failures, and think just where the first step in wrong doing was taken, and avoid it for the future; and remember that it will not be strange if the habits which have been years in forming are not easily vanquished. They strike their roots very deep, and those who will battle with them need the help that comes from God. He alone who gives new hearts and new affections, can make us victors—free from the control of both habit and appetite.

H. L. Hastings.

Over the triple doorway of the Milan Cathedral are these inscriptions: "All that which pleases is for a moment," "All that which troubles is for a moment," "That only is important which is eternal." Faith, not fatalism, is the world's great need. It is not that we should be heedless of the future, that would make us unfit for the present, but we should be free from anxiety about it. Fatalism holds that a certain foreordained event will come about no matter what may be done to prevent it, and so hardens the heart to endure in silence or to recklessly court danger. Faith holds that our Lord has become the Caretaker of all who absolutely trust him. Martyrdom did not pass away with the open persecution of saints. There is more faith required to fight disease than to end the struggle by welcoming death. It requires less religion to speak dying words than to infuse the spirit of religion into our daily speech while we yet live. Faith is reason leaning on God, trusting for today, confident of tomorrow, which is also with God. Worldly wisdom truthfully says, "The worst misfortunes are those which never come." Faith replies, "True, but what if the very worst should come? Who shall separate us from the love of Christ? Tribulation, distress, persecution, etc." Experience chides us for borrowing trouble and rightly says, "It is the double load that kills, tomorrow's burden added to today's." Faith responds, "Yes, it was my Lord that taught me that, and said it was like the heathen to be always asking anxiously, What shall we eat? or What shall we drink? Why add tomorrow's burdens and anxieties to today's and thus be unfit for today's duties. Your heavenly Father knoweth that ye have need of these things. We might as well attempt to eat tomorrow's food today as to do tomorrow's work today. The Israelites in the desert found when they exercised faith they were fed daily, but when they thought to save themselves by taking tomorrow's food also, it spoiled. Our Lord's great words are

"learn," and "rest." Learn of me and find rest for your souls. It is the faithful one who believes in God as Creator, and Jesus Christ as Redeemer and Lord that can plan and work and die at its best, and which finds "rest in the midst of work."

—Selected.

God's Burdens—And Ours.

"I can't undersand!" Mrs. Holman cried, with her hollow eyes full of bewildered trouble. "Doesn't God promise to give us strength for our burdens? You said so, yourself, Dr. Kerr! The last sermon I heard you preach before I was taken ill was upon, 'As thy days, so shall thy strength be.' You said God couldn't fail. I was fighting to keep from breaking down under all the work I was doing, and it comforted me so! I went home feeling better than I had for a month. And then, three days later, everything came to an end! I don't mean to be irreverent, but I don't see how I can believe God's word. Certainly he has failed me now. It isn't of myself I am thinking, but of the children; they need me so, and it makes things so terribly hard for Sharley—"

Her voice broke abruptly. All her life she had been trying to keep hard things from Sharley.

Dr. Kerr's eyes, grave, and tender and understanding, met hers steadily. "I am here to repeat it, Mrs. Holman. I could not come to you if I came with any other message. I could not go into my pulpit another Sunday. The God whom I serve and whom I declare to my people never breaks his word. He has said that he will give strength for every duty and every burden that he sends—and he will."

"Then how—"

"Because he never promised strength for all the burdens we pick up for ourselves along the way. Tell me what you have been doing this winter besides the necessary things for your family. Didn't I hear Sharley say something about a party gown?"

"But they can be girls only once—and a party gown means so much to a girl!"

"Didn't Sharley have any?"

"Why, of course, she had a couple of old ones; but a girl can't wear them forever."

"Which would Sharley rather have, a new party gown or—a mother? Did you give her a choice?"

There was no answer; Dr. Kerr had not expected one. He went on gravely: "And that entertainment you gave the Fortnightly last month. Everyone was speaking of it—of all the work you did. Would the Fortnightly have gone to pieces if you hadn't entertained it this winter?"

Again Mrs. Holman was silent. Her pastor's strong hand took hers in a comforting grasp.

"That's sermon enough for today. I have just given you the text, God never fails. You can preach yourself the sermon. Only, I've one more suggestion: suppose you talk the whole matter over with Sharley; take her into the hard and responsible places; nothing in the world will make such a woman of her. The child wants it. You are robbing her if you give her party dresses instead of a mother."

Once more Mrs. Holman was silent.—Sel.

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Week-day Holiness.

"In that day shall there be upon the bells of the horses. Holiness unto the Lord."—Zech. 14:20.

Not only shall church bells pour forth their holy intimations, and their divine significance, but the bells upon the horses shall bear the same testimony in the centers of business and trade. These are holy bells ringing in the midst of common circumstances. This is a very large and health-giving sense of consecration: it not only pervades the holy place in the temple, but it includes the outer courts, and it sends forth its purifying energies into the bustling affairs of the street. We are prone to limit the holiness we seek to the floor and circumstances of the sanctuary; but there is a holiness which moves with the swift

things of the thoroughfares and distinguishes the couriers of commerce. It is holiness amid the fast life of the ordinary world.

Now holiness is always a very unimpressive weakling if it cannot face and endure the rigors and inclemencies of the street. It has the inevitable paleness of all cloistered virtue. It never gets beyond the wanness of a prison plant. It is an invalid which never goes forth on daring ventures. And it was in reference to this peril of spiritual invalidism that our Lord prayed we might have deliverance: "I pray not that thou shouldst take them out of the world." That would mean an escape from hardiness, and therefore, the deprivation of hardihood. But our Lord purposes for his children spiritual lustiness. "Endure hardiness as a good soldier!" God's trees are able to stand in exposed places. They thrive in the blast. They reveal incomparable vigor in the streets of the city, where there are cross-currents, and where rough winds are blowing. All of which means that the holy glory of the divine communion will break into our most commonplace circumstances, and color and transfigure them. It expresses itself in the great cardinal virtue of justice, integrity, fair play, magnanimity and wise compassion. It emerges in the pure and noble dignity of faithful words. It is revealed in all the varied forms of a strong and winsome fraternity. The divine holiness is unveiled in all that is truly human. The bells upon the horses mingle harmoniously with the melody of the church bells.

Now these bells upon the horses are very attractive heralds of the King. Many men and women, who are never arrested by the church bells, listen to the bells that ring through the busy streets of trade. They would not be impressed if they saw us looking very holy in church, but they are impressed when they find us scrupulously holy in our business. That kind of music makes very indifferent people stand, and listen and talk. When I do a bit of business with a man, and I hear the bell music of divine honor sounding through the transaction, the strong music makes me think, and may very soon make me pray. And this great kind of consecrated life is possible because the Lord Jesus Christ is so greatly consecrated to us—we are not limited in the Lord, and all things are possible in the inexhaustible powers of his grace.—J. H. Jowett, in the World's Crisis.

SUCCESS.

He has achieved success who has lived well, laughed often and loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem or a rescued soul; who has never lacked appreciation of earth's beauty or failed to express it; who has always looked for the best in others and given the best he had; whose life was an inspiration; whose memory a benediction.—Selected.

Patience is more often a necessity than virtue.—Sel.

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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.

THANKSGIVING DAY.

ABOUT THIS time of the year you hear all the grown folks, and the little folks, too, talking about Thanksgiving, and turkeys, and so many good things to eat. But I wonder if you really know what it is all about. I'm afraid you don't, so I'm going to tell you a true story about the people who held the first Thanksgiving feast in our country.

It was about three hundred years ago that these people left a country far across the sea. They were Christian people who wished to worship God in their own way. But in England, where they lived, they were not allowed to do this. In that country everybody was obliged to support the Church of England, and if they failed to do so they were punished. As these Pilgrims, as they were called, did not believe as did the Church of England, they thought it best to go to some other country, where they might serve God in the way they thought was right.

They first went to Holland. Here the people were very kind to them, and they were quite happy for a few years. But as the boys and girls grew up they learned to speak the Dutch language, and some of them married into the Dutch families. The Pilgrims did not like this at all, for they still loved their own country even though they could not live there.

It was just at that time that people were beginning to come to America to live. There were very few white people living here, and in some places the natives were very quarrelsome. But the Pilgrims believed it was the best place for them to go, because here they could teach their children to love and serve God, and still be loyal to England.

So one day in July about one hundred of them went on board a little sailing vessel, and started for their new home. It was necessary for them to stop in England for a while to get money and food, and it was not until the middle of September that they were able to start across the ocean to America.

Their voyage was a stormy one. At times it seemed as though the little vessel would certainly be torn to pieces. But the pilgrims kept watching and praying, and at last, just about this time of the year, they saw some rocks far off. When

Thanksgiving



THANK God for the incentive new
That makes for work and sweeter
life,
Thank God for friendships tried and
true,
The ennobling toil of honest strife.
Thank God for trials and mistakes
That blessings are, could we but see.
Thank Him for everything that makes
For truth and higher destiny.---Sel.

they came nearer they saw it was the land they had been watching for so long. They were very glad to see it, you may be sure. A few men got quickly into a small boat and went on shore. You know when it is stormy a large boat does not dare go too close to shore or it would be dashed to pieces.

The men in the small boat lost their rudder and their sail, and they were soaked to the skin with the rain and waves when they finally got close enough to the shore to land. The next day they dried their clothes and cleaned their guns so they could hunt some birds or animals to eat.

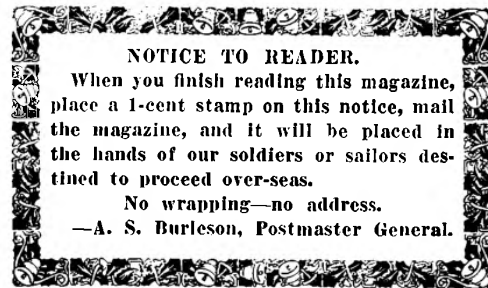
As the next day was Sunday they stayed where they were. And, although there was no church, they read their Bibles and gave thanks to God for bringing them safely to land.

A few days later they all landed and began building log houses for the winter. Just think what hard work it was for them to cut down the trees and shape the logs. The cracks between were filled with mud. They had no glass so they greased paper and put over the windows.

Oh, how cold those houses were! The people all were sick before spring, and half of them died. But none of those who remained cared to go back to England.

The friendly Indians helped them plant their corn, and that summer they all worked hard trying to build warmer houses for the winter. When the corn had ripened and they had gathered it in they found they had plenty to last during the winter. This made them very thankful to the heavenly Father, so the governor ordered them all to keep a day of general thanksgiving. Four young men were sent out hunting and brought in enough wild turkeys to supply the whole colony. The women cooked all the good things they knew of, and the Indians who were invited brought in some good things, too.

After they had all attended church and given thanks to God for his blessings and



kindness, they had a happy time together eating all the good things. I think that was a beautiful way to show their thankfulness, don't you? And now, because we have so many good things, we have a Thanksgiving Day every year. Can you think of one wonderful blessing that has just come to the world for which all nations should be very thankful?

Dear Little People:

AS THIS story will reach most of you on Thanksgiving Day, I know that you are sure to be very happy when it comes. There are so many, many things to be thankful for this year that each one of us can think of something, I am sure. Then let us try to find some way to make others happy, too, for that is the very finest way I know to show our thankfulness. Has mamma taught you to pray? If she has I know you will not forget to say a prayer of thankfulness to our heavenly Father.

I hope you may each one have a lovely time, and plenty of pumpkin pie and turkey, or anything else you may like.

How We Learn.

Great truths are dearly bought. The common truth,

Such as men give and take from day to day,

Comes in the common walk of easy life,

Blown by the careless wind across our way.

Great truths are greatly won, not found by chance,

Nor wafted on the breath of summer dream;

But grasped in the great struggle of the soul,

Hard buffeting with adverse wind and stream.

But in the day of conflict, fear and grief,
When the strong hand of God, put forth in might,

Plows up the subsoil of the stagnant heart
And brings the imprisoned truth-seed to the light.

Wrung from the troubled spirit, in hard hours,

Of weakness, solitude, perchance of pain,

Truth springs like harvest from the well-plowed field.

And the soul feels it has not wept in vain.—Bonar.

THANKSGIVING LETTERS

Dear Restitution Herald:

THANKSGIVING DAY has come again. How fast the years go by! Thanksgiving will be a sad day to many this year, so many, many homes have vacant chairs, so many loved ones gone. The war, sickness, and accidents have taken a heavy toll, many hearts are aching for those that will never come again. But through it all we see a ray of light, and long for the coming of our Savior to speak peace to the troubled world, to bring order out of chaos, harmony out of disorder.

Offer unto God thanksgiving and pay thy vows unto the Most High, and call upon me in the day of trouble. I will deliver thee and thou shalt glorify me. In him is our only hope, for the Lord is good, his mercy is everlasting, and his truth endureth to all generations. Be thankful unto him and bless his name, for the Lord will comfort Zion, he shall comfort all her waste places and he will make her waste places like Eden and her desert like the garden of the Lord, joy and gladness shall be found therein, thanksgiving, and the voice of melody. Rejoice in the Lord, and again I say rejoice, let your moderation be known to all men. The Lord is at hand, be careful for nothing, but in everything by prayer and supplications, with thanksgiving, let your requests be made known to God, and the peace of God, which passeth understanding, shall keep your hearts and minds through Christ Jesus.

The grace of our Lord Jesus Christ be with you all. Your Sister,

C. E. Hilsabeck.

THE BEREAN class at Dixon, Ill., when asked to give the blessings they are especially thankful for, gave the following: my hope, the love of God and of Christ, the fulfillment of prophecy, the resurrection and the life to come, the blessed Bible, all good and loving things from God's hand, the heavenly Father's care, guidance and protection, the promise of sins forgiven in the name of Jesus, the comforter that dwells in the heart to sustain when earthly helpers flee, the good seed planted in my heart that I may not forget that this wicked, cruel war is about over, and one member closed by saying, "We are thankful for every good and perfect gift, everything which he sends."

Berean Class at Dixon, Illinois.

Dear Brethren and Sisters in Christ:

I FEEL like rendering thanksgiving and praise to God in the midst of all the troubles and trials that surround us for the blessed privilege of watching the fulfillment of prophecy.

The fig tree is surely budding and putting forth leaves. God's chosen people are preparing to return to their own land, which the other nations have promised them, as soon as the war is over, which now seems to be about ended. And we are told that when we see these things begin to come to pass to look up and lift

up our heads and rejoice, for our redemption draweth nigh.

Now it seems to me that when the Jews return to their own land the tribulation on that people will have ceased, and we are told in Matt. 24:29, that immediately after the tribulation of those days the sun should be darkened and the moon should not give her light and the stars should fall from heaven, and the powers of heaven should be shaken, and then should appear the sign of the Son of man in heaven.

Dear brethren, is it not high time to awake out of sleep and trim our lamps and be ready lest we be found unprepared. Whether the shaking of the heavens refers to the political heavens and the falling of kings, etc., or whether it refers to the universe, matters little. We need to be watching and be ready lest we be found unprepared and are left to pass through the great tribulation that is coming on the earth.

Our prayer is, Come, Lord Jesus, and come quickly.

Your sister in the Christ,

Mrs. A. M. Siple.

Dear Brothers and Sisters:

IN EVERYTHING give thanks, for this is the will of God in Christ Jesus. 2

Thes. 5:18. We are near the day when everyone wishes to make it a day of feasting and thanksgiving, but may we make each day a day of thanks to God. Let us thank him daily for the many blessings he has bestowed on us. May we thank him for his blessed word wherein we find the blessed hope of salvation, and for the precious promises to those that love him for his loving care. Let us sing always with thanksgiving and praise, preparing for the greatest of all thanksgivings, the great day of our Lord. Blessed are they who shall be called to that great feast and thanksgiving.

Katie Davis.

Dear Brothers and Sisters in Christ:

WE ARE so glad for this opportunity to express our thankfulness. We are thankful for health and strength that is given to us each day.

There has been a great deal of sickness among us, but we are so glad some are recovering, and pray that others will regain their health, also.

We are thankful for our heavenly Father's watchful care over us, and for all the blessings he has given us.

My thoughts are expressed in this Thanksgiving Hymn:

We plow the fertile meadows,
And sow the furrowed land,
But yet the waving harvest,
Depends on God's own hand:
It is his mercy gives us
The sunshine and the rain,
That paints in verdant beauty,
The mountain and the plain.

By him were all things fashioned
Around us and afar:
He made the earth and ocean,
And every shining star;
He made the pleasant spring-time,
The summer bright and warm,
The golden days of autumn,

The winter and the storm.

He makes the glorious sunset,
The moon to sail on high;
He bids the breezes fan us,
And thunder clouds to fly;
He gives us every blessing;
To him our lives we owe;
He sent his Son to save us
From sin and death and woe.

Every blessing we enjoy
Comes to us from God;
Then praise his name,
For he is ever good.

Your sister in Christ,

Jessie M. Wilson.

Dear Brother Lindsay:

AS YOU have kindly invited all to write for the "Thanksgiving" number, I will write a few lines to express my thankfulness to our heavenly Father for all the blessings we have received, not only for the last year, but all through our life. I am thankful that when affliction comes to us, we have a friend in Jesus that never fails.

He makes our burdens lighter if we cast them on him. Am truly thankful for the great and precious promises, for the unspeakable gift, with all the blessings promised. In 1 Cor. 2:9, we read, "Eye hath not seen nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him."

O, give thanks unto the Lord, for he is good. His mercy endureth forever. I am thankful to know that Jesus died and rose triumphant over the grave, and when he comes again he will raise all the faithful from the tomb and change the living to immortality: then our vile bodies will be fashioned like his glorious body. We are to be like him for we shall see him as he is. When I think of all the blessed promises and the good time in the kingdom of God I want to say as David, Bless the Lord, O, my soul, and all that is within me, bless his holy name.

Mary M. Renner.

Dear Brothers and Sisters:

OUR EDITOR has asked that we send some Thanksgiving letters for the Herald, and in thinking it over I have wondered how many of us are trying to help make our paper a success. I, for one, am very thankful that we can have such a helpful paper coming to us from week to week. So many good articles are printed, and often just the thing we are puzzled over appears to help us. We also have much more to be thankful for, we can go to our church to worship without fear, and do we realize just what a blessing this is and how much God is doing for us? Let us put forth every effort in the coming year to let others see how we appreciate what they are doing, and in this way bring sunshine to others and in doing this God will see that we are filled with sunshine, also.

Your Sister in Christ,

Mrs. Laura Briggs.

Dear Brethren in Christ:

AGAIN THE season of the year has arrived when it is the custom to offer to our heavenly Father special

thanksgiving for his many blessings received during the past year. Personally, it is my idea that our Father desires us to be thankful each day for its blessings. Along with the cares, many blessings have come to us during the past year, for which I do not cease to be thankful. As a family, our lives have been spared, each having had a reasonable degree of health and strength; have had agreeable and profitable employment, home, food, raiment and many, many, blessings more.

Faithwise, I feel that many blessings have come to us this past year, for which I will ever rejoice. It was my happy privilege to baptise into the name of Jesus Christ my daughter and brother, along with several others, during the year. Our church body here in Grand Rapids has just recently suffered a severe loss in the death of Sr. Stickler, but we do not forget that while we feel the loss keenly, we know that she sleeps well, and that in God's own good time she will hear the trumpet's call, and will come forth to meet the Master whose ways and will she loved to learn and follow.

These are great and trying times for all God's people. The injunction is, "Be thou faithful unto death, and I will give thee a crown of life." Rev. 2:10. We have too much invested, dear ones, let us not faint and fall by the way. With the great distress of nations, in which ours is involved, there comes a great measure of responsibility, and to a great many certain decisions which may effect not only time, but eternity. Personally, I feel a large measure of thankfulness that it is my privilege to live at this time and to be an American as well as a Christian. Our nation is being honored as probably no other nation ever has been, and as citizens of that country, may we feel the responsibility that accompanies that honor, and be ready to serve others as opportunity presents, which is the best way to show appreciation and thankfulness.

"I will praise the name of God with a song, and will magnify him with thanksgiving. This, also, shall please the Lord better than an ox or a bullock that hath horns and hoofs. The humble shall see this and be glad; and your heart shall live that seek God, for the Lord heareth the poor, and despiseth not his prisoners. Let the heaven and earth praise him, the seas, and everything that moveth therein, for God will save Zion, and will build the cities of Judah; that they may dwell there, and have it in possession. The seed, also, of his servants shall possess it: and they that love his name shall dwell therein." Psa. 69:30-36.

Your brother in hope,

F. V. Blakely.

To the Household of Faith, Greetings:

AS THE Thanksgiving season approaches I will add my mite. We don't know where to commence to thank our heavenly Father for his wonderful goodness to us. We are still permitted to live and enjoy good health, to have plenty to eat and wear and comfortable homes to live in, while so many are deprived of these blessings. Also, many have been killed in battle and others are crippled for life, and how thankful we should be to be spared.

More than all, we should be thankful that our eyes have been opened to the wonderful things revealed in God's word concerning Christ and his kingdom and that we poor mortals can be joint heirs with him.

When we consider the condition the world is in today, how we long for the time to come when Jesus shall change the conditions of this sin cursed earth. But as we have been permitted to get a glimpse of the future age through the scriptures, what a contrast it is from the present. How and when can this great change be brought about? Only through Jesus, our Life-giver.

We are told in 1 Pet. 4:17, that judgment must first begin at the house of God. When we become members of the household of faith by faith, repentance, and baptism, then our judgment commences, and ceases at death. If worthy of eternal life we are raised up to be joint heirs with Jesus of all things promised. What a blessed hope. To my mind this is the greatest honor God has promised to bestow on humanity.

Dear brethren, are we worthy of this gift from God? It will only be given to those who by patient continuance in well doing seek for it. Let us strive to enter in at the straight gate, for straight is the gate and narrow is the way that leads to life, and few there be that find it.

Your humble servant in the truth,

J. A. Railton.

Dear Brother Lindsay:

I see in the Herald a call for letters for the Thanksgiving number of the paper. I hardly know how to express my thanks for the many blessings that we are receiving daily at his hands, for health and strength and the right reason of our minds. I am very thankful that there seems to be an end of war for the present, at least, and that our dear ones will not have to go and suffer and die in the trenches anymore, and poor, suffering humanity will be relieved. We commonly wait, watch and pray, Come Lord Jesus, quickly come. May we each be ready to meet him in peace is our prayer.

We are also thankful that while that awful scourge of influenza was raging and many falling, our dear ones that were suffering so that their lives were almost despaired of, have recovered. We were at Dutton, Mich., last month and heard Bro. Blakely and Sr. Woodward preach at the church there. It did us good to see their faces and hear their exhortations for a closer walk with God, and to meet the dear sisters there that had been so low.

Bless the Lord, O my soul, and all that is within me, bless his holy name.

S. W. and Louisa Presley.

Dear Brothers and Sisters:

We are looking for our blessed Redeemer and life giver, for has he not promised in his precious word that because he lives we shall live also? Oh, how thankful I was yesterday morning when the glad news came that the war was over. I went into my closet and shut my door and offered up thanks to our Father above that this terrible war was over, and I also prayed that he would help everyone to try to forgive their enemies, and that better

men and women might result.

I hope all of the people within the U. S. will gather in their respective churches, or at home, to offer up praise and thanks as they have never before. And now may all of our boys come home, and may we all meet in God's kingdom that he will prepare for them that love him.

Amy Johnson.

Dear Readers:

AS THE trees shed their beautiful vest- use and take upon themselves the appearance of desolation we feel in our hearts they are preparing for another long winter, but as we look about us and see all nature so barren, it brings to our mind the promise of the Father, way back in Gen. 8:22, "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." So we lift up our hearts in thanksgiving, knowing there is an all-wise Father guiding it all. And how we do thank him for all things, both temporal and spiritual. Our hearts rejoice that this terrible war is over, but what a cloud of sadness it has left in its wake; homes are robbed of their sunshine, but through it all we are thankful there is a time coming when all such things shall be no more, when the Prince of Peace shall come, and come truly to usher in a reign of righteousness such as the earth has never seen.

When we think of the opportunity we have of studying the word, and thus gaining knowledge of these promises, it makes us wish those to whom this war has wrought such desolation could only have this Faith of the Gospel to spur them on and give them strength to start life over again.

Let me say in conclusion, we are so very thankful our lot has been cast among God's people and that he has seen fit to bless us in so many ways.

Mrs. F. E. Siple.

Dear Brother Lindsay:

Please find enclosed draft for \$1.50 for renewal of paper. We are well, but almost alone. Two boys in the army, and the last one in Class 1, subject to call any time, which will leave us all alone and not able to do much on the farm. This has been a very bad crop year. Have had a severe drouth and it is very hard to get feed at any price. Things look pretty blue so far as man-made governments are concerned, but those things make us stronger in the faith. We expect an end of those things soon by the return of the Prince of Peace, when we can live in safety.

With best wishes we remain as ever in the faith,

Mr. and Mrs. B. Schneider.

Cultivate an even temper, being neither unduly elated by prosperity nor too greatly depressed by adversity; remember that genuine happiness is insured by the possession of a contented mind, the result of a well-spent life, duties properly performed, and a sustained effort to live as closely to the Golden Rule as possible.

—Selected.

It is a pretty fashion to be glad; joy is the grace we say to God.—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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Change of address: In changing your address, always give the old, as well as the new address.

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The Restitution Herald

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

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

Address, The Restitution Herald, Oregon, Illinois.

Editorials and Church News.

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. B. H. Carpenter, of our Oregon, Ill. church, are the proud parents of another fine daughter, born Nov. 10th. Ben's smile is unusually wide this time because of the hue of this one's hair. He says that in future years he will be able to save a lot in lighting expenses, as there will always be a brightness when Margaret Lois is around.

We extend congratulations to this good family, and hope that the children may grow up to be an honor to themselves and to the cause of truth.

Remittances.

Mrs. A. M. Siple; Mrs. Mary D. C. McLaughlan; S. W. Presley; Mede Logan; Mrs. Amy Johnson; W. S. Cooper; Miss Emma Jackman; H. S. Hunt; Emma Byall; A. M. Jones; Leota B. Hanson; Mrs. Chas. Williams; W. J. Huston; J. P. Eastman; A. E. Shaw; Hiram Cordill; Mrs. Ella Vickery; F. F. Upton; Mrs. B. Harris; Mrs. Theresa Martindale; Miss Nellie Grant; Miss Mattie

Benjamin; Dr. F. H. Hemphill; Murphy Bros.; Mrs. Wm. Lloyd; Keturah Rogers; Mrs. Celia Clark; F. V. Blakely.

HELPING FUND.

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

Mrs. A. M. Siple.	\$3.50.
H. S. Hunt.	3.50.
Bertha M. Williams.	2.25.

EMERGENCY FUND.

Mrs. B. Harris.	\$20.00.
A friend.	.50.
Miss Mattie Benjamin.	1.00.
Keturah Rogers.	1.50.

Notices.

To the Iowa Brethren:

As the funds in the Conference Treasury are getting low, as is usually the case this time of year, I take the liberty of calling your attention to the fact and to say that if convenient, I would appreciate it if you would remit all or part of your pledges at this time. Would also be pleased to receive remittances from those who have made no specific pledge, but who wish to contribute towards the funds for conference purposes. On account of the influenza epidemic we were compelled to stop the meetings for a while, but Bro. Williams is again at work, and I trust that the funds will come in promptly to take care of the conference needs.

G. P. Allard, Treasurer.
Box 86, Ft. Dodge, Iowa.

Reports.

Report For October.

Services held, 12. Sermons, 4. Lessons, 8. Places served, Davenport, Gladbrook, Hickory Grove and Pleasant Prairie.

Expenses, \$29.23. Traveling expenses, \$24.63. Hotel bills, \$2.20. Telephone calls, \$1.55. Postage and supplies, 85 cents.

The quarantine has caused the evangelist to be idle the most of the month. After going to Hickory Grove the first Sunday, and to Davenport the latter half of the week, we came to Koszta and found public gatherings prohibited. Being interested in the Palmer School of Chiropractic, we returned to Davenport and put in a couple of days studying scripture with our four members there, then met our family at Bloomington, and stopped over night at the hospitable Ellis home in Waterloo, then returned home for the remainder of the month and enjoyed a good rest. We trust we can begin serving you again now, and that our labors will be both pleasant and profitable. You are welcome to write and ask questions.

J. W. Williams.

A Pleasant Sunday.

Our visit to Aurora, Ill., on Nov. 17, was an especially pleasant one to us because of the extra amount of interest manifest. Our morning Bible class was held at the

home of Sr. Sanford, at which time we had a very profitable study. At 3 o'clock in the afternoon we met for preaching service at Sr. Colburn's home, and were very agreeably surprised by the number of interested ones in attendance. This home is beautifully arranged for a meeting of this kind, and we had about thirty attentive listeners. Some were eager to ask questions at the close of the service, which is always a welcome sign.

The Aurora class is energetic in the truth, and its members never miss an opportunity to speak a word for the cause. We hope that some good results may come from the efforts expended there.

Frank E. Siple.

Obituary.

William H. Coverstone.

William H. Coverstone died at his home in Middletown, Va., Oct. 10th, from pneumonia following influenza.

He is survived by his wife, who was Miss Ethel Cooper, two small children, his father, James Coverstone, a sister and brother and two half brothers.

The readers of The Restitution Herald may recall of report of Bro. J. H. Anderson's in the paper of Oct. 2, in which he mentions having baptized Wm. H. Coverstone, Sept. 22nd.

The deceased was sound in the faith, his parents and grand parents having been members of the Church of God since its organization in the Shenandoah Valley; but like many others he had postponed uniting with the church.

At that time he was in good health, but was one of the first in this vicinity to succumb to the fatal malady which took him in the prime of life. He was about 30 years old.

May the heavenly Father comfort and sustain the widow and fatherless, and prepare them for a glorious immortality when Jesus comes.

Emilie R. Boyer.

John A. Compton.

Brother John A. Compton, son of Mr. and Mrs. Allan Compton, was born at Wheelersburg, Ohio, March 5, 1842. He was married to Melinda Boston in 1862. Three children were born to them. In 1868 brother Compton came to Nebraska, residing for a short time at DeSota, where his first wife died.

He then homesteaded a farm five miles northwest of Blair. On Nov. 15, 1870, he married Miss Nancy Boyce, who with eight of the nine children born to them, together with the three children of his former marriage, survive him. The children are: Mrs. Frank McManigal, Mrs. Harry Ery, C. E., A. P., and A.A. Compton, of Blair; Mrs. Jess McManigal, Mrs. Benj. Peck, Mrs. Robt. Lemon, and Carl Compton, of Lyons, Nebraska; and Mrs. Louie Lund, of Casper, Wyoming. He is also survived by 24 grand children and 2 great grandchildren.

Brother Compton was baptized by Elder Almus Adams, and for more than a quarter of a century has been a faithful communicant of the Church of God. His long life spent in the locality where his death occurred won the respect and confidence of

many friends.

Several months of constantly failing health culminated in death on Nov. 13, 1918, and Bro. Compton, having lived for more than 76 years, awaits in dreamless sleep his Master's voice calling him to life and glory. The funeral service was conducted by Elder G. E. Marsh, of Marshalltown, Iowa, assisted by Elder Almus Adams, of Omaha.

Marriages.

It was our privilege to officiate at a very pretty home wedding on Monday afternoon, Nov. 18, when Sr. Edna Herrick became the bride of Garfield Gruber.

Sr. Edna is well known by the brethren in this part of Illinois, as well as in central Iowa, where she lived with her parents for some time. She is a talented young woman, very highly respected in our local church.

The groom is a young man well known in this vicinity, and holds a good position with the Schiller Piano Co. The ceremony was performed at the home of the bride's parents north of Oregon, Ill., at 4 P.M. A bountiful 6 o'clock supper was served, and all joined in wishing the couple a plentiful supply of the good things of life. May they be attended through life by the success that is well pleasing to God.

This new family expects to make its home in Oregon, where we anticipate their help in our church work.

Frank E. Siple.

A Question.

If a person is in business should he put forth an effort to make opportunities for talking the gospel to those with whom he deals, or should he simply use the opportunities that voluntarily open up to him? Will different ones kindly write answers to this, giving reasons.

A Sister.

The Sunday School.

By Alta King.

JOSEPH MADE RULER OF EGYPT.

Lesson 10. Dec. 8, 1918,
Lesson Text, Gen. 41:33-44.

Golden Text: He that is faithful in very little is also faithful in much. Luke 10:10.

Time: Joseph's exaltation, B. C. 1723, about 13 years after his entrance into Egypt. He was about 30 years old.

Place: Probably Zoan or Tanis, the modern San, near one of the mouths of the Nile.

Memory verses: Psa. 1:1-3.

Questions and Comments.

In last Sunday's lesson we left Joseph entering upon his life of Egyptian slavery, a victim to his brothers' jealous hatred. At the close of today's lesson we find him ruler over Egypt next to the king in honor and power. Gen. 39, 40, 41, relate this interesting story which contains many

practical lessons for those who are ready to see and receive them. We have outlined the story as follows:

I. Joseph as a slave: Gen. 39:1-19. Relate the story, noting the following points,—his prosperity and its cause (how must he have performed his slave duties to thus have enlisted God's favor and help?); the result of his faithfulness and integrity; his loyalty to God and his principles of righteousness, and to his Master's trust in him; the result of such loyalty.

II. Joseph as a prisoner, a victim for the second time to injustice, Gen. 39:20-23. Note again his prosperity in his work, its cause and result.

III. Joseph as a prison warder. Gen. 40:1-23. Note his kindly interest in the troubles of those about him. (This fact proves that he was bearing his own patiently. He puts into practice Gal. 6:2, 5.) Without doubt he had prayed as David prayed, Psa. 7:1; Psa. 13. How was he doing his share to bring about his deliverance? Verses 14, and 15, show that he was quick to see an opportunity for an honest escape. Gen. 39:22, 23, proves that he had plenty of the other kind of opportunities.

IV. Joseph's deliverance, Gen. 41:1-40. Note the testing of his faith and patience, Gen. 40:23; 41:1; his neatness; his dependence upon God and his lack of self-righteous pride; the proof that God deals with and works through nations that do not recognize him as their God; Joseph's business talent.

Pharaoh recognized Joseph as a man in whom the spirit of God is. What did he mean? See verse 39; Job 32:8, 9; Prov. 2:6; Dan. 5:11.

V. Joseph's exaltation. Gen. 41:41-49, 53-57. Note again his faithfulness to his work.

VI. Application: Show that the lesson contains an illustration of each the following scriptures. Luke 10:10; Psa. 1:1-3; Jas. 1:2-4; Prov. 29:23; 1 Thes. 4:11, 12; Prov. 22:4.

General Notes.

Joseph's fight for social purity is one of the best known of "the decisive battles of the world."—Sel.

In the Dresden gallery there is a picture of the temptation of Joseph by one of the great masters, and it is worth crossing the ocean to see the expression of horror in his eyes, and the lifting of his hands, as he turns away from the voluptuary who would seal their mutual ruin.—Wharton.

For two years more Joseph remained in prison, and was as faithful there as if he were in business for himself. He was what is usually called a self-made man; that is, he was not made by circumstances, or by other men. He became great in spite of circumstances and other men. But all through his life there is a marked divine element which he himself could not control.—Sel.

Without this divine element any life must be shaped by adverse circumstances and the evil influences with which it may come in contact. Man, of himself is helpless. But any life over which this divine element is to hold its uplifting influence must be a life of patient humility under God's hand as was Joseph's.

It made no difference to what high honor Joseph reached as slave, prisoner or ruler, he never failed to be faithful to the work put before him or to the principles of righteousness and exact honesty.

The steps of Joseph's advancement are very clear, and may be followed by any young man desirous of "getting along in the world." 1. He was not discouraged by adverse circumstances. 2. He did his best wherever he was. 3. He made friends by his readiness to help. 4. He trusted God and was always ready to acknowledge him. 5. He was modest, and waited for others to suggest his advancement. 6. He was patient, and waited God's good time. 7. He made use of the little opportunities, and so was all ready for the great ones when they arrived.—Sel.

The cause of the years of plenty:

Egypt's fertility is due to the floods of the Niles, which irrigate the dry territory over which they may spread, and at the same time cover the ground with a rich loam brought down from the mountains above. During these seven years "the rains in Abyssinia were abundant, the Nile rose to an unwonted height, the deposits of the water were, perhaps, unusually rich and spread over an unusually large area, and the people sowed large quantities of grain, and reaped very abundant harvests."—Thornly Smith. An immense supply was thus laid up in the storehouses throughout Egypt, so much so that the officer in charge ceased to keep a reckoning of it.

Cause of the seven years of famine: "I have always believed, since I carefully examined the river system of the Nile tributaries, that the seven years of famine in lower Egypt in the time of Joseph were occasioned by the stoppage of the Athbara River; also the Rahat and Dinder, affluents of the Blue Nile. The Ethiopians were continually at war with Egyptians, and they possessed the control of the Nile by damming and deflecting the waters of those affluents."—Sir Samuel Baker.

People who are prone to find fault with the Bible as the Word of a righteous God are quick to point to men who committed sin and were still, according to the Bible, chosen men of God. Because of unbelieving hearts they are quick to see impure actions recorded in the Bible and to see in them reflections upon God's character (if the Bible is truly his word) and this would be true if the Bible taught that he condoned those sins. The fact is God chose, then as now, men of all degrees of human (flesh) perfection and so controlled circumstances and influences which would develop them for their work, and never did he condone sin in any of them.

Joseph, the next to the youngest of Jacob's son's, lacked the weaknesses which his father had manifested during his early life. His elder brothers manifested these weaknesses. Joseph inherited from his father the rudiments of the character which he had acquired under God's corrective hand, and these rudiments of a godly character were developed by the teachings of a godly man.

THANKSGIVING LETTERS

Give Thanks For Your Home.

Thanksgiving day will soon be here. In 1914, I was converted to the belief of the restitution of all things. I was thankful then. Since then I have been among strangers, working my way through school. This year I am employed as Principal of a sub-town school. Had I not studied Christ's way to live I would not have succeeded in my course, but, having no chaperon, would have wandered to the dance hall and other places of amusement. Should I be thankful?

In reading the Herald I find so frequently mentioned, one of the smallest, yet one of the most important units of our nation, the home. Dear brothers and sisters, you who have a home where you and your family are of the same convictions, on Thanksgiving morning don't forget to give thanks for that kind of a home, lest you might be isolated as I am. In working my way I have been in many homes, few of which are united and happy.

To the young men and young women who read these thanksgiving letters, be thankful that you have the opportunity to build a home whose dimensions are more than the four walls. No home is complete without Christ. As the Eugenic pupils put the statement, "Pull in single harness until you find someone who will pull with you," and I say, on Christ's side of the road. From what I have experienced in my profession I would far prefer to live as I am than to give up my convictions or have a home divided against itself. Be thankful for home.

Your sister in hope,
Bertha M. Williams.

Dear Bro. Lindsay, and all the dear ones scattered abroad:

As we are nearing our national thanksgiving time our minds naturally turn back to days and years gone by. Why do we call this thanksgiving time more than any other? Let us go back to history and we read that one stormy day in the autumn of 1620, the May Flower brought from England a little band of a hundred people, and landed in Cape Cod harbor, or at Plymouth, Mass. Their object in coming to the wilderness was to get away from persecution, which at that time was practiced in the old world. With their families they came in search of homes where they could bring up their children to worship God according to their own dictates. They were actuated by deep religious principles and never disloyal to their convictions of duty. They were called Pilgrims on account of their wanderings. We read that after they had passed a year of most severe trials they gathered together and thanked God for his preserving care over them through the year. Their sufferings were most severe at times. Once during the year there were only seven well people to take care of the sick. Half of the little band died, yet when spring came not one of them thought of returning to England.

Perhaps I am interested in this more

for the reason that my dear mother's ancestors were of old puritan stock and among the first settlers of Plymouth Rock. Coming down the stream of time to 1918, what have we to be thankful for?

I, myself, feel that we should render thanks to Almighty God for the termination of the world's greatest of wars, and for the dawn of peace which has come to a world drenched in the blood of millions of human beings. Many of our dear ones have gone, never to return, and though it may be but the dawn of peace, we thank God for it and we trust and hope it is the beginning of a glorious ending, when the true Prince of Peace will come in regal splendor to take unto himself his righteous rule, and reign from sea to sea, and from the river to the ends of the earth. Then will wars cease forever, and peace will flow as a river—a permanent peace, basking in the sunshine of our Lord's approving smile, and favored by the presence of his well beloved Son. Then it will not be a man made peace. Through his own dear Son who bought the world with the price of his own blood, let us thank God at this thanksgiving time for all his tender mercies and loving kindness, for he does not willing afflict. But he has said, When my judgments are abroad in the earth will the people learn righteousness. There is not a doubt in my mind but that this has been a prophetic war and the nations are instruments in the hands of God to carry out his will and he who letteth will let until he sees fit to change the order of worldly affairs over into the hands of his own dear Son. Then we will have amending peace. Come, our blessed Lord and Savior, the waiting ones long for thy appearing.

Your sister in Christ,
Angelene Lent.

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.

Our Recording Secretary has assumed a new name. The Bereans wish her and Mr. Pickler a happy life together and a long one if the Lord delays his coming.

We extend to Sr. Lillian Dauntler, of Dixon, Ill., our sympathy in the loss of her brother, Mr. Harry Ford, of Chicago.

Sr. Alena Ellis, chairman of the organization committee, expects to spend a Sunday in the near future with the President of the Iowa State Society. By the time this appears we hope they will have outlined their work for the year.

Sr. Vena Densmore, of Ripley, Ill., is staying in Chicago this winter. She is at present sick with the influenza.

We have just received word that Sr. C. Seeley, of California, was tendered a reception on her 65th birthday. Sr. Seeley is one of our isolated members who enjoys the social correspondence very much.

Bro. Paul Hatch, of Chicago, gave an excellent talk on the Kingdom of God, at the church service, Sunday morning, Oct. 13th. If he continues along this line he will make

a very good preacher. This is an example of what the Berean work has done and will do for the young people.

Bible study has been started in St. Louis, they meet every Thursday evening at 8 o'clock at Gertrude M. Logan's home, 522 N. Newstead Ave. Any brother or sister passing through St. Louis will be welcomed. Miss Logan's phone is Forest 5059-W, and Miss Hanson can be reached during the day at Main 912, and her home phone is Sidney 122.

The Mora, Minn., members have Sunday School every Sunday morning at 10:30, and Berean study Sunday evening. They are enjoying the lessons very much, and the young people have entered into the work and are making good.

We were glad to be able to have Bro. Allard with us a few days; he gave us good talks, and much to think about.

Bro. Savage, of Waite Park, Minn., came down to hold a few meetings at the McKinley School. On account of the bad weather he was unable to have meeting but we enjoyed his visit and expect him back in about three weeks.

Carl Broberg and Geo. Byrum, two of our faithful workers, have been called to the service. Let us not forget that they are also soldiers of the Cross, and not forget them in our prayers. They are both missed at our meetings for they were much interested in the work for our Master. Carl was our Berean treasurer and it behooves us to get someone to fill his place.

Mr. and Mrs. A. Sandberg are the proud parents of a baby girl born to them on October 12th. Congratulations.

The Dixon, Ill., Berean Society have lost two of their active members by the removal to Mulberry, Florida, of Sr. Anna Adams, and her aunt, Sr. Mary Thatcher. Though so far from us, we still claim them as Dixon Bereans.

The Good Samaritan.

"A certain Samaritan, as he journeyed, came where he was; and when he saw him he had compassion on him." Luke 10:33.

During the ministry of Jesus the Pharisees and lawyers were continually seeking to puzzle him in his doctrine; and for this purpose when they had a chance, gave questions to him that to man who is mortal would have been unanswerable.

On one of these occasions a lawyer stood up, and tempted Jesus, saying, Master, what shall I do to inherit eternal life? Our Master replied by asking him what was written in the law, and the man answered repeating one commandment. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself. Then Jesus told him, "This do and thou shalt live." The lawyer, then, trying to justify himself, asked who was his neighbor. Then Jesus gave him a parable (which means to compare things together) in which he described the case of a poor Jew, who, whilst on a journey, was attacked by thieves and was hurt and robbed and then left to die. While the poor man was lying there in such a terrible condition a priest came and looked at him, but did nothing for him and went on. And then another man,

a Levite, came by, but went right on, after glancing at the poor man. Pretty soon a good man, who was a Samaritan, came by and he took compassion on him, and took care of his wounds, and put him on his animal and brought him to an inn. He gave the poor man money, and told him to stay there until he was well, and when he came back he would give him back all money he had spent in taking care of himself while there.

When Jesus got through he asked the lawyer who was the neighbor to the poor man, and the lawyer answered, "He that showed kindness to him." Jesus then told him to go and do likewise.

How beautiful was the charity of the good Samaritan. That is what you would have done, dear young readers, isn't it? This man was kind to a Jew, whose people hated his people, and who had been neglected by his own, as they went right by and did nothing for him.

Now this is an example for us, dear young folks. Let us strive to do good to all, and whenever opportunities present themselves to kind acts, let us not shirk the duty. We will then receive blessings when the times of refreshing come from the Lord.

Lillian M. Dauntler.

SIGNS OF THE TIMES.

A Series Of Thoughts Concerning Signs to Precede Christ's Coming.

Lyman Booth.

THE BANEFUL result of such an unholy union is plainly given in Revelation the 17th chapter.

The veil of the future being lifted from John's eyes, he looking down the stream of time, saw the consummation of this union. He beheld a great national church and the fruit it bore. He "saw a woman (church) sit upon a scarlet colored beast, full of the names of blasphemy, having seven heads and ten horns." Rev. 17:1. In this connection "woman" is a symbol of a church and from the description of her as given by John we must conclude she was an apostate of the worst character. He was carried by the angel into the wilderness. A wilderness is a desolate and barren place from which little good can come. This woman must have been in the wilderness, for that is where John saw her. She was in a place made desolate and barren of all virtue by her blasphemy. She was arrayed in the robes of royalty and power,—purple the emblem of royalty, scarlet the emblem of power, being stained with the blood of her slain.

In her hand she held a golden cup. A golden cup is one of priceless value, one greatly to be desired, one which its possessor holds out with pride while inviting others to drink. This woman held out her golden cup, inviting the nations to drink. Its glitter and gorgeous design was so tempting they could not refuse her entreaties to drink, so they drank, with the result that they all became drunken, for that cup was full of abominations and filthiness of her fornications. She, too, must have partaken of its contents, for she also became drunken. Is it any wonder that John wondered with great astonish-

ment when he saw the debauching spectacle? It must have been a sad picture for John to look upon when he saw her name upon her forehead,—Mystery, Babylon the Great,—to think that she had fallen so low as to become the mother of harlots, and abominations of the earth. This picture was so unlike any the Revelator had ever seen that he paid little attention to the beast (government). The woman was the object of special mention. He says only enough about the beast to identify the civil government which it represented. It is the fourth, or Roman Empire, in its latter years.

It is a known fact that a rider is placed upon a beast to guide and direct it in any course the rider wishes to go. The rider selects the road and the beast has no choice whatever. The rider is master, the beast the servant.

At this point I am confronted with the question, "Who is the mother of harlots?" By reading Rev. 17:5, 18, we learn what the angel said to John. "And upon her forehead was a name written, Mystery, Babylon the Great, the mother of harlots and abominations of the earth." "And the woman which thou sawest is that great city which reigneth over the kings of earth." For hundreds of years the Protestant churches have taught that Papal Rome was the mother of harlots, and I was led to believe their statement until mature thought and careful study caused me to think otherwise. We believe the mother much older than the Church of Rome. If that be true then she, at the most, could only be a daughter. Her native home is signified as Babylon, that great and mighty city which was built by Nimrod, a great grandson of Noah, more than 2200 years B.C. The Roman or Papal Church did not originate until years after Christ. It was Nimrod who first introduced idol worship, by compelling the people to worship the sun, moon and stars.

It was Nimrod who not only persuaded, but who compelled the people, through tyranny, to treat God with contempt. Josephus says it was Nimrod who said he "would be revenged on God if he should have a mind to drown the world again, for that he would build a tower too high for the waters to be able to reach; and that he would avenge himself on God for destroying their forefathers." He built the tower, but before it was completed God overthrew it and confused their language, giving to everyone his peculiar language, and the city was called Babylon, for the Hebrews mean by the word Babel, confusion. It was built on the plains of shinar, in the land of Babylonia.

He called his wife the "Queen of Heaven." In the Bible she was known by two names, Ashtaroth, and Astarte.

By reading Jer. 44:16, 17, we learn that Israel, after drifting into Idol worship, paid homage to her and worshipped her as the Queen of Heaven. "We will certainly do whatsoever thing goeth out of our mouth to burn incense unto the Queen of Heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil.

But since we left off to burn incense to the Queen of Heaven, and to pour out drink offerings unto her we have wanted all things, and have been consumed by the sword and by famine." Israel, as a nation, never worshipped a papal queen, for there were none, the papal church did not originate until after Israel had been scattered and driven out among all nations. The Babylonian Queen of Heaven, being older than any other is the mother of harlots, the religion of ancient Babylon, if indeed, it can be called a religion, was no more or less than blasphemy.

After the confusion of tongues at Babel, the people could no longer work together harmoniously, for the reason they could not understand each other. They separated and drifted into all parts of the country, and carried with them their forms of idol worship. Papal Rome has retained much of the doctrine and rites of this old Babylonian harlot. Not only has papal Rome inherited the doctrines and forms of worship, but most protestant churches have done the same, though perhaps in a less degree. We look upon paganism as the oldest daughter, which has retained most of her mother's characteristics. Mohammedanism, papism, and the eastern churches much resemble their mother. Although infidelity denounces all forms of worship, nevertheless, it is polluted with the harlotry of Babylon. A careful study of ancient history will reveal the fact that Great Babylon is the mother of harlots, filled with the abominations of the earth, who made the inhabitants of the earth drunk with the wine of her fornication. Nor is this all; for she also became drunken from the blood of saints, and from the blood of the martyrs of Jesus. This is especially true of the wicked reign of Nero, whose history has blackened many pages. He ascended his throne through blood, and with the blood of the innocent he stained nearly every official act of his cruel career.

In this mystic Babylon, this mother of harlots, was found the blood of the prophets and of saints, and of all that have been slain, as martyrs, upon the earth.

But to this view some will object, claiming that papal Rome fills this description. They also assert that Babylon cannot because it was long ago reduced to utter ruins. True, the city lies buried beneath the dust of centuries; but her idolatrous worship had spread over the earth and is still practiced in a greater or less degree among most nations.

Because the city of Rome is built upon seven hills, and because the Papacy is enthroned therein is not sufficient proof that she is the mother of harlots, but a mere coincidence of terms. She is not guilty of shedding the blood of the prophets, for they were all dead before the Church of Rome was founded. Thousands upon thousands of God's people had filled martyrs graves long before a pope was placed at the head of the Roman Church.

If you like to read and have many books, be careful lest you read too much and think too little.—Sel.

Failure's motto: "I don't care!"



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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. Railback, 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.

SEND 25 CENTS

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THE RESTITUTION HERALD.

Volume 8.

Oregon, Illinois, December 5, 1918.

Number 9.

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 Man Whom the Ravens Fed.

LONG, LONG ago there were many wicked kings who ruled over Israel, but the Bible tells us that Ahab did more to provoke the Lord than all who ruled before him. His wife was named Jezebel, and, as she was the daughter of a heathen king, she worshipped the idol, Baal. To please her Ahab built an altar to Baal, and they worshipped this idol together.

Of course the Lord was displeased with a king so wicked as Ahab, and he sent his prophet, Elijah, to tell the wicked king that for punishment no rain nor dew would fall in Israel for several years.

Now the Lord knew that when his messenger told the king this, Ahab would be angry and try to kill Elijah. So he said to the prophet: "Go and hide in the wilderness by the brook Cherith. Drink from the brook, and I have commanded the ravens to feed thee there."

So Elijah went to live by the brook. He drank the clear water, and each morning and each evening the ravens brought him bread and meat.

But, because there was no rain, the brook dried up after a while, and a great famine came to all the land. Then the Lord said: "Arise, and go to the city of Zarepath, for I have told a widow there to feed thee."

Elijah arose and went on his journey as the Lord commanded him. As he came near the gate of the city he saw the woman gathering sticks for her fire. He was tired and hungry so he called to her and said: "I pray thee, bring me a little water in a cup that I may drink; and a little bread to eat."

The woman answered sadly, "As surely as the Lord liveth, I have no bread. There is only a handful of meal in a barrel and a little oil in a cruse, and I am gathering these sticks, that I may bake it for my son and myself. After that we must surely starve."

But Elijah answered, "Fear not, but go and bake the cake and bring it to me, and after that make more cakes for yourself and your son, for the Lord says that although there is but little meal in the barrel, yet the meal and oil shall last until the famine is over in the land."

Now the woman had never seen Elijah

PATIENCE WITH THE LIVING

SWEET FRIEND, when thou and I are gone
Beyond earth's weary labor,
When small shall be our need of grace
From comrade or from neighbor;
Passed all the strife, the toil, the care
And done with all the sighing,
What tender ruth shall we have gained,
Alas, by simply dying?

Then lips too chary of their praise
Will tell our merits over,
And eyes too swift our faults to see
Shall no defect discover.
Then hands that would not lift a stone
Where stones were thick to cumber
Our steep hill path, will scatter flowers
Above our pillowed slumber.
Sweet friend, perchance both thou and I
Ere love is past forgiving
Should take the earnest lesson home—
Be patient with the living.
Today's repressed rebuke may save
Our blinding tears tomorrow.
Then patience, e'en when keenest edge
May whet a nameless sorrow!

'Tis easy to be gentle when
Death's silence shames our clamor
And easy to discern the best
Through memory's mystic glamor,
But wise it were for thee and me,
Ere love is past forgiving,
To take the tender lesson home—
Be patient with the living. —Sel.

before, but she felt at once that he was a man sent from God, and she baked the cake and gave it to him. Afterward she and her son each had a cake, and still there was meal in the barrel and oil in the cruse. Elijah lived in this house for a year, and the Lord made the meal and oil last all that time, so there was plenty for them to eat.

Then the woman's son became very ill, and there was no breath left in him, and the woman cried out in her sorrow. Elijah came to her and said, "Give me thy son."

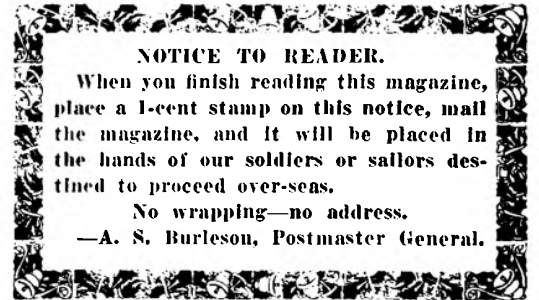
He took him out of her arms and carried him to a little room in the loft where he had been staying. He laid the boy gently on his own bed, and then he prayed to God and said:

"Oh Lord, thou hast brought sorrow to this woman who has been so kind to me, by taking the life of her son. I pray thee, let his life come into him again."

The Lord heard Elijah's prayer, and the child revived. Then the prophet carried him to his mother, saying, "See, thy son liveth."

With thankfulness the woman took the boy in her arms and said: "I know now that thou are a man of God, and the word of the Lord in thy mouth is truth."

Be up and doing if you would not be down and out.—Boyle.



PORTLAND JEWS AID ZIONIST MOVEMENT.

At Conference Speakers Tell of Plans To Make Jerusalem Center of Nation.

EXPRESSING THE spirit of Justice Brandies, we call upon the Jewish men and women of Portland to stand up and be counted with Israel, the allies and President Wilson. Register in a Jewish organization of 80 generations, and become partners in the redemption of Israel for our, and the world's welfare."

It was in response to this telegram from Rabbi Stephen S. Wise, formerly of Portland, and Judge Julian Mack, president of the Zionist organization of America, that Jewish residents of Portland gathered last night at a representative conference at the Neighborhood house in order to ally themselves with the world-wide Zionist movement to reestablish Jerusalem as the center of culture and homeland of the Jewish nation.

In the troops of British soldiers under Gen. Allenby, who recaptured Jerusalem from the Turk, were thousands of Jewish soldiers in a Jewish legion who participated in the campaign in the spirit of the old crusaders. When Palestine was restored, the Balfour declaration was made that means so much to the Jewish nation, as it gave them the right to Palestine, thus making the dream of Zionism a reality.

In September, President Wilson publicly pronounced his great satisfaction at the near possibility of the Jewish nation again establishing a homeland. That all nations have followed in line with the same sympathetic sentiments except the German nation was pointed out at last night's meeting.

Registration of all Portland and Oregon citizens of Jewish faith who desire to pledge themselves to the movement, will begin at once under the chairmanship of Isaac Swett. Nathan Weinstein, president of the Portland Zionist society, presided last night and Mrs. Julius Louisson, leading spirit in calling the meeting, acted as secretary. Stirring talks were given by D. Solis Cohen, Milton Tarlow and others. — From a Portland, Oregon daily paper.

Dost thou love life? Then do not squander time, for that is the stuff of which life is made.—Franklin.

SIGNS OF THE TIMES.

A Series Of Thoughts Concerning
Signs to Precede Christ's Coming.

Lyman Booth.

Neither can Pagan Rome be charged with shedding of the prophets' blood, for they had passed away ere Caesar was born, and therefore could be nothing more than one of the daughters. It has been remarked that there have been times when the papacy greatly resembled the Mystic Babylon of Revelation. Be this resemblance what it may, one fact is made plain, viz., that all the persecution and martyrdom of saints and prophets that have occurred during the past are chargeable to the Mystic Babylon,—to her system of idolatry, false religion, and harlotry which has separated nations from God and his worship.

What matters it if the proud city now lies in ruins? What if wild beasts of the desert still lurk amid the ruins where Babylon, once the glory and pride of her kings, made their habitation? What if owls hoot and the bats still flit o'er her desolation? What if the serpent and the adder crawl beneath her crumbling stones? What if dragons still cry in the palaces of her wicked kings? Would all this make the Revelator's words less true if another city, or power, should be built upon the ruins of Babylon, or prevent another power or the same power from planting its throne upon the ruins of the old? Not in the least, but on the other hand it would serve to prove it true. The Babylon of old had fallen long before the Revelator lived. The Babylon which John saw in vision, which was so great, so mighty, and so prosperous, over which the nations lamented so bitterly because of its fall, has not yet been built; if so, where is it?

At the time John saw this woman riding the ten horned beast, she became proud, arrogant and despotic, saying, "I sit a queen, and am no widow, and shall see no sorrow." Rev. 18:7.

I have stated that because the city of Rome is built upon seven hills and because papacy is enthroned in that city is not sufficient proof that she is the mother of harlots; but a mere coincidence of terms.

If the reader will read Rev. 17:9, 10, a better solution may be found. Here we find seven heads or seven mountains, on which the woman sitteth,—mountain signifying government. Then there must be seven governments, for John said, "And there are seven kings," then the woman, the church, must control the seven heads, seven governments, seven kings. He also states that five of the seven are fallen. That would leave but two, "one of which is," (making the sixth). Then he says the other or seventh is not yet come, and when he cometh, he must continue a short space, which signifies his reign will be of short duration. In the eleventh verse he says, "and the beast that was, and is not, even he is the eighth, and is of the seven." That is to say, the eighth head, mountain, or government or king, is of the seven, and goeth into perdition. This is one hill too many for Rome.

Since he is of the seven we conclude that he must possess, at least, a few of the characteristics of the seven which

easily accounts for his fierceness and blasphemy. This is, no doubt, the same beast which John saw rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name (margin, names) of blasphemy.

This beast was a savage, cruel looking monster, for John said it was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion, and the dragon (the deceiver of the world) gave him his power (strength) and his seat (or throne) and great authority, (the right, or permission to control or govern). Rev. 13:2.

It is this ferocious beast that "opens his mouth against God, to blaspheme his name, and his tabernacle." It was with this terrible beast that the ten kings associated. They had received no kingdoms as yet, but had received power as kings one hour with the beast. These (ten kings) have one mind, (that is, they agree to) and shall give their power and strength unto the beast. Then the ten kings and the beast make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords and King of kings, and they that are with him are called and chosen, and faithful. Rev. 17:12-14.

In Rev. 13:2, we read that it was the dragon that gave his power, and his seat, and great authority to this beast. In 17:13, we learn that it was the ten kings that shall give their power and strength unto the beast. From this it would appear that the ten kings constitute the dragon. The evil tendencies of the dragon or ten kings are united in, and exercised by the beast, making it the most cruel and merciless adversary to righteousness the world has even known.

While Rome may be more or less affected with the spirit of idolatry, we do not believe her to be the mother of harlots, as many now claim. True she has bitterly persecuted Protestants, and others, yet she was not the founder of the God-dishonoring system of idolatry, which, in a measure has been welcomed by every nation, and which, under the sound of the seventh trumpet will rise and demand universal image worship. This woman is that great city that reigneth over the kings of the earth. Yes, Mystic Babylon will rule in an ecclesiastical sense over the nations of earth, and the city of Rome as well.

If it be true that the city of Babylon, (this mighty power or system of idolatry) be the mother of harlots, will she be enthroned in Rome with one of her daughters, or will there be a citadel provided for her safety and for the perpetuity of her throne? Her lust for power will forbid her living with a daughter. Her ambition to rule the world will cause her to court the favor of all crowned heads, and at the same time will avoid every compromising relation that would retard her rapid progress. For this reason she will presume to dictate to kings as a mother would to a child. Therefore, she will choose to have a home of her own, in which she can exercise her own sweet will. The question arises, "Will she?" Will conditions among nations and peoples make it possible for such a power to arise? They certainly will, for the Revelator has so testified.

But where will it be? It will be where much wealth abounds, for opulence leads to idolatry, while poverty walks the straight and narrow path that leads to the city of peace.

Do the movements of the nations indicate anything of the kind? If not, why all this great commotion and unrest? Why all this cruel slaughter? How can we account for the jealousy of some nations, at this present time, over the land of Mesopotamia, Assyria, Shinar, Chaldaea and Babylonia?

MOSES.

MOSES IS a colossal figure in the world's history. Born when the oppression of the Hebrews by the Egyptians was at its worst, he was the great law-giver and leader of Israel, and the founder of the nation. For forty years he lived at the court of Pharaoh, high in rank and esteem among the Egyptians, then for forty years he was a shepherd in the land of Midian. In both these places he was being trained for the work before him. Returning to Egypt at the call of the Lord, he freed the Israelites from Pharaoh, led them through the Red Sea and the desert, gave them the law of Jehovah, and organized their civil and religious life.

My particular thought just now is to be on the God-given directions for their religious life, and in this respect Moses' work was probably the most important of his life, for on the religious life of the people depended their future prosperity. In preparing for this work Moses was called by God into the thick cloud on Mt. Sinai, and here he remained alone with God forty days. During this time God showed him the pattern for the Tabernacle and told him how to build it, even to the smallest particular. He also showed him how to make the Ark of the Covenant, and all the other furniture for the Tabernacle and gave full direction for their use. Of course, as Israel were not yet in the promised land a building of stone or wood was not the proper thing, but as they lived in tents, so God planned his building should also be a tent so that it could be taken apart and carried about with them. When they were camping, the church-tent was to be placed first, and they were to place their tents round about it. The word Tabernacle means literally "the dwelling of Jehovah." The people listened to Moses while he told them of the church God wanted them to build in which to worship him when he said "take from among you an offering of the Lord, gold, silver, brass, blue, purple, scarlet and goat's hair and wood, oil for the lights and spices for the incense. And they came, both men and women, and brought bracelets and earrings and rings. And the women did spin with their hands both of blue and purple, and of scarlet and fine linen. The children of Israel brought a willing offering unto the Lord.

They made the Tabernacle exactly as God had showed Moses. The boards about the sides of the building were covered with gold. There was a roof of goat's skin, with more skins thrown over it to keep out the rain, and others inside of

scarlet and blue. A beautiful embroidered curtain hung in front in place of doors. Then another curtain set apart a smaller room which was called the Holy of Holies, for only the High Priest was to pass in here once each year. He went in to meet God for all the people. A wonderful light which showed that God was in the Holy of Holies stood over the end where they put the Ark of God. This one piece of furniture of the room was a chest of acacia wood, three and three-fourths feet long by two and one-fourth feet deep, overlaid within and without with pure gold, and the covering of this chest was a slab of solid gold, or mercy seat, which was surmounted with figures of two cherubs. In this Ark were placed the tables of stone given them by God in which were the Twelve Commandments, a pot of manna, or bread of God which came daily to them while in the wilderness, and the rod Aaron used during the plagues before they left Egypt. In the room outside there stood a small golden table where the priests kept twelve loaves of bread called shew bread or "Presence Bread," one for each of Israel's twelve sons and their many children. Here, too, the incense, a sweet perfume was kept burning during the morning and evening sacrifices, on a golden altar, and a seven branched golden candlestick stood ready to burn each night. This was the Holy Place. The priests came in here each day to place fresh shew bread and to care for the candles and the perfume.

Around the Holy Place and Holy of Holies was a place called the court. In the court was a fountain called the laver where the priests were to wash before they worked about the Tabernacle. This was made of the brazen mirrors of the women. Then there was an altar, a chest about three yards square and five feet high, overlaid with brass on which was laid and consumed the morning and evening sacrifice of food which the people brought, and which they could see consumed as this altar stood in the court to which the people could come.

The Tabernacle taught the people many important truths. It was God's dwelling place among them, and so made his presence seem real. It taught God's holiness, because he could be appropriated only through the priests. God's works always have a purpose in them, and these articles of furniture were not so wrought without an object lesson, and that was Christ. The law was indeed in the Ark, but it was covered and concealed by the costly mercy seat, which is the gospel, Christ. The veil of the Holy of Holies was the flesh in which Christ was seen on the earth, and we read on the day of his crucifixion, as he was breathing his last, the veil of the temple was rent in two, clearly showing that no longer through the medium of a mortal man was communication with God necessary, for Christ had become our heavenly High Priest. The shew bread typifies Christ saying "I am the bread of life," on which the spiritual Israel must feed, while the candlestick is the Light which lighteth every man that cometh into the world. The altar of burnt offering is symbolical of that great sacrifice outside the walls of the city of Jerusalem, through

whom we have access to God, while the Laver filled with water is an image of the washing of regeneration by the Spirit, for those who approach God must have clean hands and a pure heart.

Lottie E. Young.

John 4:16, 18.

AND WE have known and believed (had proof of) the love which God has for us, God is love, and he who abides in love abides in God and God abides in him.

John, who had really known and believed in the love of the Father, had no doubt of the place he held, for this great love which he is trying to explain to those who desire a part in that love, had become a part, or really was, his very life; and only in knowing and understanding this great love (which is God) can we begin to realize how love can become so perfected in us that we may understand how "perfect love casteth out fear." This may be explained by a simple illustration. Let us take a little trusting child, who has the kindest of parents, one who has never been shown anything but love, even though the little one may have needed chastening. (I use this illustration because we must become as a little child in love and trust before we can begin to comprehend the Father of light and love). Now we will suppose that the child is suddenly found in a place of danger. Does he have any sense of it, with the parents' watchful eye over him? No! He simply has no thought of danger because trust and confidence are perfect. (Without which there can be no perfect love). Now to take this into our walk with Christ would not or could not mean that we should put ourselves in danger's way, but should we suddenly find ourselves in such a place, can we feel as confident as the little one who is under his parents' watchful eye? If not, we have not been perfected in love! And still this illustration is only on the surface as it were.

This love and confidence is something that one must really feel to understand. It is quite impossible to explain to one who has not experienced it. "Perfect love casts out fear."

Can you not see that this little child who simply knows nothing but love from his parents would not fear to come to them if he were brought to a realization of something that he had been doing that was against his father's will? He has no fear, and why should he have? He knows from past experience that his father loves him and only wishes to help him.

"If you, then, being evil, know how to impart good gifts to your children, how much more will that Father of yours in the heavens give good gifts to those who ask him."

When we really understand this, we will know that perfect love does cast out fear.

Grace Lawrence.

Little Things That Help.

There is always someone to smile at, somebody to give your chair to, somebody to whom a book, a flower, or even an old paper, will be a boon. These small attentions will open the way to confidence, will make it possible that in need these

friends will give you opportunities to help them which, unless you have shown thoughtfulness and regard for them, they could never have done. A quiet, sympathetic look or smile many a time unbars a heart that needs help which you can give.—Sel.

The Inward Man.

For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. 2 Cor. 4:16.

Bro. Lindsay: Be kind enough to see 2 Cor. 4:16, and tell us in The Restitution Herald what Paul means by speaking of an inward man.

J. L. Caylor.

A LITTLE thoughtful study of the text cited should be sufficient to meet the argument usually sought by those who call attention to the "inward man" feature of it. It is thought by some that this "inward man" is the much spoken of immortal soul.

The thought of immortality precludes all thought of death or decay. Anything that wears away or decays needs renewing. Therefore the "inward man" which needs renewing day by day cannot be immortal. If daily renewal is lacking, the inward man perishes as much as does the outward man.

Rom. 7:22, connects the inward man with the law of God. Col. 1:21-27, gives a full description of how this law may be made to apply to feed the inward man and concludes by saying that this law creates within us Christ, our hope of glory.

Rom. 12:1-2, tells us how the renewing may be done; i.e., by the renewing of our minds and thus transforming us from the old, or outward man, to the new, or inward man.

A man out of Christ has no inward man. As the new, or inward, man comes in, the old, or outward, man must go out. So we read in Eph. 4:22-24, and this can be done only by being renewed in the "spirit of your mind."

Taking the popular view every man must be a duality, making two men in one. It would then be difficult for us to determine which one is addressed when God speaks. If God speaks his commandments to the inward man, then why should the outward man suffer for the disobedient acts of the inward man? The fact is this view is an error. The fact that "Christ in us the hope of glory" is the inward man, and that this man needs renewing to be kept from perishing in us is reasonable, Biblical, and worthy of deep consideration on our part, lest we fail to supply the necessary spiritual food.

S. J. Lindsay.

I praise thee while my days go on;
I love thee while my days go on;
Through dark and dearth, through fire and frost,

With emptied arms and treasure lost,
I thank thee while my days go on.—Sel.

The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.—Job. 1:21.

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 meetings at the Allen schoolhouse near Blanchard, Mich., are progressing nicely at this writing. On Sunday, Nov. 24th, five young people presented themselves for baptism. The meetings are to continue through another week. Bro. B. A. Cummings has done a splendid work in this community.

Sr. Ada Sheets of Blanchard, Mich., is attending school at St. Louis, Mich., preparing herself for higher duties.

The newspapers now report that Germany is seeking an alliance with Russia and the Oriental countries against the Allied nations which are the victors in the present conflict. This is something that need not surprise us. Gog must make ready to come down from the north quarters against the people of Israel. It is a notable fact that the U. S. will have a Jew, Judge Louis Brandies, upon the committee from this country and the Jews as a nation are to have a representative besides. To see this development is strength

to God's people.

Remittances.

Mrs. Emma Railsback; Leta Railsback; A. J. Vollman; Walter H. Poole; Grace Lawrence; Mr. and Mrs. Quinsley; Mrs. Harriet Boice; J. G. McGinty; Hugh Logan; J. J. Polm; Mrs. Ernest Crundwell; E. D. Shellenberger; A. K. Richardson; Wm. H. Huls; Mrs. Ida F. Orem; Mrs. Maud Sheets; Mary A. Woodward; Miss Amber Patten; Paul Hatch.

EMERGENCY FUND.

Mrs. Ida F. Orem, \$1.50.
Mrs. Maud Sheets, 2.00.

HELPING FUND.

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

A. K. Richardson, \$1.50.
A Friend, 2.00.

Notices.

To the Iowa Brethren:

As the funds in the Conference Treasury are getting low, as is usually the case this time of year, I take the liberty of calling your attention to the fact and to say that if convenient, I would appreciate it if you would remit all or part of your pledges at this time. Would also be pleased to receive remittances from those who have made no specific pledge, but who wish to contribute towards the funds for conference purposes. On account of the influenza epidemic we were compelled to stop the meetings for a while, but Bro. Williams is again at work, and I trust that the funds will come in promptly to take care of the conference needs.

G. P. Allard, Treasurer.

Box 86, Ft. Dodge, Iowa.

Reports.

After a visit with the class at Burlington, Kansas, Bro. W. L. Crowe left here for Glasco, Kan., and for other points north where he will hold meetings. If any in Kansas, Missouri, Nebraska, or Iowa desire meetings address him at Chanute, Kansas. Before leaving home Bro. Crowe had an offer of \$4.00, per day at worldly work, which he refused because of the responsibility that he feels toward the gospel work. We are endeavoring again to secure pledges and funds for next year at the rate of \$50.00 per month for his family, while he answers calls for evangelistic work, as the free will offerings, especially in new places, will not meet present needs. If any desire to help this work address Mrs. Grace Lawrence, Burlington, Kansas.

The Sunday School.

By Alta King.

JOSEPH FORGIVES HIS BROTHERS.
Lesson 11. December 15, 1918.

Lesson Text, Gen. 45:1-15.

Golden Text: If ye forgive men their trespasses, your heavenly Father will also forgive you. Matt. 6:14.

Time: The second year of the famine, B. C. 1715, or 1714 (Beecher).

Place: The ten brothers came from Hebron, about 250 miles to Zoan, the capital of Egypt. Trace their journey.

Memory verses: Eph. 3:12-15.

Questions and Comments.

As an introductory read General Note No. 1. Read, and be able to relate in class, the events recorded in Gen. 42, 43, 44. These events lead up to the story told in the lesson text. Notice the following points:

1. The change in the ten brothers from dishonesty and deceit to honesty and frankness. Chap. 43:20, 21, 22. 44:6-12.

2. They had ceased to be jealous of one more beloved than themselves. Chap. 44:20, 33, 34.

3. Their truer, filial love and concern proved by a spirit of self sacrifice. 44:30-34; 42:37.

4. Their conscious guilt and realization that punishment was due them. 42:19-22, 28. Imagine the remorse and shame they endured for 22 years, having learned to love and care for their father, and knowing the grief they had brought to him.

Notice that Joseph brought all these changes in their character into evidence through the tests to which he put them. Show that it was right and wise for Joseph to thus test them.

5. The simple, loyal love of Joseph for his family. 42:23-24; 43:26-31.

How many times did Joseph's brothers fulfill his boyhood dream?

Now read the story of Joseph forgiving his brothers, Gen. 45:1-15, with the following questions in mind: Does Joseph show in the least a self righteous condescension? How does he try to make the sting of remorse and shame less keen for his brothers? Do you think that Joseph consoled and excused the wrong his brothers had done because God had made good come out of their intended evil, and encouraged his brothers to do the same, or that Joseph realized that God had worked out good for many through man's evil and he was so grateful that God thus returned good for evil that he wanted his brothers to realize the same and be just as humbly grateful? Think of other scriptural incidents which show that God makes the evil in man help reveal his goodness and power.

Discuss the meaning of God's forgiveness of our sins, finding and using the scriptures necessary to your explanation. Show why God's forgiveness does not mean that he is indifferent to sin. Show why God's justice to sinning man rests in the fact that he has provided for forgiveness,—freedom from the penalty of his law. Rom. 8:3; Rom. 7:18; Psa. 103:13, 14. Suppose that God should execute the penalty of his broken law without taking into consideration the above conditions and making provision for them through mercy, would he be just? What condition does

he require the sinner to meet in order to exclude the possibility of his forgiveness encouraging sin?

General Note 1, shows that Jacob going down into Egypt is another step in the fulfillment of one of the promises God made Abraham. Which promise?

General Notes.

1. Before entering upon the details of our lesson, it will be an advantage to our scholars to see clearly where we are going, and to have a vision of God's providential guidance in this earliest stage of the Hebrew nation. The twelve tribes began with the sons of Jacob, of whom we have been studying, and whose names are given to the tribes, and remained thus for ages (except that Levi and Joseph had no tribal residence, and Joseph's two sons, Ephraim and Manassah, took their places).

Palestine was the promised land of the Israelites, and was to be their own country through ages. But it was not safe for the small clan of Jacob to remain there for the time being, because they were in the midst of the vilest heathenism, surrounded on all sides by the fascinations and heathen immoralities of the Canaanites. The best thing that could be done to them was to be sent down to Egypt, which was at that time the most advanced and cultured nation in the world; and at the same time the Israelites, being shepherds, did not come into such contact with the Egyptians as to be tempted away from God. Here was God's school for his untrained people. Here they were interned for many years.

To lead his people to this sheltered region for a time, for their training, God by his providence guided and trained and tested for 22 years in different ways. Joseph in Egypt and Jacob's ten elder sons in Palestine.—Sel.

Testing: Joseph tested his brothers because he didn't know what was in their hearts and he wanted to find out. He had been trusted with the stored up wealth of the Egyptian nation and the welfare of its people, and he had no intention of permitting evil, covetous men, even though they were his brothers, to make trouble.

God tests and tries men not because he does not know what is in their hearts, but because it is his way, and therefore, the only way of developing the good that lies dormant in them. Evil may win the victory but, nevertheless, the test is a step toward perfection for the one who is willing to learn, for it makes him realize what he is, and his need of help.

Justice and love are not two opposing characteristics of God, justice excluding love and love ignoring justice. Justice is the result of love. First and foremost God is a God of love and because he is a God of love and mercy he is just. Because his justice rests upon love he has made provision for the forgiveness of the man who has broken his laws. Justice required this provision because the "law is weak through the flesh." It is plain that God can forgive sins and still be true to his law without requiring a substitutional execution of the penalty of his broken law. His very forgiveness, under the condition he has made, spells justice and he would not have been

just if he had not made such a provision.

Matthew To Revelation.

WE WILL close our study of the Bible with a brief review of the last twenty-seven books, which are commonly, but erroneously, called the New Testament. For in scripture "Old Testament," or Covenant, and "New Testament," or covenant, do not refer to divisions of its sixty-six books at a point between Malachi and Matthew, but the old covenant is the law, and the new covenant is gospel faith. Our Lord's classification of the books from Genesis to Malachi is law, prophets and psalms. So then, not all the books from Genesis to Malachi were the Old Testament or Covenant, but only those scriptures of the first five books which constitute the law covenant, and in these there is considerable history added to the covenant or law itself, and Paul preached the gospel of the kingdom out of the law covenant to the Jews at Rome and says that the righteousness of faith or the new covenant, is witnessed in the law as well as the prophets, Rom. 3:21.

So, then, the old covenant itself contained the message of the new covenant in its shadows and sacrifices. And the last two divisions of the first thirty-nine books, "the psalms and the prophets," were in no wise the old covenant, though they contained parts of it in quotation of it or allusion to it or historical references to it.

In the same way, the last twenty-seven books, those from Matthew to Revelation, are not entirely the New Testament or Covenant, for part of them are history, part are prophecy, part are exhortation and instruction, part are quotations of the old covenant and allusions to it, and only part are an exposition of the new testament, particularly those words of Christ as to faith in him and his sacrifice and those of Paul on the new covenant and justification by faith.

So, then, to call the first thirty-nine books of the Bible "the Old Testament," and the last twenty-seven "the New Testament," is erroneous, but the writer has grown weary fighting errors and traditions and expecting people to reform, but there is still some hope that the few faithful lovers of truth will take heed and change their conversation to accord with truth. For the scripture never applies the title Old Testament to the first thirty-nine nor New Testament to the last twenty-seven, but classifies the first group into three divisions, law, prophets and psalms, and the last group is mostly made up of what scripturally are called epistles or letters, the title of the first four being gospels, the next book the acts, then the epistles, and lastly the apocalypse, or revelation of John. We hope to review these groups in order in later articles.

All these last twenty-seven books from Matthew to Revelation were evidently written between Pentecost and 70 A.D. This does not agree with the views of Bible historians generally, who place John's apocalypse about 96 A.D., but that makes no difference, for the scriptures

give no date of authorship for any of these books, therefore to fix a date for any is going beyond what is written. But there is scripture evidence for the time limits we have set.

The reason we say the writing of all twenty-seven was after Pentecost is that it was by means of the Holy Spirit that they were given the truths revealed in these twenty-seven books, and the Holy Spirit was given at Pentecost. All the revelation contained in these books consisted either of what Jesus taught them before his death or of the "things to come," which the Spirit revealed, and both these parts of the revelation came by the Spirit given at Pentecost, for it was to bring to their remembrance the first part and "show" them the other part.

And the reason we affirm all twenty-seven were written by 70 A.D., is that this is "the end of the world," referred to in Heb. 9:26, and in one sense in Matt. 24:3, the sense that one of their questions related to the overthrow of Jerusalem as the end of the Jewish dispensation, and this occurred in 70 A.D. Therefore, this same expression in Matt. 28:20, sets the miraculous presence of Christ with them working miracles of revelation and confirmation as continuing till the end of the Jewish world in 70 A.D. For his being "with" them in Matt. 28, is in Mark 16, "with" them to make a revelation by the spirit and confirm it with miracles by the Spirit. Hence all the miraculous work of the comforter was completed by 70 A.D., and then all revelation of scripture truth and all miracles ceased. To make the "end of the world" of Matt. 28, mean the end of Gentile times would force us into the delusions of modern miracle workers.

J. W. Williams.

A Cromo.

I wish I could pen a fitting bouquet to the author of an editorial appearing in Nov. 6th Issue of the Herald. "We ask that no more money be sent in," etc.

Just like some people, but only a few. However, we can easily withstand the shock in this time of urgent and continual solicitation, and whenever you are in need of money for the Tract Fund remember us in your prayers. We will try to help some.

Yours in hope.

G. H. Garton.

The smallest thing may often cost thee dearest;

The smallest thing may often most entice.

Think on the pearl, which thou so gladly wearest,

How small it is and yet how great the price.

Think on the olive, tiny in thine eyes,
Yet men esteem it as a worthy prize.

Think on the rose; it hath a scent so rare
The smallest blossom doth enrich the air.

—J. Douglas Hoare.

Count every hour a gem, keep sentinel
against each robber of thy precious time;
Count every day misspent a failure and
a crime.—Sel.

Lost hope is a fatal disease.—Sel.

THANKSGIVING LETTERS

(Received Too Late For Our Thanksgiving Issue).

Stray Thoughts for Thanksgiving

THE GOVERNOR of this state has proclaimed a day of thanksgiving and prayer for the many blessings the dear Father has bestowed upon this state and nation. The one thought in the minds of all is the dawning of a better day, we hope, and the home coming of our dear boys. But what a sadness comes to us as we think of the many who have given their lives and can never return. Oh, the sad mothers, wives and homes, with only God to know their sorrow, and the suffering is not yet over, years will elapse before a normal condition can exist.

We shudder to think that possibly the war is not over, or that a worse one may soon, with whirlwind speed sweep over the world, and perhaps we may feel its horror next time, as all nations will drink of the wine of the fierceness of his wrath, when the time of trouble such as never has been will come.

Will we be strong enough to stand against what may come upon the world?

May we be able, like David's men of old, to discern the signs of the times in which we are living and to keep step.

I feel that the greatest degree of thankfulness should be for all of us, that we live in a land that loves the Bible, and that we can, by studying it, be able to see God's mind for us, and wise, indeed, are those who heed his word, and walk in his paths.

Yours hoping for a place in his kingdom,

M. A. Woodward.

A Thanksgiving Token to Mother.

WHAT are the chief blessings and gifts from above,

That call for Thanksgiving and actions of love?

To the child of the Lord and the spiritual birth,

To know the redemption of man and the earth,

And God's glorious plan of the ages revealed

From prophecies hidden for ages and sealed,

Is the highest and first of all reasons to praise,

To all who to Christ have committed their ways.

But back of this hunger and love for the truth,

My heart wanders back to the scenes of my youth,

To a mother who taught me to lisp my first prayer,

Whose labors were lightened by love, strong and true,

And whose heart and whose life were as pure as the dew.

So, away from the banquets and feastings and jests,

And the wines and narcotics that gratify lusts,

Sweet memories of childhood seem whispering low:

"Thank God for a mother as pure as the snow."

W. L. Crowe.

God's Covenant's With Israel.

GOD'S COVENANT with Abraham is a covenant which affects all mankind.

It is not a covenant made with Israel alone, separate and distinct from all other nations, for by it God covenants a blessing through Abraham and his seed (Christ and the church) to all nations of the earth. Israel has received and will receive more abundantly in the future, blessings at the hands of their father Abraham and his seed, Christ, but they have received these blessings only as one of the many nations who are to be blessed through them, and the covenant which promises these blessings may be regarded as English or American just as truly as Israelitish. Because of his faith, and its consequent obedience, God accounted Abraham as righteous and gave him the honor of being the medium through which he would pour blessings upon all families of the earth. He became the representative of God's fatherhood for all nations and thus is the father of many nations, to be manifested as such in God's own good time through Jesus, his son by fleshly birth and God's son as the result of the exercise of God's power at his birth and during his whole life to produce a man through whom he could thus work and fulfill the promises he made in his covenant to Abraham. For proof that Abraham is thus the Father of nations read Rom. 4: 8-18, and that Jesus is the promised seed through whom the blessings of his fatherhood should flow, read Gal. 3:16.

The prophecies are permeated with proof that the nation of Israel is and always has been, in God's sight, the chiefest among the many nations to be thus blessed by God through Abraham and his seed. Only a few of the many scriptures teaching this are given: Jer. 30:1-11; Zech. 2:7-12; Zeph. 3:14-20; Deut. 4:6-8, 32-36.

With this nation God has made two covenants, the terms of which concern it, separate and distinct from all other nations.

The first covenant, the "law covenant," was made 450 years after the Abrahamic covenant had been made; and it was made with the nations of Israel, not with any one man; while it was in the early stages of its existence, and on its way out of Egypt.

By reading Lev. 26, and Deut. 5, we learn that God covenanted to the nation of Israel (the Jewish people) the land of Canaan as an everlasting dwelling place and also unlimited blessings in all phases of life, if they would obey the laws and statutes he gave to them through Moses. He likewise covenanted to them curses and dispersion out of the land of Canaan if they should disobey. The terms of this law covenant have been about fulfilled to the last jot and tittle. As long as Israel was obedient, its people dwelt in the land of Canaan and enjoyed prosperity. When the people became disobedient they were dispersed and the curses of the law cove-

nant executed. They are still being executed, but have about come to their end through complete fulfillment.

Deut. 6:21-25; 7:11-15; 9:4-6, show that the purpose for which God brought the children of Israel up out of Egypt was that he might "keep unto them the covenant and the mercy which he swore unto their fathers." In other words he did it that he might pour upon them the blessings which had been promised to them as one among nations to be blessed under the Abrahamic covenant. But an everlasting possession of those blessings was not assured to them by the terms of the law covenant. Paul says in Heb. 8:7, 8, that it was faulty. In Rom. 8:3, he shows why it could not assure everlasting enjoyment of God's blessings,—it was weak through the flesh. The condition, (obedience) was such that the nation was sure to forfeit its right to God's blessing, for Paul says that in the flesh dwells no good thing, and that man may know what is good and desire to do it, but how to perform that which is good he finds not.

God had another purpose for his law covenant to accomplish, other than to insure to his people an everlasting possession of their share in the Abrahamic blessing. By his law covenant he taught and is still teaching them that they are sinners and dependent upon him. "By the law is the knowledge of sin," and condemnation is its only result. Rom. 3:19, 20.

If the nation of Israel should fail to receive the blessing God promised to it through their father Abraham and his seed, then the heathen nations would look upon his power as inadequate to accomplish what he had promised to accomplish for a people which he himself had chosen, knowing their weakness and sinfulness. See Num. 14:16; Deut. 32:26, 27; Isa. 48:1-11. Thus would God's power be impeached and a victory be won for heathen gods. And so, even while Israel was bearing the curses of the law covenant, God made known to it through Jeremiah a "new covenant." Jer. 31:31, 34; 32:37-44. As in the law covenant he promised that Israel should have the land of Canaan as its dwelling place. But under the new covenant he made their dwelling there forever with his blessing a surety, by saying he would put his laws in their hearts and minds and take away their stony hearts and give them hearts of flesh. This being accomplished, the blessing of forgiveness for past sins, and all the rich blessings which go with forgiveness, will be poured upon them. And then will the heathen nations wake up to the fact that the God of Israel (not the mythical God of Pagan Christianity) is the one and only true God of the universe. Ezek. 34: 24-31; 36:1-38. Then the heathen nations will seek the God of Israel, Zech. 8:18-23, and through their repentance and change of heart accomplished for them by the influence of the same man who was sent to bless Israel in turning every one of them from his iniquities, Acts 3:25, 26; Rom. 11: 26, 27, they too, will receive the blessing covenanted to them in the Abrahamic covenant.

How will Jesus accomplish the work laid out for him to do by the New Covenant,—the work of turning the whole nation of Israel away from sin? Will there

we a miraculous and sudden "Holy Ghost" conversion? Matt. 1:21, says that Jesus was so named because "he shall save his people (the Jews) from their sins." What he did while he was here on earth shows abundantly how he will accomplish this work.

By his life of unselfish, loving service to all classes of people, he instilled into the heart of man the principle of love toward God and man and thus accomplished the half of his work of changing a stony and disobedient heart to a living heart of love and obedience. He taught and rebuked and healed, both physically and mentally, and broke the leadership and influence of hypocritical leaders and, by so doing, lead many a Jew into the higher and better life. What he did for the few Jews while here, in proof of his God given mission, he will do, and in the same way, for the whole nation and for all nations in complete fulfillment of his mission.

The law covenant is ready to banish away, said Paul to the Hebrew church. Heb. 8:13. It is ready to pass away in favor of any Jew who sees and accepts by faith, the blessings of the new covenant,—by faith in the man who claimed to be their Christ and the one to work out the new covenant. But the curses of the law covenant must hold sway over the Jews as a nation until they actually see, with their physical eyes, this man Jesus, as their reigning Christ, not as their Christ by faith as he was at his first appearance, for not until then will they say concerning this man, "Blessed is he that cometh in the name of the Lord."

Paul makes it plain that the seed which should inherit the promise with Abraham is Christ and the church. By the promises he and his seed are given a clear title to the land of Canaan. This same land, as we have seen, has also been promised to the nation of Israel. This seeming conflict of promises, over which many of the Jews stumbled, (read carefully Gal. 3:16-18) is explained by Paul. He first states that their exclusive claim to the promises based on the law covenant, was not valid. Then he shows why, by explaining that the law covenant could not produce the righteousness necessary for coming into possession of them, its purpose being to conclude all under sin, that is to pronounce condemnation. All, both Jew and Gentile, being under God's condemnation, then anyone who comes into possession of those promises must do so by faith in and submission to Christ who alone can produce the righteousness, the change of heart which will merit possession of those promises. In other words, an Israelite will come into possession of the Abrahamic promises, not through the law covenant, but through the new covenant, under Christ as mediator. As an Israelite may become an heir, a possessor by faith, now, so the whole nation will come into possession of the promises when Christ begins his reign over them.

The fact that Abraham and his seed, Christ and the church, are to possess the land of Canaan will not hinder the nation of Israel from possessing the same land. Abraham and his seed are heirs of the world, also, Rom. 4:13, but Paul says, in Acts 17:26, that God has determined the bounds of the habitation of each nation.

Abraham and his seed are to own the world, but in blessing the nations they will divide to each nation a certain part of the earth. To the nation of Israel has been portioned God's choicest bit of land.

Alta King.

Out of Adam, Into Christ.

"For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15:22. If we want eternal life we must get out of Adam and get into Christ. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved. Acts 4:12. But one name through which we can be saved, and that is the name given to God's Son by the angel when it was announced to Mary that she should be the mother of God's Son.

Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.... I am the door: by me if any man enter in he shall be saved, and shall go in and out and find pasture. Jno. 10:7, 9.

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. Jno. 10:1.

These verses teach that the only way to be saved, live again, is to get into Christ, the door, and stay in him. How, then, may we get into Christ? "Then Peter said unto them, repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38.

When they heard this they were baptized in the name (only name) of the Lord Jesus." Acts 19:5. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" Rom. 6:3. "For as many of you as have been baptized into Christ have put on Christ." Gal. 3:27. Baptism takes one into Christ, provided he believes the gospel of the kingdom. Mark 16:15, 16; Acts 8:12.

J. H. Anderson.

A Great Danger.

CHILDREN, how hard it is for them that trust in riches to enter into the kingdom of God. V. 24. Money will erect storehouses, build a beautiful house, provide for education and travel, gratify the taste for art and literature, enable one to appear in fashionable attire, but that is all.

1. Riches cannot drive away anxiety. Prayer, not wealth, gives peace. Phil. 4:6. 7. An English merchant worth millions was tormented until the day of his death with the fear that he might die in the poorhouse. With all his money he worked like any day laborer.

2. They cannot purchase contentment. A gentlemen of vast fortune standing beside a window in his elegant home, and seeing a little ragged chimney-sweep pass by, turned and said to a friend: "I would give every shilling I am worth to be able to change places with that little chimney-sweep."

3. They cannot buy friends. "Send for a Christian woman to pray for me," a dying woman begged of the keeper of the establishment where she had sinned her life away. "I will not," was the inhuman answer. "But I am dying. Please do. My mother used to pray." "I tell you I will not." "I will give you all my money, all my

expensive wardrobe, all my jewelry, all my diamonds." Still she said, "I will not. A Christian woman shall never darken my doors." And the sinful woman died without the prayer her money could not buy.

4. They cannot lure sleep. Stephen Girard wrote a short time before his death, "My greatest care is to work so hard all day that I can rest at night. Otherwise I cannot sleep."

5. They cannot buy appreciation. Let an illiterate man inherit vast wealth, and with it a valuable library. The books will be no more to him than their value in dollars and cents.

6. They cannot bring back a lost opportunity. "When I have finished this house," a man said, "then I will seek the Lord." Afterward the friend to whom he spoke the words passed that way again. The house remained unfinished. The man was dead. It was the price of his soul.

7. They cannot bribe death. "I will give you a check for a million dollars," one of our rich men said to his attending physician, "if you will prolong my life one year," but even as he spoke the death damp gathered on his forehead, and he was gone.

8. They cannot purchase eternal life. A rich ruler ordered all his money to be buried in his grave, but he could not take it with him to the judgment bar. "Riches profit not in the day of wrath." Prov. 11:4.

9. They may do irreparable injury. It makes man "sad" to part with them. V. 22. They shut out from the kingdom of God. Vs. 23, 24. "It is easier for a (literal) camel to go through the eye of a (literal) needle, than for a rich man to enter into the kingdom of God." V. 25. "Then labor not to be rich." Prov. 23:4. "Lay not up for yourselves treasures upon earth." Matt. 6:19; Luke 12:21. "The love of money is the root of all kinds of evil." 1 Tim. 6:10, R. V. It enticed Lot into Sodom. Gen. 13:10-13. It led Judas to barter his Master. Matt. 26:15. It caused the death of Ananias and Sapphira. Acts 5:1-11. It made Demas a dishonorable deserter. 2 Tim. 4:10. It sent this rich ruler away sorrowful, and we do not read that he ever came back.—Sel.

Words of Wisdom.

The more some men are worth the less they are worth.

To know the worst is one way whereby to better it.

Generally speaking, you may know a man's principles by the things he has an interest in.

Rashness has a godchild named Misfortune.

Civility is the lowest price we pay for things, and repentance the highest.

A man's good breeding is the best security against another man's bad manners.

Too many of us let the blunders and trials of one day cast a dark cloud over the sunshine of the next.

The man whose soul ambition is to win the applause of the world is sure to be disappointed, whether he wins or loses it.

The reason some people accomplish nothing is because it is too hot in summer and the days are too short in winter.

If you keep both hands busy patting yourself on the back, and your rival uses his in hard work, he will soon get ahead of you.—Sel.

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THE WHOLE FAMILY
WOULD ENJOY A

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COMPANY,
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shall be given,” is quite a safe motto.

Third, a model church will be a loving church. Oh, for more and more of the real Christ love in the church today. If there is any place in the wide world where people ought to find love it is in the church of Christ. Because of a lack in this one thing, some are driven away. May the Lord help every member to cultivate more of this spirit of love.

Fourth, it will be a humble church. I would characterize humility as one of the essential features for a model church. The Apostle has admonished us not to think more highly of ourselves than we ought, also to esteem others better than ourselves. We are also told to humble ourselves under the mighty hand of God. When the church of Christ is living this out, there will be no caste in the church for all are one in Christ Jesus.

Fifth, it will be a working church. Praying and working go well together. There is work for every member in the church, and when we hear someone say that they can do nothing in the church I know something is wrong. Many churches today are suffering because there are so many drones and so few workers. I have spoken of prayer, but don't forget while you are praying to the Lord to send forth laborers into his field, to also add, “Here am I, send me.”

Sixth, it must be a united church. I will mention this last as a desirable quality for a model church, but it is not least, even though last. How can a church be a success unless united? A spirit of harmony must prevail among the members if we would see the church prosper and build up. Of what use would a man be in a firm or corporation unless he was interested and working for the prosperity and up-building of the same? Every member of a church ought to be united in spirit and working for the advancement of the cause in that place.

I have mentioned these six points very briefly as qualities essential to a model church. Let the reader think of them and ponder well, and do his part in the church to which he may belong, to help make it a model church.—Sel.

Sensible Hints.

Keep good company or none. Never be idle.

If your hands cannot be usefully employed, attend to the cultivation of your mind.

Always speak the truth. Make few promises.

Live up to your engagements. Keep your own secrets, if you have any. When you speak to a person look him in the face.

Good company and good conversation are the very sinews of virtue.

Good character is above all things else. Your character cannot be essentially injured except by your own acts.

If anyone speak evil of you let your life be such that no one will believe him.

Read over the above maxims at least once a week.—Sel.

The Lord redeemeth the soul of his servants; and none of them that trust in him shall be desolate.—Psa. 34:22.

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THE MODEL CHURCH.

THE CHURCH must come up to certain conditions in order to be a model church.

First, it must be a praying church. Just as the individual Christian has to pray in order to live spiritually, so the church collectively must pray if they would be a live church.....

Second, a model church will be a generous church. Some one has said, “The church that is not a mission church will soon become a missing church.” Nothing is lost that we give to the Lord. Solomon said: “There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.” The stingy church will never prosper, because of its penuriousness. “Give and it

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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 Greatest Gift.

ESTHER WATCHED her mother one evening as she sat knitting by the fire. Mrs. Cross had been working for several days on this same bit of wool, and it was beginning to take the form of a sweater. Esther's childish eyes had not noticed this, however. And she was beginning to wonder why she should be neglected.

At last she asked wistfully, "Mother, what are you knitting so much for? Won't you please talk to me a little bit?"

Mrs. Cross laid down her knitting at once and, taking the little girl in her arms she said, "I am very sorry, dear, if I have made you feel lonely. I had not meant to be so quiet. I am knitting this sweater for father's Christmas gift, and I was thinking of the first gift that was ever given to little children, and grown people, too. Shall I tell you about it?"

"Oh, yes, please! Is it a really, truly story or only a make-believe one?" cried Esther as she gleefully kissed her mother on each cheek and gave her a hug for good measure.

"It's a 'really truly' story, dear, and a very beautiful one I think. Let's see what you think." said mamma.

This is the story she told Esther:

Once upon a time long, long ago, in a little town called Nazareth some women came to a fountain to draw water. We have water in our homes now, you know, but at that time people had to go to the fountains, or wells, and draw it, and often they had to carry it a long way in earthen jugs or leather bottles.

It was growing late when the women came to the fountain, and the sun was painting the sky all the pretty colors you could think of. The soft light lay on the hills that rose behind the little town and seemed to be saying, "Good-night." But most of the women did not notice it. They talked and laughed as they filled their jugs with water, and started on their homeward way.

But one young woman stood apart from the others and quietly enjoyed all the beauty around her. She was so young that she seemed almost a girl and her beautiful face showed that she always had kind and loving thoughts. After filling her jug

MY CREED

BETTER A smile than a tear or a sigh,
Better a laugh than a frown,
Better an upward look to the sky
Than always a sad look down.

The joys we find in each little day
Perhaps may seem few and small,
But better these little joys, I say,
Than to have no joys at all.

Keep faith in the love that blesses men
As the sunshine does the sod.
Let us do our best and trust the rest
To the Father heart of God.—E. E. Rexford.

she placed it on her head, as the other women had done. She walked very steadily so that not a drop was spilled.

It was the hour of prayer, for when the sun went down all the Jewish people thanked God for the blessings he had sent them. This young woman, whose name was Mary, walked home very slowly, thinking of God's goodness to her. When she reached the house she went quietly up to the roof to pray.

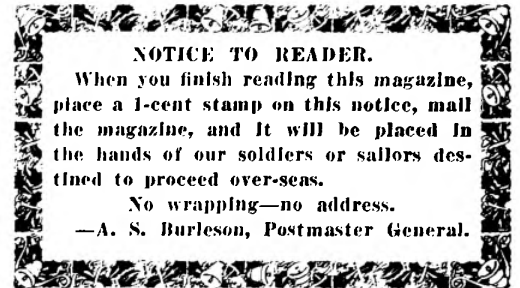
In that country the houses were small, and the people would often go up on the flat roofs if they wished to be alone. Some of the roofs were made beautiful by vines and flowers, just as our porches are. Mary's home was like that and she knelt among the flowers to pray.

After a while she heard a movement, and when she turned her head she saw an angel standing close beside her. She was startled, but the angel looked at her kindly and said very gently, "Fear not, Mary, for thou hast found favor with God."

And then he told her such a beautiful secret. He said that a dear little baby was to be given to her. Any mother would be glad to be told such a secret as this. But Mary's secret was better yet. For the angel told her that this child was to be called Jesus and that he would be God's son. Just think how happy Mary must have been to know that she was to care for God's own son! And then the angel said that he would some day be given the throne of David, and would rule over the Jewish kingdom forever.

It seemed too wonderful to be true, but Mary had always tried to do everything as God wished, and she knew the angel would not tell her these things if they were not really to happen. So she bowed her head and said, "Behold the hand-maid of the Lord; be it unto me according to thy word." She meant that she was God's servant and would gladly do what he wished her to.

Then the angel left her and she thought for a long time of the wonderful gift that was coming to her. Not long afterward she went to visit a cousin whom she loved



very much, to tell her of her happiness. And sometime I shall tell you more about these two women.

Eat Gratefully, Not Grumblingly.

"The Lord heareth your murmurings." Somebody suggests that all murmuring is composed of unbelief, ingratitude, selfishness, and discontent, in equal parts. Growling and grumbling are directly opposed to grace and goodness. All murmuring is speaking "against the Lord." You murmur against God.

1. If you complain about the weather.
2. If you fret over adverse circumstances.
3. If you grumble at anything given you to bear for him.
4. If you find fault with the provisions a parent has made.
5. If you criticize the methods of teachers and preachers.
6. If you grieve inordinately over the death of friends.
7. If you sorrow because of the loss of money.
8. If you feel dissatisfaction that any should have greater gifts or honor.
9. If you envy those called to wider service.
10. If you covet the surroundings of those more highly favored.

The remedies for murmuring are,

1. "Record only the hours that are serene." "Never talk over trouble with friends. Tell it to Jesus alone."
2. Always look away from self and toward God. Ask him that good may come to others through this sorrow he has sent to you.
3. Believe "that he who hath all power, all mercy and all faithfulness, will first support in every temptation, and then deliver out of all; so that you have the experience that all things were for your profit, that you might be partakers of his holiness."
4. Praise him constantly for everything that comes into your life since he has promised that it shall "work for good." We know of one whose habit it is when any trial comes, to sing immediately, "Praise God from whom all blessings flow." No murmuring words will ever be heard from lips always tuned to praise. —Sel.

SIGNS OF THE TIMES.

A Series Of Thoughts Concerning
Signs to Precede Christ's Coming.
Lyman Booth.

IN 1893, a syndicate of English and German capitalists was chartered to build a railroad from Berlin to Bagdad, which lies but a short distance north of ancient Babylon; Bagdad situated on the Tigris River and Babylon on the Euphrates River, both but a short distance from the Persian Gulf, which affords an outlet to the Indian Ocean. Through these connections Germany hoped to secure her full share of the Eastern commerce. They saw a fruitful field for exploitation in the countries through which the proposed road would run.

The English sold their interests in the proposed railroad to their German associates and now are taking advantage of this war to beat the Germans to their coveted goal. And why? Because vast resources of undeveloped wealth lie within the borders of those countries. Then Arabia lies close by, and although it has a large desert, yet within its borders are millions of acres of as fertile soil as the sun ever shone upon. Arabian wheat at 60 bu. per acre is considered a small yield, and frequently exceeds 100. Only a very small portion of Arabia is under cultivation.

English capital figured largely in Asiatic Turkey during the 60's. With it the Smyrna railroad was built. It also leased and operated the road from Anatolia to Ismid. The Germans watched with envy the English activities and in 1888 they began operations. From Abdul Hamid they got control of the railroad which their English cousins had built and a franchise for an extension from Ismid to Angora, together with branch lines to Brussa, Konia, Scutari and Kaizarili. A year later, 1899, the Deutsche Bank, which had enormous business interests in Asia, secured concessions for the building of a harbor at Hardar Pasha and also the control of trade and the collections of tariff or customs duty in the harbor.

The Turkish government assigned to the Deutsche Bank the concession for the railroad to Bagdad and the Persian Gulf in 1907, for which the Bank was to drain the Sea of Karaviran and to furnish irrigation to the plain of Koma. This entailed a tremendous debt upon the government, which will require many years to pay, if, indeed, it can ever be paid. As a bond that this great subsidy will be paid the Turkish government has given to the representatives of European capital the control of the executive board which provides the means for payment of all public debts. It has also given to the Deutsche Bank the authority to collect tithes from a number of her provinces. Thus we see that capitalism is reaching out and fastening its tenacles around every available acre of land. If Turkey and her provinces were to be divided among the European nations, it would probably be divided between England, Russia and Italy. This would absorb the interests of the Deutsche Bank and hence German imperialism has

demanding the protection of Turkey. It is a matter of necessity to German capitalists that the Turkish state be preserved in tact, and should this be the case it will be consumed from within in the same manner that England absorbed Egypt, and also as France consumed Morocco. The European nations have long looked with envy upon Turkey and when German capital invested heavily in her internal affairs it aroused the opposition of other nations, especially of England. England once had good business prospects and was reaping handsome profits from Mesopotamia and Anatolia, which later were absorbed by their German rivals.

English capital has endured this condition hoping for the time to come when it could regain its hold, not only on Mesopotamia and Anatolia, but on all the territory bordering all along the Tigris and Euphrates Rivers. They saw that the building of the railroad from Berlin to Bagdad and to the Persian Gulf would be a dividing political wedge between England's interests in Egypt on the west and India, Persia and other central Asiatic states on the east. With this strategic railway in the control of Germany, aided by Turkish arms, Egypt might fall a prey to their forces. Once England loses Egypt she could no longer hold the Suez Canal and she might also lose her other African dominions. England has nearly 60,000,000 Mohammedan subjects in Persia, Afghanistan and India, which might be easily incited to a revolution by German intrigue when coupled with a Mohammedan power like Turkey. After a careful study of the subject it is plain that this road was intended, from its inception, to place Constantinople in the closest possible connection with Syria and other provinces along the Tigris and Euphrates.

This instance, though briefly related, plainly illustrates the truthfulness of the statement that for hundreds of years all Europe has been the scene of perplexing and complicated political problems. The success of one nation in territorial expansion, may please some, and engender the jealous hatred of others who seek to be aggressive rivals. The greater the prize to be obtained, the greater the rivalry, and the fiercer the contest. Then judging from the duplicity of kings and emperors, the cunning of statesmen, the hypocrisy of politicians, the fierceness of contending armies, and the covetousness and rapacity of capitalism, all indicate that a prize of inestimable value lies in the avenues of commercialism.

Can we not see in this mad rush of opposing forces a move for the merchants of earth to control "the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thine sweet wood, and all manner of vessels of ivory, and all manner of vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours and ointments, and frankincense, and wine, and oil, and fine flour and wheat and beasts and sheep and horses and chariots and plaves and souls of men"? Rev. 18:12, 13.

This is a condition that did not obtain at the time this was penned by the Reve-

lator, for he was looking forward and not backward. This present struggle of nations will make it possible for the construction and operation of railroads in those countries, and the rapid development of their resources. If England should gain control, and it looks as though she would, it will be a connecting link between Egypt and India, and greatly enhance the value of her interests in all those countries; and then we may reasonably expect a great immigration thither.

The confederation of nations, of which we read so much in secular papers, and the confederations of churches also being agitated and urged by many, will make possible the reviving of Old Babylon, with the same form of idol worship which Nimrod established some 2230 years B.C., which will again dominate the world and under the seventh trumpet will demand of all nations idol worship under penalty of death if they refuse. This will, indeed, be a trying time for men. If they refuse to worship the image of the beast then the beast may kill them. On the other hand, if a man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. And the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night who worship the beast and his image, and whosoever receiveth the mark of his name.

I had proceeded to this point in this series when the great world war closed. Here I wish to remark that while the rattle of musketry, the roar of cannon, and the bursting of bombs and shells are not heard, I anticipate some stormy contentions around the peace table before peace shall be finally declared.

The students of prophecy should look carefully for every line of news given to the world by the peace commission. I believe the result of their deliberations will mean much to us, and we should patiently await developments; meanwhile we must keep our chart ever before our eyes to prevent being led into wrong channels, and finally wrecked as many will be who rely wholly upon national agreements, which past history has proven easily broken.

To me the most interesting question of all to settle is that concerning the Jews and the Zionist movement. If they should be given the privilege of returning to the Holy Land in national capacity, under the guaranteed protection of one or more powerful nations, to them it certainly will be cause for great rejoicing; and to us a sure sign that the time is very close at hand when the Christians will realize the fruition of their faith and hope in being caught away to be forever with their Lord. What a glorious consummation of their toils and struggles!

"Affliction and sorrow and death shall be o'er;
The saints shall unite to be parted no more;

Their loud hallelujahs fill heaven's high dome;
They dwell with the Savior forever at home."

"The days of our exile are passing away; The time is approaching when Jesus will say,

"Well done faithful servant, sit down on my throne
And dwell in my presence forever at home."

"May we then, dear brother, midst pleasure or woe,
For that heavenly kingdom our hearts prepare;
And very shortly we most surely shall know
And feel the joy of what it is to be there."

Three Days and Three Nights.

JOHN 6:63, reads thus, The words that I speak unto you, they are spirit and they are life. In view of this statement is it not well to leave the words of the great Teacher as he gave them? In reading a well written article I was astonished to know that the three days and three nights were taken to mean a small part of two days and one whole one. The question as to the exact time at which Jesus arose may not be very important, yet it is certainly important to interpret a prophecy in the language in which it is written. We may fail in this article to convince our readers of our correctness, yet we shall attempt to prove that our Savior meant what he said in Matt. 12:40, which reads as follows, As Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth. We understand the expression three days and three nights to be emphatic in its construction, and must mean a certain number of hours. We must accept the language as we find it and govern ourselves accordingly.

In the investigation of this subject there are two things to notice: the time that the women visited the sepulcher and when Jesus arose. In the examination of Matt., Mark, Luke and John we find in the A. V., a slight difference of language. In speaking of the visit of the women to the sepulcher Matthew says, In the end of the Sabbath. Mark, When the Sabbath was past, very early in the morning. Luke, Now upon the first day of the week, very early in the morning. John, The first day of the week, very early, when it was dark. Three of these writers place this visit on the first day of the week.

If we examine the Diaglott translation of Matt. 28:1, we find it reads, Now after the Sabbath, as it was dawning to the first day of the week, etc. The Syric New Testament reads thus, In the close of the sabbath as the first day of the week began to dawn, etc. With these translations we have the same statements from the four writers. Therefore we must conclude that the women visited the tomb in the morning of the first day of the week. This visit marked a time separate from that at which Jesus arose. When they visited the place where Jesus had been

entombed they found that he had arisen. Matt. 28:2, says, Behold, there had been an earthquake, for the angel had descended and rolled back the stone from the door and sat upon it. This must have occurred previous to the visit of the women, for they found the tomb empty and the angel said, He is risen. We do not think it will do violence to the record to say that it took place in the end of the sabbath. We are led to believe that Jesus was placed in the tomb in the end or close of the day upon which he was crucified. He died about the ninth hour. It would require some time to get a permit from Pilate to remove the body and prepare it for burial. He must have gone into the tomb after the close of crucifixion day. Admitting that the angel appeared in the end of the sabbath and counting back the three days and three nights we find Wednesday night to be the first night in the tomb, Thursday night the second, Friday night the third. Now if we take Matt. 28:2, as correct, we find that the resurrection occurred sabbath or Saturday night. In further proof that Jesus remained in the tomb the time specified we call attention to the language of Jesus in Matt. 16:21. He must go to Jerusalem and suffer many things of the elders and chief priests and scribes and be killed and be raised the third day. The others make the same statement. This language cannot be made to mean parts of days and parts of nights. One writer says to claim that three days and three nights mean full time, counting minutes and seconds, is to introduce an arbitrary and hypocritical method of interpretation which is destitute of Bible illustration or countenance. Is not this contrary to the apostle who wrote that no prophecy of scripture is of a private interpretation? Note Luke 24:21. It is claimed that "since" includes the third day or this day was the third day since the death of Jesus. The Syric gives this text, Lo, three days have passed since all these things occurred. The Diaglott renders since from apo hou, and means, (literally, from of which, the Greek expression). The Diaglott reads, And besides all this, this day is the third since these things were done. From this we understand the word to be "from" and not since. We wish now to notice Mark 16:9. The Diaglott states that this text to the end of the chapter is wanting in the Vatican and other ancient copies. Griesback marks the whole passage of doubtful authenticity. Tichendorf rejects the whole passage. Davidson says, Mark closes with the eighth verse of the 16th chapter. Eusebius canonized up to, including the 8th verse. It is not our purpose to discredit any part of the scriptures, but those who read know what is meant by canonizing the books of the New Testament.

This article is written to assist in the study of my outline of the time of the resurrection of Jesus. One writer in opposition to this thought stated that his resurrection occurred in connection with the sabbath. He therefore could not have been crucified on Wednesday. I wish to state that there were two sabbaths in that week. See John 19:31. (That sabbath day was an high day). This argument, then, has no force. Another writer op-

poses it because "sabbath keepers" believe and teach that Jesus arose on the seventh day, sabbath. This would hardly be regarded as sufficient testimony to disprove our testimony.

Submitted in Christian love,

D. C. Robison.

The Gospels.

MATTHEW, Mark, Luke and John, each wrote an account of the life of Jesus, devoting chief attention to his teachings and miracles, beginning their accounts with the birth and preparatory work of John the Baptist, and ending with the ascent of Jesus to heaven. These accounts are called "gospels," because the teachings of the Lord consisted of the message of the kingdom he proclaimed, and because this message is called by Mark and Luke, "the gospel of the kingdom of God," though sometimes by Matthew, "The kingdom of heaven."

The purpose of these gospel records is stated by Luke and John: that readers might know the certainty of the facts of the Christ and therefore believe the record that they might have life through him. John informs us that only a small part of the preaching and work of Jesus is in the record, but by Paul's statement to Timothy about the inspired scriptures we know we have enough record of Christ with other scriptures to make us perfect and equip us thoroughly for all righteousness.

The accounts of Matthew, Mark and Luke are quite similar; John's record is very different and is deep and difficult. Mark's record is the briefest, Luke's the most complete. Some are more elaborate in their treatment of one speech or miracle, others with some other details. Sometimes one will relate a matter no one else does, and some details are given by all four. Such facts lead some people to discredit the whole Bible and other critics to try to rearrange some parts as to the order in which the record comes, while some critics discard whole books, as the gospel of John, for the pride of the human heart did not cease with Pharaoh and Nebuchadnezzar.

Until some of these improvers of God's work rearrange the petals and sepals of a flower or cast out or put in parts of the back bone of an elephant we will let his work stand as we find it and our endeavor be to understand what he has written.

Luke's account goes the farthest, to the ascension; Matthew's and Mark's to his sending out of his messengers just previous to that and John's account closes before that, shortly after Christ's resurrection.

Matthew emphasizes the preaching of Jesus; Mark, his miracles; Luke, the historical incidents, and John, the intricate and obscure doctrine of the manifestation of Deity in flesh. All will richly repay careful study.

J. W. Williams.

Cultivate ideal friendship, and gather into an intimate circle all your acquaintances who are hungering for the truth right.—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.

Bro. A. M. Jones, Eagle Grove, Ia. writes: "The cards sure got out a good crowd and a fine interest—the best we have had for years." We printed some postcard notices for him recently. It pays to advertize.

Bro. Milford Boice, of Champaign, Ill., enlisted in the Reserve Signal Corps last May and was allowed to remain at the University of Illinois. After the S. A. T. C. was established there he was transferred to that service. This training corps will be held in service until June 30, 1919.

Sr. Jessis (Hill) Marston, of Remus, Mich., was recently called upon to lay her husband away in the tomb as a result of the influenza. This leaves Sr. Jessie with four small children to care for and the road for her to travel will probably be rough. Let love in the church help to make her burden lighter.

Remittances.

G. B. Jones; John W. Hutchings; Mrs.

Chas. Stauffer; Mrs. Chas. Bean; E. R. Lewis; Mrs. Warren Smith; Alice Kerr; J. W. Harshaw; A friend; Enos E. Elton; Mrs. Geo. W. Briggs; Mrs. E. Moran; J. J. Bronson; Jos. W. Okley; Mrs. Edith Titus.

HELPING FUND.

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

Mrs. Warren Smith, \$3.00.
Alice Kerr, .50.

EMERGENCY FUND.

E. R. Drabenhstott, \$2.50.
Enos E. Elton, 2.00.
Mrs. E. Moran, .50.

Notices.

To The Illinois Brethren.

Many of our people have made pledges to pay a certain amount during the evangelistic year, and a large percent of those have not paid any on the pledges, probably intending to pay it all at once later on. Please bear in mind, however, that our expenses are monthly. For this reason it would aid us very much if you would pay a part, at least, as early as possible, so that we would be able to meet our expenses regularly and promptly.

Anna E. Drew.

629 N. Galena Ave., Dixon, Ill.

Reports.

Report For November.

Sermons 13. Lessons 5. Places served, Eagle Grove, Ft. Dodge, Gladbrook, Koszta, Pleasant Prairie, and Waterloo.

Expenses \$34.04. Car fare \$29.02. Hotel bills \$2.45. Transfers \$2.00. Telephone 20 cents. Postage and chalk 37 cents.

We missed two appointments again this month because of quarantine. Hickory Grove and Clarksville. The first work of the month was the regular appointment at Ft. Dodge after our long rest at home. We had our usually interesting time there and also the next two places, Koszta and Gladbrook. At Koszta the Epidemic scare seemed to keep some away. We were there when the peace celebration opened. At Waterloo the following Sunday it rained all day, but our faithful band turned out almost in full numbers and we had good times together. Instead of going to Clarksville Monday we had an extra sermon that night, and as we missed the train next morning we had another meeting at Bro. Starbuck's in Cedar Falls. Word was sent to Eagle Grove that they wished them no misfortune, but were glad I missed it. We regretted it very much, however, as Bro. Jones had made a special effort and got a good number out to the church. However, they more than made up for it, and we had a good meeting next night. We hope to hold a series of meetings there soon. Bro. Jones used a plan that is so good that we will tell you of it. He personally invites people as he goes about among them at his daily work and also had postal cards printed in blank form with date,

place, speaker and subject, and mails them out adding a special invitation to attend. But it takes persistence. However, our faithful few at Eagle Grove have that. The attendance there has been at low ebb for several years but now gives promise of improvement.

At Belle Plaine we were glad to be hailed unexpectedly by our old friend and brother, Homer Kithcart, whom we baptized at Eagle Grove.

We hope to see some of our boys home soon from service of Uncle Sam.

J. W. Williams.

Report of Meetings at the Allen School-house.

The Allen school-house is located four miles north-west of Blanchard. Bro. Lindsay came to us Nov. 18, in answer to our cry, "Come over and help us." Bro. Lindsay came during a stormy period. It rained nearly all of the first week. But in spite of the stormy weather and muddy roads the interest was fine, though the attendance was not as large as we had hoped to have.

Nevertheless, the attendance increased until Sunday night, when the school-house became too small for the people and some had to stand up.

Sunday night we took an expression of the house as to whether we should have meetings the coming week. All seemed anxious for the meetings to continue.

But the weather changed. It got cold. People had begun to decide that they would have to "take to the water," which caused alarm. The "leaven of the Pharisees" began to work and by Monday night it was decided by the school board that it wasn't safe to hold meetings any more at present.

The reason given was that there was a case of Spanish or Danish or German "flu" in some other locality that might spread, as the gospel had begun to spread. And one is as unbearable as the other in some cases. The school-house being closed Monday night, Tuesday was spent in securing a new location. We moved our lights and other belongings to the "Decker School house," where on Wednesday night Bro. Lindsay renewed his masterly teaching of the gospel.

The next Sunday six bright young people requested baptism. At 3:30 P.M., we went to the water near Millbrook to bury the candidates in the likeness of him who said, "Behold I am he who was dead and am alive for ever more."

We were most pleasantly surprised when we arrived at the water to find that Sr. Eva Fageland had come prepared to be buried in the likeness of her Master.

Our hearts go out in thanksgiving to our heavenly Father. And our prayers go out to him for those who have made so noble a confession before the world. And may their example be followed by many more which we trust may be in the near future. Our meetings closed Sunday night by singing "God be with you till we meet again." Bro. Lindsay has a very warm place in the hearts of all who meet him, and we are looking forward to a meeting sometime in the future.

Our prayer with Bro. Lindsay is that

we may all be faithful and when the grand "home-coming" comes, that we may meet to part no more.

Your Bro. in the Master's work,
B. A. Cummings.

Obituary.

Melvin Delbert Titus.

Melvin Delbert Titus was born near Varina, Iowa, to Mr. and Mrs. Sam Titus, on May 23rd, 1916, and died of pneumonia following influenza, on Sat., Nov. 16, 1918; at his home near Albert City, Iowa. At the time of his death he was two years, five months and twenty four days old. He was a bright little fellow and always good-natured in spite of the fact he was never a strong baby.

He leaves to mourn his loss his parents, two sisters, Ethel and Josephine, two brothers, Wayne and Roy, and a large number of relatives.

Our little Delbert was laid to rest in the Albert City Cemetery to await the coming of the glorious resurrection morning.

Mrs. Edith Titus.

The Sunday School.

By Alta King.

THE BIRTH OF JESUS.

Lesson 12. December 22, 1918.
Lesson Text, Luke 2:8-20.

Golden Text: There is born to you this day in the city of David a Savior which is Christ the Lord. Luke 2:11.

Memory verses: Luke 2:8-14.

Questions and Comments.

The covenant God made with Abraham is the very foundation of his plan of salvation. Everything he has done toward the redemption of mankind has been a partial fulfillment of that covenant. The importance of the birth of Jesus cannot be fully grasped unless it is understood to be a definite part of that covenant. What part did his birth have to play in the fulfillment of that covenant? Gal. 3:16, 19.

In what few words was the work of Jesus summed up in the Abrahamic covenant? Gen. 22:18. His works and teachings while he was here on earth, give us a clear conception of what he is required to do in his blessing of the nations and all families of the earth.

In fulfilling the Abrahamic covenant he makes a personal, concrete presentation of God the Father. Jno. 14:4-11. He teaches and heals, Luke 4:18, 19; he forgives sins, Mark 2:1-12; he rebukes and condemns wickedness and hypocrisy, Jno. 2:13-17; 4:9-18; he controls and subdues the forces of nature, Mark 4:38, 39. Give an account from memory of other miracles which demonstrate his power to bring the Abrahamic blessing upon all nations.

While Jesus was here on earth he only demonstrated his power to bless the nations and gave his chosen ones a foretaste of what constituted that blessing. When will he execute the terms of the

Abrahamic covenant in very fact?

What nation will be the first to receive his blessing and become the chief instrument in his hands for dispensing blessings to other nations? Rom. 1:16; Zech. 8:11-13; 20-23; Zech. 10:8-12; Ezek. 34:24-31.

Who will be with Jesus in this work of blessing the Jewish nation and then through it the Gentile nations?

Show that the new, the better covenant of which Jesus is the mediator (see Heb. 8:6; 9:15) is simply the Abrahamic covenant worded in more explicit terms. To do this you must know what is covenanted to man by the new covenant and what is covenanted to man by the Abrahamic covenant. Find the scriptures which you need. Why is the covenant which Jesus is to execute termed a better covenant,—better in comparison to what other covenant God has made?

Read the story of the birth of Jesus. As we think of all that he has done and all that he is yet to do under the Abrahamic covenant, we can realize, in part at least, how precious is God's gift to the world. What will anyone who appreciates this gift give to God in return? Find references.

Our appreciation of what God has done is measured, not by our words, but by what we do and by what we sacrifice for the sake of righteousness.

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 earth 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 land,

Ring in the Christ that is to be.—Sel.

How truly these verses will be fulfilled when this age closes and the new age begins, when all things will be under the management of Christ.

Jesus told his disciples, Verily, verily I say unto you, He that believeth in me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father. And his promise has been fulfilled all down the ages and never so abundantly as today. Blind asylums have opened many eyes, and caused many people to read and work even without sight. Hospitals have cured and cared for multitudes of sick and insane. We cannot raise the dead to life, but the average length of life has been greatly increased. The day laborer has more of the best things in the world.—books, libraries, churches, railroads, telegraphs, newspapers,—than kings have in heathen lands.—Sel.

Anything which serves to uplift and better mankind is good and comes from God, for he is the source of all good, but is it right to say that the good he works out through man on the flesh plane (even

though those works are marvelous) are greater than what he has worked and will work out directly through his Son Jesus?

The more you know of God's word, the more you can live by God's word; and the more you are living by God's word the better you can understand God's word. But if you keep it at arm's length and dally with, and play around it, then years may pass without your having progressed one whit.—Sel.

PERFECTION.

IN Matt. 5:48, Jesus says, "Be ye therefore perfect, even as your Father which is in heaven is perfect." And Eph. 5:1-2, tells us to be "followers of God as dear children, and walk in love," and shows us how Christ has set the example for us. Now Gen. 6:9, tells us Noah was a just man, and perfect, that is, upright, in his generations, and he walked with God. The same is said of Enoch, and 1 Kings 11:4, tells us that David's heart was perfect with the Lord his God. But Rom. 3:23, plainly states that "all have sinned and come short of the glory of God." How can we harmonize these two statements? Jesus was perfect, but being the Son of God, the tendency to sin was not in him as it is in us. Now if we want to hunt around and dig up faults, so we won't feel so all by ourselves, we can find them. There is not a Bible character that I remember of that is mentioned at any length, that something is not said about him, proving he was not sinless, but Jesus, and of him him it plainly says, "He knew no sin," but in every instance where they are spoken of as perfect we find that they readily obeyed God's commands; they served him with a perfect heart, no outside influence had power to supplant God in their affections, and so they are spoken of as being no longer ruled by the flesh, but by the spirit, and Micah 6:8, sums it up in a few words, "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God." If we do that our faith will be accounted unto us as righteousness, and we will be without fault before the throne of God.

"It matters little where I was born,
If my parents were rich or poor,
Whether they shrank from the proud
world's scorn,
Or walked in the pride of wealth secure.
But whether I lead an honest life,
And hold my integrity firm in my clutch,
I tell you my brother,
As plain as I am,
It matters much.

It matters little where is my grave,
On land, or in the sea,
By babbling brook, or neath stormy wave,
It matters little, or naught, to me.
But whether the angel of death comes
down,
And marks my brow with his loving touch,
As one that shall wear the victor's crown,
It matters much."

Lillie H. Willis.

Bury your cutting remarks with the hatchet.—Sel.

When To Begin.

WE ARE now to consider the question as to when to begin a Christian life, and the answer is in one word, now. Indeed, we have only now. Yesterday is gone, and the duty we failed to do when it was ours we never can do. Tomorrow is not yet ours. We know not that we shall live to reach it. If we do, the day will have its duties, quite enough of them to fill our hands without carrying over and adding to them any portion of the things left undone today. Today, before the sun sets, is the time to begin a Christian life.

There are many reasons why now is the time. In the days when the Master was here in human form he called men when he would, and there had to be an instant answer. There could be no postponing, no dallying. One man answered to his call, begging, "Lord, suffer me first to go and bury my father." This seemed a reasonable request. The Scriptures enjoin especial honor to one's parents. Jesus himself emphasized the teaching, condemning the use of a religious motive as excuse for failing to show love to parents. Yet when this man desired to delay his following until he had laid away his father in the grave, the answer of Christ was prompt and decisive, "Let the dead bury their dead, but go thou and preach the kingdom of God." The call must not only be obeyed, but it must be obeyed at once. The duty of affection was secondary to the duty of going with Christ.

Another expressed his willingness to follow Jesus but said, "Let me first go bid them farewell which are at home at my house." This, too, appeared to be a proper request. One would seem scarcely to be justified in going off, even with Jesus, if the call came when he was out in the field, or absent from home, without first returning to his house to say good-bye. We should say that one was inconsiderate, thoughtless, unkind, who should leave home on an errand in this way. Yet Jesus refused to give this man permission even to run home to tell his friends that he was going away. He said to him, "No man having put his hand to the plow, and looking back, is fit for the kingdom of God." The answer surprises us. The refusal to grant the request seems almost cruelly severe. Yet the teaching is that nothing whatever, not even a refinement of affection must come between the Master's call, "Follow me," and the disciple's answer "I am ready."

The time to begin to follow Christ, to begin a Christian life, is the moment the Master's voice is heard calling. There must be no delay. To say, "Tomorrow" to Christ, whatever our plea may be, however satisfactory our reason may seem to be, is to refuse to obey. The only answer that can be accepted by him is instant and unconditional obedience. Nothing whatever must stand in the way.

In the case of those who became our Lord's disciples and apostles the call was always obeyed instantly. Some fishermen were casting a net into the sea. Jesus passing by called to them, "Follow ye after me," and straightway they left the nets and their business and followed him. A

little further along the shore he came upon two other fishermen in a boat with their father, mending their nets. He called them and straightway they left their boat and their father and went with Jesus. Another day he was walking beside the sea when he saw a man sitting in a toll booth collecting tolls; "Follow me," said Jesus, and the man arose at once and followed him. So it was always. There was never a moment's delay. The time when Jesus called was the very time when he wanted the men to begin their following, and they obeyed him instantly.

Perhaps we have made too little of this element of prompt obedience in beginning discipleship. We say a great deal about the gentleness of Jesus, his patience, his long suffering, his mercifulness. But in all the gospel story there is a tone of severity, almost of sternness in the matter of the Master's calls. They seem to be only invitations, which we can accept or decline as we choose, but really they are divine commands which it is disobedience not to answer and answer immediately.

Nor is it different in our case today. The invitations of Christ are calls and commands to us to follow him. Not to answer them is to rebel against the authority of the King of kings. To loiter in obeying, to put off the obedience to another day, to plead other duties which we must do first, to consult our own ease or convenience, or our social obligations, all this which is so common, and which we have come to think of as scarcely ungracious to our loving Master, is really positive rejection of his commands.

We should begin a Christian life the moment we hear the divine call, "Follow me." That is when Christ wants us to begin it. There is another reason why the time when Christ calls is the true time for beginning the Christian life. With every command grace to obey is assured. "As they went they were cleansed." The command implied cleansing, and the lepers were not yet clean. But they believed that they should obey the voice they heard; and as they set out to obey, cleansing came. A man was bidden to stretch out his withered hand, the very thing he had been long unable to do. He tried to obey, and as he put forth the effort, strength was given. We cannot change our own hearts. We need the help of the spirit to become Christians, and we cannot command the Spirit when it suits our convenience to have him perform in us the work of grace. When Christ calls us he is ready always to strengthen us for obedience. It is perilous, therefore, to trifle with our opportunities of divine nearness and help. We cannot disobey the call of Christ and then be sure of commanding the grace we need when our convenient day comes. "Now is the acceptable time." Thus to our question there is only one answer. The time to begin a Christian life is now. If the duty has been neglected or postponed through few or many years, there is all the greater reason why there should be no further delay. Not an instant should be lost. Christ wants all our life, not any mere fragment of it. When he calls we should answer promptly, eager to follow him whitherso-

ever he may lead.

Lottie E. Young.

Berean Column.

Edited by

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Leola B. Hanson, Editor,
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Motto: Search the Scriptures Daily.

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Christmas Berean Notice.

This is to notify the friends who have worked with us before that the Chicago Bereans will again this year take up their Christmas work of bringing Christmas cheer to the needy.

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Committee.

After The War What?

WHO CAN answer the above question satisfactorily? Universal democracy, say some, but do they themselves feel at all certain that this will be the outcome? And if this condition is brought about what guarantee do its advocates possess that human nature will act differently than it does at present? Will humanity be less selfish? Will it cease its habit of following able and forceful leaders however unscrupulous these may be? Is popular government so successful now in democratic countries as to produce ideal conditions between capital and labor and eliminate all oppression of one class by another? Does democracy furnish any guarantee against civil strife? Will it get rid of all explosive elements in society and prevent heart-burnings and strife which easily lead to bloodshed? Has democracy ever been a success as a preventative of warfare? Do not thinking men themselves, who are hoping for universal democracy, realize that it is after all a forlorn hope, with no very substantial basis? And yet it is the best thing that men can think of.

But is there no light anywhere which does afford a foundation for a solid hope of lasting peace for the world? To think otherwise amounts to Atheism, a denial that there is any supreme intelligence in control of the universe.

Why do not men turn from their own vain and futile imaginations and seek for this light upon the future which must surely exist if there is such a Divine Ruler, as most of them acknowledge at least theoretically?

Does the present outlook.....afford any hope, from a merely human standpoint, for permanent relief and lasting peace? Is it not true that the farther we go, the deeper we get into the mire? Whenever men begin to imagine that some hope of settlement is in sight, something else is sure to occur to upset all their calculations and put the world back into worse condition than ever. Has not this been repeated again and again ever since the beginning of the war?...What is the matter? Why do human plans, purposes and efforts thus continually fail? Who can answer these questions? No man

can do so, and surely it is about time that all men acknowledged this.

Only God can tell the outcome of this fearful and perplexing problem. But will he do so? The answer to that is that he has already done so, if men would but listen to him. But for some strange reason they seem unwilling to pay attention to anything which offers a divine solution of the awful problem. They are quick enough to listen to foolish things like the so called "Mother Shipton's Prophecy," and other fake prophecies which have been proved to have been concocted after the events began to occur which they predicted; but when it comes to divine predictions made thousands of years ago, giving light upon the future all down the succeeding ages, and fortelling a golden age which is to succeed this dreary period of sin, sorrow, and suffering, and which even give details concerning the events which are to usher in the age of eternal righteousness and peace, they refuse to listen.

Some ask drearily, How do we know that these inspiring statements concerning the future are really divine predictions, or that they will ever be fulfilled? The all-sufficient answer to that question is, that a large part of these prophetic statements have already been fulfilled, namely, those relating to the events which are to intervene from the time the prophecies were made, until the consummation itself was pending. Events have marched on, kingdoms have come and gone, just exactly as prophecy had previously intimated, and we are now in the presence of the very premonitory occurrences which the divine forecasts gave as the immediate prelude of the great change which will introduce the eternally settled and permanently happy condition.

How do we know this? asks the scurrying, hurrying throng. How do you expect to know anything unless you take time to look into it and give it earnest attention? How can you obtain knowledge upon any subject while your mind is all occupied with other things? If you really desire to know something of the future, stop and look into these things. Do you know that this world war did not take all men by surprise? Some were expecting it. Why? Because the "sure word of prophecy" had predicted it and they had given heed to that word. Why will not you do the same? It is not yet too late, but it will be soon.

Do you know that the same infallible Word which predicted this terrible "time of trouble" and the events leading up to it, also predicted how this condition of universal warfare was to end, and that it was to be succeeded not by universal democracy, but by universal monarchy—not a human monarch like the miserable failures of past history, but by a divine monarchy governed by a divine man who will reign with perfect righteousness and justice over a freed and happy humanity? And none but his enemies, and therefore, God's enemies, will be excluded from participating in that golden age and enjoying its benefits forever.

Friend, if you want proof of these things, if you want a share of the good time coming, study the Word of the living God, your Creator; pray to him to enlighten

you and give you the fitness of mind and heart which will enable you to enjoy the blessedness of the world to come. Be in earnest about this matter. Be willing to give up things which you know are wrong. Be glad to take God's glorious king, Jesus Christ, as your Savior, and then you'll come out all right. Your maker wants to save you; wants to have you with him in his coming kingdom. Why not let him have his way, when it means eternal life and infinite blessedness for yourself?

Remember that shutting your eyes to things does not disprove them. Truth does not rest upon men's opinions but upon solid facts. Better get the facts; then you will be convinced, as other men just as intelligent as yourself have been. God will meet you more than half way if you will only give him a chance.—W. R. Young in *World's Crisis*.

Italy And the Vatican.

SOME WEEKS ago the New York Evening Post, secured and published what is known as the Secret Treaties which were entered into by the Allied governments in the earlier months of the war. Those treaties were securely filed away to be kept secret by the national governments. The overturn of the government in Russia placed the Archives of the former government at the disposal of the present government. Leon Trotzky, the late Minister of Foreign Affairs, then gave these secret treaties to the public, claiming that the world should know something of this method of secrecy, which has now been condemned by President Wilson. The parties involved are Great Britain, France, Russia and Italy. In sixteen articles the contracting parties stipulate the basis of agreement on which Italy entered the war. The promise of various considerations in the way of territory to be secured is given, but we are not concerned with this at the present time.

What we desire to call attention to is Article XV of this treaty with Italy. After stating in previous articles certain details as to Italy's part in the war and her compensations, Art. XV touches another and very different point. It is as follows:

Article XV. France, England and Russia obligate themselves to support Italy in her desire for non-admittance of the Holy See to any kind of diplomatic steps for the purpose of the conclusion of peace or the regulation of questions arising from the present war.

It appears from this article that the Italian government still maintains a very watchful attitude over the Vatican. It is well known that the Pope has greatly desired to be received into the council of nations, and especially to be admitted at the peace conference.... It is probably to anticipate steps of this kind that this article has been framed and has become a part of the treaty understanding between these powers. After England has sent a representative to be a resident in Rome and represent the British interests, it is gratifying to know that a treaty of this kind has been entered into. There is less probability that the Pope of Rome can take any serious part in the shaping

of diplomatic affairs hereafter, in view of this unmistakable hostility of the Italian government.—Editorial in *World's Crisis*.

"Yender Grass."

"This world is full of 'yender grass,'" says Deacon Watts to me.

"When I'm a-mowin' in the field, the grass close by," says he,

"It's short and thin and full of weeds, but over yender way,

It looks to me as if the grass is thick and smooth and high.

But, sakes alive, that ain't the case, for, when I mow to where

The grass I saw from far away looked all so smooth and fair,

I find it's jest as short and thin as all the rest or wuss—

And that's the way the things of earth keep on a-foolin' us!

"Bout every day you'll hear some man complainin' of his lot

And tellin', if he'd had a chance like other people, what

He might have been! He'd like to know how he can ever win

When all the grass that comes his way is all so short and thin.

But over in the neighbors' fields, why, he can plainly see

That they're in clover plumb knee deep and sweet as sweet can be!

At times its hard to tell if things are made of gold or brass;

Some men can't see them distant fields are full of 'yender grass.'

"I've learned one thing in makin' hay, and that's to fill my mow

With any grass that I can get to harvest here and now.

The 'yender grass' that way ahead is wavin' in its pride

I find ain't very fillin' by the time it's cut and dried.

Hope springs eternal, so they say, within the human breast;

Man never is, the sayin' goes, but always to be blest.

So my advice is, Don't you let your present chances pass

A-thinkin' by and by you'll reap your fill of 'yender grass.'"—Sel.

DUTY.

To bear my share of ills

Without undue complaint,

In toiling on the hills

To lift them up who faint.

To spread hope where I can,

To give joy where I may;

To strive to be a man

Who shall be missed some day.

To do my best and know

That if my best must be

But little, the world's woe

Is not increased by me. —S. E. Kiser.

A fleet horse or a greyhound does not make a noise when they have done well, nor a bee neither when she has made a little honey. And thus a man that has done a kindness never proclaims it, but does another as soon as he can, just like a vine that bears again the next season.—Marcus Aurelius.

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Proving Something Proves Too Much.

We are told that "With all the living wicked destroyed at or near the second coming of Christ there will be no chance for future probation." Just so. Neither any occasion for binding the devil a thousand years to prevent him deceiving the nations, for the righteous having been made immortal in the twinkling of an eye at the sounding of the seventh and last trump, the wicked nations are all destroyed, hence nobody or nothing to deceive. Why bind him? Echo asks. Why?

The more often you try to patch up a bad thing the worse you make it. In putting up one stake you knock a number of other ones down.

With the wicked all destroyed at or near the coming of Christ and the saints

all being immortalized, this renders null and void a "priesthood reign of the Church of God with Christ for one thousand years."

There never was a tailor who could cut a suit out to fit that folly, and it is a waste of cloth these hard times to try it. Better buy a suit made to order (Prov. 23: 23) which God himself has on sale, and it will fit just like a top. We have not all, it seems, gotten rid of the smoke of the Papal bottomless pit yet, but some day the cobwebs of old theories will vanish away and the truth will be loved and honored and enjoyed by all. Just keep good natured and the thing will materialize in due time. Thinking men and women are seeing a few things already, and there is more to follow. Virgil F. Hunt, in Messiah's Advocate.

Richmond, Indiana, Pastor Thinks Theocracy Will Rule.

The Rev. A. J. Furstemberger, pastor of the Whitewater Friends Church, believes the league of nations emanating from the great war is a fulfillment of a long line of Biblical prophecies, but that it must give way to a theocracy in which the Son of God will rule. He believes that democracy will be wrecked on the rocks of industrialism and that developments in Palestine are acts of God, preparing that land "for the return of his Son to the very midst of his own people." "This league of nations," he said, "need not be surprised if it, as a representative democracy, will have arrayed against it revolutionary Germany and Russia. I have no desire to forecast, according to my opinion, the ultimate triumph or defeat of such a league of nations. I believe the same Bible that forecasts the coming league also passes the verdict on it. This democratic league of nations is God's last experiment with human government. Its purposes and ideals are the best of all past forms of government, but it must finally give way to theocracy—the rule of the Son of God.

Because of an inherit disease democracy will be compelled to debacle at Armageddon. Rev. 16:16. This disease is the sin of avarice and greed that exists between buying and selling. Rev. 11:17, and it will wreck the good old ship democracy on the rock of industrialism."—Sel. by Sr. Mattie Benjamin.

Live it Down.

Has your heart a bitter sorrow?
Live it down.
Think about a glad tomorrow
And live it down.
You will find it never pays,
Just to sit, wet-eyed, and gaze
On the grave of vanished days,—
Live it down.

Have you made some awful error?
Live it down.
Do not hide your face in terror,
But live it down.
Look the world square in the eyes;
Go ahead as one who tries
To be honored ere he dies;
Live it down.

There is no virtue in the one-day effort that requires the seven-day rest.—Sel.

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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.

Another Secret.

A FEW EVENINGS after Mrs. Cross had told Esther about the wonderful gift the angel had promised to Mary, Esther crept softly to her mother and said: "Mother, I'm tired of playing with my dolls. Won't you please tell me another story about the little baby Jesus?"

Mrs. Cross loved her little girl just as all mothers love their children and she liked to tell her stories. Lately Esther had been especially interested in Bible stories and nearly always asked for one in the evening. So Mrs. Cross laid down her reading and said: "All right, little girl, we will have a little story now. But I am going to tell you about another baby this time, who grew up and became a wonderful preacher.

"Out in the hill country south of Jerusalem there lived a priest called Zacharias, and his wife, Elizabeth. Both were righteous people, doing the work God had given them, and keeping the laws so well that they were considered almost sinless. But they were lonely, even with all their friends. For both of them were growing quite old, now and they had no son nor daughter to make them happy. They had often watched the children of their neighbors, and then they would pray that a baby son might be sent to them. But they had grown so old now that they felt sure that they would never have any children.

"At certain times Zacharias went to Jerusalem to burn incense in the temple of the Lord. His work began on the Sabbath day and continued for a week. Each morning and each evening he would go into the temple and burn incense on the golden altar while the people staid outside and prayed. Then at the end of a week Zacharias went to his home and another priest would keep the incense burning; for God had commanded that this should always be done.

"One evening Zacharias entered the temple to fill the lamps and burn the incense. Then he would offer a prayer for the people who were waiting outside. But suddenly an angel stood beside the altar. Zacharias was afraid when he first saw him; but the angel said kindly: 'Fear not, Zacharias. For thy prayer is heard, and thy wife Elizabeth shall bear thee a son,

WHAT HAVE WE DONE TODAY?

WE SHALL do so much in the years to come,
But what have we done today?
We shall give our gold in a princely sum,

But what did we give today?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak the words of love and cheer,
But what did we speak today?

We shall be so kind in the afterwhile,
But what have we been today?
We shall bring to each lonely life a smile,
But what have we brought today?
We shall give to truth a grander birth,
And to stedfast faith a deeper worth,
We shall feed the hungry souls of earth,
But whom have we fed today?

We shall reap such joys in the by and by,
But what have we sown today?
We shall build such mansions in the sky,
But what have we built today?
'Tis sweet in idle dreams to bask,
But here and now do we our task;
And this is the thing our souls must ask,
What have we done today? —Sel.

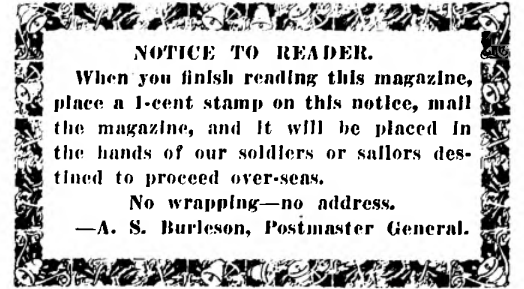
and thou shalt call his name John.'

"Then the angel, whose name was Gabriel, told Zacharias that this baby boy would grow up to be a wonderful preacher who would turn many people from their wicked ways, and prepare them for the teachings of Jesus when he should come. Zacharias could scarcely believe that such a beautiful thing would happen, and he said: 'How am I to know that this shall really be?'

"Then the angel answered solemnly: 'I am Gabriel, who stands in the presence of God. I am sent to tell you these glad tidings. And because you have not believed me, you shall be unable to speak until all these things have come to pass.'

"Then the angel disappeared and the priest went out to the people. But he could not speak so he made signs to them with his hands. The people guessed then that he had seen a vision in the temple. At the end of the week he went back to his home in the hills and by signs and writing told his wife the glad news. Then how happy they were. Even though Zacharias could not speak, his heart was full of thanksgiving to God for the wonderful gift that was coming to him.

"About six months after this company came to the little home in the hills. And whom do you suppose it was? Why it was Mary who had come to tell Elizabeth of the Angel's visit to her that evening on the roof, and of the wonderful baby Jesus who was to come to her. You see these two women were cousins and loved each other very much; and so the very



first thing Mary wanted to tell Elizabeth her beautiful secret. But when she found that Elizabeth had a secret, too, they were so happy that they went about their work singing praises to God. Of course Elizabeth knew that the Baby coming to Mary was to be God's Son, and hers was not. But her own boy was to be a great preacher who would teach people about Jesus, and that was a wonderful thing, too.

"At last Mary went to her own home and in a short time the baby came to Elizabeth and Zacharias. When Elizabeth's neighbors and cousins heard about it they all rejoiced with her. And when he was eight days old they came to circumcise and name the baby. They wanted to call him Zacharias, as his father was, but his mother said: 'No, he is to be called John.'

"Then they asked his father what he would have him called and he wrote on a bit of parchment: 'His name is John.' And as soon as the baby had been named, his father was able to speak; and the first thing he did was to give thanks to the heavenly Father. This miracle surprised the people, and everybody in that part of the country soon heard of it. They would talk to each other about it and say: 'What sort of child shall this be?' But Zacharias knew, and he began to tell the people about the baby Jesus who was to come after a while, and who some day would be their King.

"Little John grew strong and as he got older his father taught him all he knew about the laws of God. But there were many things that John knew that his father had never learned; for God was with him all the time giving him the thoughts that would make him able to preach to others.

"And now," said Mrs. Cross, as Esther began to nod sleepily, "It's time for bed. But some other time I have the very best story of all to tell you."

The Poem of Life.

The most beautiful poem there is, is life—life which discerns its own story in the making, in which inspiration and self-consciousness go together and help each other—life which knows itself to be the world in little and the repetition in miniature of the divine, universal poem. Sel.

Death Reigns From Adam to Moses.

THE CHAPTER from which the above is taken is used to prove the universal resurrection of all Adam's race. Rom. 5. The writer believes that if it is rightly analyzed it teaches a limited resurrection. The resurrection serves two purposes, viz., the raising of the righteous to eternal life and the unrighteous to judgment. These purposes are accomplished in one resurrection at different periods. John 5: 29; 3:18; Rev. 20:5, 11-15; 1 Cor. 15:23. A brief review of the first four chapters of the Roman letter will help us to understand correctly the fifth. Paul, in the first three chapters concludes his argument by saying, What then? are we (the Jews) better than they (the Gentiles)? No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin. Rom. 5:9. In verse 23 he repeats the same thought. In the 24th he states that the righteous are justified by the grace of God through the Lord Jesus as a propitiation or atonement for sin. In verse 25, we learn that through his blood past sins were remitted. This can be accomplished through faith, repentance, obedience and a holy life. In chapter four Paul proves the above statement to be true by stating that righteousness was counted to Abraham through faith. In the last three verses Paul concludes his argument by stating that what was written concerning Abraham was not written for his sake alone, that it was imputed to him, but for us, also. To conclude,—that righteousness is imputed to us through faith. In the beginning of Rom. 5, the Apostle states that the righteous are justified by faith and have peace with God through the Lord Jesus Christ. In the following ten verses he rejoices that God through Christ had accomplished the atonement by the means of which we become reconciled to the Father. The atonement was wrought out by Christ which assured him eternal life. Reconciliation is our work and removes our alienation and permits us to say, Our Father who art in heaven, with the assurance that we will be heard.

Beginning with the twelfth verse and closing with the twenty-first, the Apostle gives us a logical argument of the origin of sin and its effect upon the race. In verse 12, the Apostle states clearly and logically that sin entered into the world by one man and death by sin; so death passed upon all men, for that all have sinned.

We wish here to state as our proposition 1, Death, or the sentence of death passed upon all men. 2. That righteousness is counted to all who believe. The latter are not counted as dead, but sleeping in Christ. It is easy to set up a suppositional proposition and apply the rules of logic and prove it. This is the proposition in opposition to the above, That God must raise all who have never heard of Christ to give them justice. The second proposition may be as logically proven as the first and have no element of truth in it. The thirteenth verse lacks clearness in its translation. It reads as follows, For until the law sin was in the world. But sin is not imputed where there is no law. We herein give the translation given in the 20th Century, Even before the time of

the law there was sin in the world; but sin cannot be charged against a man where no law exists. There is but one logical conclusion to be drawn from the above statement, viz., That since the time that Adam was placed in the garden there has been a law, the penalty of which is death. Adam's disobedience brought death into the world by which he was returned to dust. In this sentence there is no hope of a resurrection to mortal nor immortal life. In verse fourteen Paul writes that death reigned from Adam to Moses, over even them that had not sinned after the similitude of Adam's transgression. In this scripture we have two classes, first, Adam the head, and second, his offspring. To prove that the second class have any right to a resurrection it must be proven that their head will have the power to raise them. Paul states that there is a resurrection for all who die in Adam but there is an order, first Christ, afterward they who are his at his coming. Paul is here writing to those who believed the gospel. He further states that if Christ be not risen they who sleep in Christ are perished. Every son and daughter of Adam is an alien to God and can only be counted righteous through faith. If a righteous person becomes unrighteous his resurrection will be to condemnation. Jno. 5:29; 3:18. In verse fourteen we have two classes who are counted under sin but of different degrees. Adam committed a wilful sin. When he ate the fruit he knew that he was in disobedience and was a legalized sinner. In 1 Tim. 2:14, we read that Adam was not deceived. This constitutes him a wilful sinner. There is a class who are not wilful sinners but have sin counted to them through entailment. For this class Christ obtained eternal redemption that they might seek reconciliation through Christ's righteousness. Jehovah's mercy is seen through these conditions. He could have left the whole race in the same condition that he did the animals to which he gave the same breath and a degree of intelligence. The sons of men are regarded as beasts. They have no promise of a resurrection. Conditions are implied in God's dealings with the race and his adopted children. The first must remove their alienation in order to become a child of God. The second must overcome in order to receive the crown. We have sought in vain for a scriptural statement of a resurrection for the purpose of correcting the lives of those who had died in ages past.

However, we do find that the resurrection will raise those who are righteous and those who have apostatized and crucified afresh the Son of God. We also find those who stand before the great white throne for judgment. Those are made up of the apostate dead of all ages and those who die during the thousand years. In our investigation of scripture we find but one resurrection but two events. In 1 Cor. 15:24 Paul writes, Then cometh the end, or consummation, when he, Jesus, shall have delivered up the kingdom to God, even the Father, etc. The end here spoken of is not the delivering up the kingdom but the time when the last enemy which is death is destroyed. This clause is parenthetical of the consummation. The resurrection began when Christ was quickened

unto eternal life. When Jesus comes again the resurrection will quicken those who are Christ's of all ages. Its end will come when those whose names are written in the books have been cast into the lake of fire which is the second death, from which there is no resurrection. The expression, second resurrection, is not found in the book. We find the first resurrection spoken of, from which some argue that there must be a second. The word first is translated from the Greek word "protos," and means chief, or important. I have never been able to find where a corrective judgment was extended to any except those whom God has put under discipline.

The Bible teaches a retributive or final judgment and a corrective judgment. Those who have been visited with a retributive judgment have suffered the penalty of the second death which is final. Those destroyed in the flood and those of Sodom and Gomorrah belong to this class. Israel was placed under a corrective judgment. Those not benefited were destroyed. Paul writes of a number whose carcasses fell in the wilderness. The church of the living God is under discipline and is therefore under a corrective judgment. Those not benefited will suffer a retributive judgment. The claim that all must hear the gospel preached to vindicate God's justice is based upon the doctrine of inherent goodness.

Submitted in love,

D. C. Robison.

 Enemies of the Advent.

WHEN PAUL and Silas visited the city of Thessalonica (Acts 17), and were rewarded with many converts to Christ, we read that "the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people." Paul and Silas were not found, and thus escaped violence at the hands of the infuriated mob; but Jason and other brethren were hauled before the rulers of the city, and the following charge laid against the missionaries: "These that have turned the world upside down are come hither also; whom Jason hath received; and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus."

That was many centuries ago, but history repeats itself, and today we are seeing what looks very much like similar tactics on the part of certain enemies of the Advent. Alarmed at the spread of premillennial teachings, and unable to defend their own position with the scriptures, advantage is taken of the present patriotic situation and an attempt is made to brand God's latter day premillennialists with being disloyal to the Government. Of course we are not judging motives, but we are strongly reminded of the methods made use of by the Thessalonian Jews who were unable to meet the Christian missionaries on scriptural ground, and resorted to an attempt at stirring up the people against Paul and Silas by accusing Christians of being disloyal to Caesar.

Some light is furnished on the present

situation by an address given at the great Philadelphia Prophetic Conference in May, by Rev. P. W. Philpott, from which we quote:

"I was simply amazed the other day on reading a statement made by a professor of a prominent university. This learned doctor is a bitter opponent of all who believe in the premillennial coming of Christ and not being able to answer the argument from the scriptures he resorts to the base method of arousing prejudice against the lovers of this truth by accusing them of being traitors to their country. I will read what the professor has said: 'Two thousand dollars a week is being spent to spread this doctrine (the doctrine which we are preaching at this convention). Where this money comes from is unknown, but there is a strong suspicion that it emanates from German sources: in my belief this fund would be a profitable field for government investigation.' All this from a man who is supposed to be a scholar and a Christian gentleman. This university pretends to be right up-to-date, in fact, a little ahead of the rest of us, but here is a professor of the Divinity School of that institution resorting to the most cowardly method of misrepresentation, worthy only of the dark ages.

If the professor desires to know where the money comes from to spread these truths, I can tell him very frankly. It is given by men and women who "love his appearing." These second-coming people are great givers; for instance this conference will incur considerable expense; yet not a collection is being taken, because the committee has underwritten the entire amount. I happen to be the pastor of a church made up almost entirely of working people. That church supports twelve missionaries on the foreign field, in addition to all its home activities, without ever resorting to any questionable methods of raising money—in fact every thing is given voluntarily. We not only look after the interests of the church, but I think if you care to investigate, you will find that we keep up our end for patriotic purposes during these days of our country's trial. Besides that, we have over three hundred men from the congregation in France at this very hour. Four of these happen to be my own sons, and I also have the honor of having a daughter a Red Cross nurse. Surely the aforesaid professor must have been very desperate when he made that statement. Personally, I would suggest that the theology of the university he represents might furnish a better field for the government investigation, for a great many thinking men have felt that this second-hand German theology which is being retailed by that institution is very largely responsible for the conditions of today."

An illustration of the desperate straits to which certain modern teachers are driven may be had in an article written against premillennialists and appearing in the July number of *The Biblical World*, published by the University of Chicago Press. The writer entitles his article, "The Premillennial Menace," and spares no words in his denunciation of those who are looking for the Lord's return. He very frankly declares that at the present

moment premillennialism is a serious menace to our democracy and is all the more dangerous because it masquerades under the cloak of piety, and claims that "we have in the premillennial propaganda as a whole an instance of serious economic waste by which large sums of money are being diverted from projects that might contribute directly toward the success of the war."

We have quoted enough to show the spirit of the attack, and to show how one modern D. D., and college professor interprets the premillennial movement and judges those who have "turned to God from idols to serve the living and true God; and to wait for his Son from heaven." We can only imagine what the effect of such an article can be at a time like this on the minds of many. The author of this article has also written a book on *The Millennial Hope*, from a review of which by the *Sunday School Times* we quote the following:

"Like others of his school, he maintains that premillennialism is essentially pessimistic, because he claims that it 'begets indifference, if not actual hostility toward all remedies designed to improve the present order of existence by a gradual process of inner reform,' p. 240. Yet so far from premillennialism paralyzing effort and opposing social and political reform, Dr. Chase may be challenged to prove the truth of his statement by reference to the men who during the last fifty years have held the premillennial position. To mention only names like those of Moody, Spurgeon, George Muller, and Hudson Taylor, though there are thousands of others, it may fearlessly be said that these men have done more for social and political reform than any similar number of men of Dr. Case's school. Instead of being hostile to remedial agencies and projects of reform, these men by their work have done immense service to the uplifting of society in various ways.

Dr. Case ought to know (and if he does not know, he stands seriously condemned of ignorance) that those who believe in the premillennial coming of Christ are as zealous as any others for everything which tends toward the improvement and betterment of social life. They only part company with writers like Dr. Case in maintaining that nothing else than the personal coming of the Lord will really put an end to the various ills of society. The real pessimists are those who, in the face of the awful catastrophe of the present war, can only point to what Dr. Case calls 'a gradual process of strenuous endeavor covering a long period of years.' Evangelical Christians prefer to abide by the plain teaching of scripture."—Linden J. Carter, in *World's Crisis*.

Religion in Theory and Practice.

A MINISTER (?) of the gospel in Omaha, with whom I have some acquaintance, once told me that for him to strictly adhere to the teachings of Christ would bring starvation to himself and family. To have a religion in theory that fails to work out in practice is seemingly one of the many things in what is currently classified as religion which must

be overlooked as mysteries. The status of the church in the present dispensation is so little understood that the mystery list rapidly grows as world events multiply, making serious inroads on popular systems, at least so far as theory goes. It is wonderful how God is using even the Jews in these last days to emphasize elementary gospel truths. Unconsciously the Jew in all nations is calling the Gentiles' attention to the promise God made to Abraham. The Jews in every city and hamlet the world over are celebrating the Palestinian Magna Charta anniversary inspired by the Zionist movement.

God alone knows how many more are to be taken from the Gentiles for his name before the Bridegroom comes. So many theories are at variance in prophetic interpretation of scripture by old Bible students that both young and old are forced to acknowledge that the secret things belong to God.

Just at the time prophecy is being fulfilled the light shines on our pathway the brightest. One thing is clearly fulfilled before our eyes this day: the fig tree, and all the trees are putting forth. The desire of all nations is near. Jerusalem is to be rebuilt in troublesome times, so we need not be disappointed should universal peace fail to settle upon the world immediately.

What Israel has accomplished in organization and actual work in Palestine in the past few months is positive evidence that God is back of the movement. The Zionists themselves are surprised at the rapid progress made. Truly God is doing much for them before they call, and they are coming to the holy hills of Zion with trembling hearts. Perfect harmony and system is easily detected in all of God's works that have been revealed to man. The heavens reflect his glory and the firmament his perfect handiwork. It is not Israel's diplomacy nor that of the Gentiles which bids her return to the Holy Land. God loves all mankind. He loves this old world as a place or locality. They are all the work of his hands. It is the evil that comes from the hearts of men he reproves. It is a part of God's great, harmonious plan to give Israel a clean heart first, and working through them magnify his holy name throughout all the nations of the earth. These things reflect the magnitude of God's love, and his plan to cause the disobedient to perish instead of continually suffering from sin, likewise reflects his mercy and love. How much greater things than these are in store for the church! Resurrection, immortality, joint-heirs with Christ to rule in righteousness this world that has been so long the scene of wars and strife. Is it any wonder there is no forgiveness for sin against the Holy Spirit in this world or in the world to come?

The prospect of being so closely associated with the Son of God in teaching the nations through Israel to honor Jehovah, is beyond our appreciation. Should it not at least inspire to a holy life, to meekness and fear, and a larger love for a merciful God and Father?

J. E. Hammond.

God must like the common people or he would not have made so many of them.

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.

Mr. and Mrs. Ben Woods, Jr., of Newton, Ill., are the happy parents of a fine baby girl, Marjorie Gail. Word also comes that our esteemed Bro. B. J. Woods, of Casey, Ill., has succumbed to the wiles of cupid, he having recently married Mrs. Ida Woods, of Newton. They are at home to their friends at Casey, Ill. Bro. Woods acted very suspicious all the while we were there this fall and now we know well why. We extend congratulations all 'round.

When we left Michigan on Wed., Dec. 3, there was fairly good sleighing but as we went south on our journey the snow gradually disappeared until before reaching Chicago we found none. Our arrival home was delayed a day because of a call to attend the funeral of our sister-in-law, Mrs. Susan Ward, at Monroe Center, Ill. Here our brother and his family have felt the mischief that death can do. We point them to the only source of true comfort,—the promises of God.

We are indebted to Bro. F. L. Austin,

Ponhill, Ont., for five new subscriptions. Thanks.

Sr. Austin is slightly improved in health. She has been confined to her bed for ten weeks and it will be months yet before she can be about life's ordinary duties. There are many prayers that ascend for her.

We have received Vol. 7 from the bindery and before this item appears those who have ordered the bound volume will have received it. Now is the time to order a bound copy of Vol. 8. Will send you one at the end of the year for \$2.00.

With a barrel of good apples sent us by Bro. H. H. Chamberlin of Eastport, Mich., and a half bushel of the best Michigan beans filling our grips on our way home from Mich., the kind remembrance of Bro. B. A. Cummings, the editor and family will be able to live some distance into the winter. We are trying to plan some means of getting even with these brethren.

We spent Thanksgiving Day in the home of Bro. and Sr. R. Lake, at Millbrook, Mich. The day was gloomy outside,—dark and rainy, but the only thing that had a tendency to mar the good cheer within was that feeling that comes over one who has not had the power to withstand the temptation of eating too many "goodies" and this occasion was no exception. Sr. Lake had just such a dinner as kings long for.

Bro. and Sr. Wm. Hardesty, Oregon, Ill., have added another little boy to their home and he is to be known by the name of Robert O. Grandma Ordnung and Aunt Elizabeth are the young man's guests. Our good wishes are extended.

"Write ten lines on winds."

"Wind is air in motion. We don't know much about wind for two reasons. First, it is too hard to get up there to where they are to study them, and next, it is so dreadful cold when you do get there that you want to come right down again as fast as you can."

The foregoing is sent us by Sr. Whitehead and is a fair sample of the child mind. Nowhere is there to be found the quality of humor a teacher will get as a result of his work in the school-room,—a humor which is not intended as such and so much the better for it.

We call attention to the article in this issue by Linden J. Carter, and especially to his remark that those who pattern after the infidel higher critics of Germany are more apt to be disloyal than those who believe in the soon coming of our Lord. As Germany was brutalized by her anti-Christian teachings in her colleges and universities, so will America be unless her college and university professors give up their higher criticism of the Bible and get down upon knees with humility before God.

Remittances.

Mrs. C. H. Simpson; F. L. Austin for 9

others; Peter Jeffrey; Mrs. Anna Root; Mrs. C. N. Tyhurst; Mrs. Alta McCormack; H. J. Stadden; Mrs. Chas. Nehron; M. W. Perrine; J. E. Hammond; Mrs. F. F. Summers; Mrs. Mittie Chandler; Mrs. Alex. McFarland; William Jenter; G. W. Sornberger; Wm. M. Huffer; R. Klass; Martha Argent.

EMERGENCY FUND.

Mrs. Eunice Lewis,	\$3.00.
M. W. Perrine,	5.00.
M. A. Woodward,	2.00.
Mrs. C. N. Tyhurst,	.50.

HELPING FUND.

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

Peter Jeffrey,	\$2.00.
J. E. Hammond,	2.50.
Mrs. Alex. McFarland,	.50.

Notices.

To The Illinois Brethren.

Many of our people have made pledges to pay a certain amount during the evangelistic year, and a large percent of those have not paid any on the pledges, probably intending to pay it all at once later on. Please bear in mind, however, that our expenses are monthly. For this reason it would aid us very much if you would pay a part, at least, as early as possible, so that we would be able to meet our expenses regularly and promptly.

Anna E. Drew.
629 N. Galena Ave., Dixon, Ill.

NOTES.

The epidemic of influenza which has prevailed so extensively this fall has hindered us considerably in our work among the church. It is simply one more item that reminds us of our Lord's prediction of the last days.

Many friends will sympathize deeply with Bro. and Sr. W. D. Tilton, of Oregon, Ill., who recently were notified that their son, Shirley, was killed in France on Nov. 5, just six days before the armistice was signed. The news comes as a terrible blow to this good couple, and it makes them long for better things.

Bro. Rolland Stilson, of South Bend, Ind., who has been stationed at Ft. Wright, N. J., for some time, has just finished enjoying a 15 day furlough. During the leave he came on out to Oregon and made a visit of a few days. Rolland got somewhat attached to the scenery along Rock River during Bible Schools which he has attended, and he still likes to enjoy its beauties occasionally.

Frank E. Siple.

The Sunday School.

By Alta King.

REVIEW.

Lesson 13.

Dec. 29, 1918.

Lesson Text,

Psalms 46.

Golden Text: Be still and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. Psalms 46:10.

Memory verses: Psalms 48:1, 2.

Questions and Comments.

It has been our desire to keep the "Abrahamic covenant" in the foreground of this past quarter's lessons. For the main part of the review we have made out a few questions concerning that covenant. If the scriptures necessary to bring out the answers are not given, please find them and jot down the references for class use.

With what three men did God personally make and confirm this covenant? State the various promises contained in the covenant. What one nation or people is referred to separately from other peoples? Are all the promises in the Abrahamic covenant for this people? What promise includes other nations? This promise is stated in three ways.

Think over the last quarter's lessons and relate briefly how God has fulfilled the first promise he made to Abraham. See Gen. 12:2, and Deut. 10:22. What living proof do we have that this promise has been fulfilled?

Who was ordained by God to be the "Seed" which should bring to pass the blessings promised in this covenant? Taking his works, while he was here on earth, as illustrative of his mission, itemize some of the good things which go to make up this blessing. What one blessing is the foundation for the reception of all God's other blessings? Rom. 4:6-8. Can you show why? Jesus has the power to judge and also to execute judgment. Jno. 5:22, 27. Show that this phase of his work is a blessing. See Isa. 11:3, 4, 5.

The New Testament writers refer to a "New Testament," or a new covenant. Since God, by it, covenants to repentant mankind certain blessings through Jesus, who is also the "Seed" to bring the blessings covenanted by the Abrahamic covenant, it is evident that the "new covenant" and the Abrahamic covenant are identical. The Abrahamic covenant is new compared to the law, or old covenant, because it did not become effective until after the law covenant had served its purpose, although it was made 450 years before the law covenant. Study Gal. 3:16-26; Heb. 8:6-13. It will be noticed that both the old and new covenants are represented as being made with the nation of Israel. Israel is God's sign nation. Just as he works out the promised Abrahamic blessing to it, so he will work out the promised Abrahamic blessing to all nations.

Jesus is the mediator of the New Covenant, Heb. 9:15, that is he presents it to man for God, just as Moses presented the law covenant. He also was given power to make the promises contained in the new covenant realities. Repeat these promises. To what did he have to submit before he could thus make the new testament "of force"? Heb. 9:15-17. Why? Heb. 5:8, 9; 2:9, 10.

What did Paul call the Abrahamic covenant in Gal. 3:8? For what purpose is this Gospel (the Abrahamic covenant) being preached to the people during this age? Who, then, out of the nation of Israel (and other nations) are receiving the Abrahamic blessings through Jesus during this age? Rom. 11:5-7; Jno. 6:65.

What sign or token has God left to Israel that he made the covenant with their father Abraham concerning their own nation and all other nations. Gen. 17:10, 11. Explain what Paul means when he calls it "a seal of the righteousness of faith" in Rom. 4:10.

Is any conception of God's plan of salvation which is not the outgrowth of a clear understanding of the Abrahamic covenant, on a firm foundation?

General Notes.

In closing the lessons for 1918, we wish to acknowledge the help we have received from "Peloubet's Select Notes on the International Lessons," a book published by W. A. Wilde & Co., Chicago, Ill. The book contains copious notes, pictures and maps for each lesson during the year. While it contains the basic errors, "the immortality of the soul," and "the church is the kingdom," it still contains many valuable explanatory notes both historical and doctrinal, and any teacher capable of distinguishing error from truth would find it a great help in working up the lessons to present to his class. It also contains information concerning maps, pictures and other helps especially for the teacher of the primary and intermediate classes. As long as the Sunday School department in our own organization is very incomplete we suggest that teachers get and use the helps in this book.

We teachers should realize that the worth of the Sunday School as a training school for Bible study depends largely upon our ability to present the lessons in such a way that the pupils are led to think for themselves. To do this we should avoid being tied to any set form or outline except that form or outline be of our making, and in thus working up the lessons we should seek and be willing to use helps from each other. To furnish some of such helps is our desire in working out the Sunday School Leaflet, but the Leaflets cannot take the place of the teacher.

Let us put forth greater efforts, not to make the Sunday School a more effective organization, but to increase our ability to study and understand the scriptures and the Sunday School will take care of itself.

The Asiatic Curse removed: Several writers have lately called attention to the wonderful productiveness of the Euphrates Valley. For the 400 years that the Turks and Mohammedians have ruled over the region lying between that valley and the Mediterranean Sea, nothing has come from that part of the world in art, science or for the welfare of mankind. It is now claimed that that region, as in the days of old, will become the granary from which millions of people will be fed. Recent reports from consuls in that district say that "the country is rich in itself and

apart from the vegetable products, anti-mony, manganese, iron and coal have been found. The valley is extraordinarily fertile, growing all kinds of fruit, grain, cotton and especially fine tobacco.

A direct railroad from the Mediterranean Sea to the Euphrates Valley is proposed, which, when completed will cut the sea voyage from England over 3,300 miles. An educational system is planned that will bring the degraded population up to that of other nations. Art, science, a pure religion will be introduced, and the curse of the Turkish will be forever banished.—An editorial in the Omaha World Herald.

Kings and Priests.

IN REV. 5:9, 10, the saints are led to sing, "...and hast made us unto our God kings and priests, and we shall reign on the earth."

Not until the final trumpet sounds and the dead are crowned with life do they enter into the kingly and priestly relationship. According to some of our exchanges all probation ceases with the coming of the Lord. If all probation ceases then, pray tell us why the empty title of priest is given. Priesthood signifies the need for spiritual instruction and guidance; but if all except the redeemed are burned up, who will there be to need the guidance and teaching?

Who are the "left of the nations," of which Zech. 14, speaks? When will be fulfilled the statement made in Zech. 8, 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, etc.?

Can it be possible that there are those who get so set and determined in a wrong idea in eternal things that they stubbornly shut their eyes to language so plain?

Restitution is so plainly and abundantly taught that there is no need to be blind on the subject. Remember God's plan will go through in spite of whether his truth is believed or not.

S. J. Lindsay.

Letters.

Dear Brother Lindsay:

As Thanksgiving Day is just in the past I enclose a thank offering to be placed to the credit of the emergency fund, which means that its purpose is to meet any emergency in the Lord's work. Like Simeon of old, am waiting for the consolation of Israel and the redemption of his body, the church. Am one of the poor of the earth, rich in faith; and I trust, an heir of the kingdom which he hath promised to them that love him.

In the faith,

M. W. Perrine.

What to Give.

We can give only what we have. Happiness, grief, gayety, sadness, are by nature contagious. Bring your health and strength to the weak and sickly, and so you will be of use to them. Give them not your weakness, but your energy—so you will receive and lift them up. Life alone can rekindle life.—Sel.

The Sleep of the Dead.

BECAUSE THE Church of God believe in the Scriptural doctrine of "the sleep of the dead," the membership are appropriately referred to as "Soul-sleepers." It has for a number of years seemed strange to me, how persons with sufficient intelligence to be permitted to run at large, should so far stultify their reason, as to deny the evidence of their senses, and the multitudinous statements of the Bible, that their friends who have died, have actually "fallen asleep." 1 Cor. 15:6. In that helpless condition to which death reduces us, the loving looks, the gentle words, the helpful acts, have all been paralyzed, when the heart has ceased to beat, and the brain has ceased to act, "and man shall turn again unto dust," "in that very day his thoughts perish." Job 34:15; Psa. 146:4. In that dreamless sleep "the dead praise not the Lord." Psa. 115:17. They have lost all "remembrance" of their Creator. Psa. 6:5. Well may their condition be termed "the land of forgetfulness." Psa. 88:12. In Bible usage "sleep" is a trope of death. Jno. 11:11-14. In profound slumber there is no consciousness whatever, no more than if the person were non-existent. A dreamful state is a partially wakeful state. The figure holds good in the literal "sleep of death." Psa. 13:3. So far as an unconscious condition is concerned, the analogy is complete. "The dead know not anything." Eccl. 9:5. "Their love, and their hatred and their envy is now perished." Verse 6. The selfhood or personality represented by the pronoun "thou," at death goes to "the grave" where "there is no work nor device nor knowledge nor wisdom." Eccl. 9:10. Those that have during their life time done good, or done evil, are now in their graves, awaiting the voice of Jesus to "awake" them from death's dreamless "sleep in the dust of the earth." Jno. 5:28, 29; Dan. 12:2. In Bible language, when a person has died he has ceased to live. When Hezekiah, king of Judah was sick unto death the prophet Isaiah delivered this message to him, "Thus saith the Lord, Set thine house in order; for thou shalt die and not live." Isa. 38:1. Death is said to be the great equalizer. There is no distinction between good and bad men so far as "the sleep of death" is concerned. Concerning the following good men we read, "Stephen fell asleep." Acts 7:60. "And Hezekiah slept with his fathers." 2 Chron. 32:33. "Abijah slept with his fathers." 2 Chron. 14:1. "Uzziah slept with his fathers." 2 Chron. 26:23. "Solomon slept with his fathers." 1 Kings 11:43. "Asa slept with his fathers." 1 Kings 15:24. "Jehosaphat slept with his fathers." 1 Kings 22:50. "Azariah slept with his fathers." 2 Kings 15:7. "Jotham slept with his fathers." 2 Kings 15:38. "And the Lord said unto Moses, Behold, thou shalt sleep with thy fathers." Deut. 31:16. "David slept with his fathers." 1 Kings 2:10.

We have the explicit information in the Bible concerning David that "he is both dead and buried." Acts 2:29. That of itself ought to be conclusive proof without the further corroborative evidence of the Bible that "David is not ascended into the heavens," but has "fell on sleep,

and was laid unto his fathers, and saw corruption." Acts 2:34; 13:36. Concerning bad men, such as Jereboam, Rehoboam, Baasha, Omri, Ahab, Joram, Jehu, Jehoahaz, Jehoash, Menahem, Ahas, Manasseh, and Jehoiakim, we read of each,—he "slept with his fathers." 1 Kings 14:20, 31; 16:6, 28; 22:40; 2 Kings 8:24; 10:35; 13:9; 14:16; 15:22; 16:20; 21:18; 24:6.

In conclusion, kind reader, since we cannot escape death, or deliver our "soul from the hand of the grave," is it not the part of wisdom to align ourselves on the side of truth, even though it be unpopular, that we may eventually "awake" from the "sleep of death" in the Redeemer's likeness? Psa. 89:48; 17:15; 13:3.

The following lines from Lowell are worthy of more than a casual reading:

"Once to every man and nation
Comes the moment to decide,
In the strife twix truth and error
For the good or evil side.
Some great cause—God's new Messiah,
Offers each the bloom or blight—
Sets the goats upon the left hand,
And the sheep upon the right;
And the choice goes by forever
Twix that darkness and that light.
Then the side with truth is noble
When you share her wretched crust;
Ere her cause brings fame and profit,
And 'tis prosperous to be just;
Then it is the brave man chooses,
While the coward stands aside,
Doubting in his abject spirit
Till his Lord is crucified;
And the multitude makes virtue
Of the faith they have denied.
Tho the cause of evil prosper,
Yet 'tis Truth alone is strong;
Tho her portion be a scaffold,
And upon the throne be Wrong,—
Careless seems the great avenger,
History's pages but record
One death grapple in the darkness
Twixt false systems and the word;
Truth forever on the scaffold,
Wrong forever on the throne,—
Yet that scaffold sways the future,
And behind the dim unknown,
Standeth God within the shadow,
Keeping watch above his own."

Rufus A. Curtis.

Berean Column.

INDIANA BEREANS

The Bible Divinely Inspired.

AS WE read the Bible we find it full of "thus saith the Lord," and "Verily, I say unto you." There are a great many reasons for believing these claims of divine origin. The one word, Israel, should be enough to convince one of the Bible's divine inspiration.

"And the Lord shall scatter thee among all people from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone." Deut. 28:64.

"For I will take you from among the heathens, and gather you out of all countries, and will bring you into your own land." Ezek. 36:24.

Here we have the scattering and re-gathering of Israel foretold years and years before it took place, which proves that the prophets were divinely inspired, as no one but God was able to see things in the future.

"For the prophecy came not in olden time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1:21.

We also find it meets the needs of human life. Under all circumstances we can go to the Bible and find help. There is no book which is so widely or repeatedly read. It is the oldest book in the world, but is still of interest to each generation.

This book was written by some forty different authors widely separated by time, culture, training and language. In spite of all this the book makes an impression of unity upon the mind.

If the Bible had not been inspired for our salvation it would never have been preserved through the ages.

Another reason for believing the Bible of divine inspiration is its influence upon the world. "But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, against such there is no law." Gal. 5:22, 23. How long need we be in a home before we can tell whether they have been reading a novel or the Bible? Wherever the Bible has gone it has sweetened the home. It makes no difference how much we have studied it, we can always find some new truths and the more we study the more we learn to love it.

Therefore, "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 whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Rom. 15:4.

Lulu Stilson.

—o—

Temptation.

BLESSED IS the man that endureth temptation; for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him." Jas. 1:12. In God's great plan man was the chief consideration: a man perfect in his make-up, and as far as God's work was concerned, but not a mere figure-head. Accordingly God gave him power over his will that he might do as he desired, but he permitted temptation to confront him. Sometimes we hear God charged with tempting man, but in James 1:13, we read, "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted of evil, neither tempteth he any man." We must, then, learn the source of this temptation, and in the succeeding verse we learn that every man is tempted of his own lust.

Someone might try to tempt us, but if we did not yearn for what we would gain thereby, there would be no temptation. So it rests with each one of us individually; we must use the power God has given us and when temptation crosses our path, with determination to do right, we will only be stronger for having had the experience.

Where, then, is the wrong? If there were sin in being tempted, God would not permit it. The person tempted must be the offender, the wrong is in yielding or being enticed. Christ was tempted just as we are, yet without sin. There was enough of the fleshly nature about him that the promise of bread when he was hungry, the opportunity to show his power, and the promise of the gift of the kingdom of the world must have tempted even Christ. But he knew God's will and so rejected his adversary to continue to worship and serve the Lord God.

And now we are tempted at all times. Sometimes we may yield, each time sinning against God and becoming a little weaker for having done so. When we rise above the influence we grow stronger and in that way develop characters that are pleasing in God's sight. In these trying days there are many evils to draw us away from the truth, so let us strive more zealously for right that we may be a part of the bride of Christ.

Leta G. Railsback.

—o—
 "Let Us Not, Therefore, Judge One Another Anymore; But Judge This rather, That No Man Put a Stumbling-block Or An Occasion To Fall In His Brother's Way."
 —o—

THE LAW given by Moses on Mt. Sinai to the children of Israel has been called a negative law, with its "thou shalt not kill," "thou shalt not steal," "Thou shalt not bear false witness," as contrasted with the positive law given by Jesus Christ on the Mt. of Olives, with its "love your enemies, bless them that curse you, do good to them that hate you." The reward to the Israelites for keeping the Mosaic law was to be a temporal one, "Blessed shalt thou be in basket and in store." "Blessed shall ye be in your going in and out of city and of field," but the promised blessing of Jesus is immeasurably higher, That ye might be the children of your Father which is in heaven.

But there are some "must nots" in this law of grace about which the Apostle Paul talks, and two of them are found in this verse. We must not judge one another and we must not put stumbling blocks in our neighbor's way. Now the spirit of the old Pharisees, "I am holier than thou," is not by any means extinct in the world of today, and I presume there are none but have passed judgment on somebody they knew, or didn't know, thinking they were very much the better of the two. How often have we called somebody "stingy," when perhaps the money we would spend on trifles is being saved to do a good deed which our selfishness would not permit, or "disobliging" when something which could not be revealed prevented them from doing as you wished. We may, if we choose, make the worst of one another. We may forgive, even as we hope to be forgiven; we may put ourselves in the place of others and ask what we should wish to be done to us, and thought of us were we in their places. By loving whatever is lovable in those around us, love will flow back from them to us, the desire to judge will vanish, and life will become a daily pleasure instead of pain,

as we follow closer in the footsteps of him whose name is Love.

Now for the second "must not." A little verse learned some years ago seems to fit in here appropriately:

"The little worries which we meet each day May lie as stumbling stones across our way, Or we may make them stepping stones to be

Of grace, O Lord, to thee."

What is the difference between stumbling blocks and stepping stones? The same thing may be used in either way. If we are continually thinking of and looking out for No. 1, unwilling to sacrifice anything to the happiness of another, our daily worries may be stumbling blocks, but if we are resolved to look on the sunny side of everything, to bear without notice sights and sounds that annoy us, to do seeming trifles which will be a help to others, but which may be a cross for us to perform, to look up and lift up constantly, then the acts cheerfully performed will turn our stumbling blocks bringing us earthward, into stepping stones lifting ourselves and others heavenward. There are so many to be helped and comforted in this world, so much to be set right, that even the smallest of us with a resolute desire to be a helper and not a hinderer can find some work right at hand. Did you ever think how much of your own happiness depended on the way other people bore themselves to you? The possible cross word at the breakfast table, the rude neighbor next to you in the car, the whisper suddenly stopped when you enter the school-room, the displeased glance at your place of business, any of which will cast a shadow over your day. Then if we turn the idea around we must remember that in like manner we are adding pleasure or discomfort to other lives, proving stumbling blocks to some who are weak, or stepping stones to lead them up beyond the little things which make life happy or miserable, as we will it. Whether any particular day shall bring to you more of happiness or of suffering is largely beyond your power to determine. Whether each day of your life shall give happiness or suffering rest with yourself. Let us cultivate the habit of sympathy. Here are three negatives which might be good ones to keep:

1st. Don't repeat all you hear, particularly the disagreeable things.

2nd. Don't find fault and grumble, poisoning the atmosphere of all about you.

3rd. Don't be afraid to praise people, a kind word of appreciation is a beam of sunshine.

Lottie E. Young.

—o—
 The Acts of The Apostles.
 —o—

THIS BOOK was evidently written by Luke. Its name indicates what it contains. It is a history of some of the acts or deeds of part of those who proclaimed the gospel, including Philip, Stephen, Apollos and others, besides relating some of the acts of part of the twelve apostles. It gives a record of many sermons and miracles, chiefly taking up the work of Peter and Paul, perhaps because Peter was sent to the Jews and Paul to the Gentiles. A large part of the book

is a record of the labors of Paul, and ends with him at Rome, perhaps near the close of his life.

Being a record of the divinely ordained order and work in the church in times near the Christ and under the direct leading of the Spirit, it is especially valuable in teachings on correct preaching and methods of conversion as well as on the organization and service of the church. Incidentally, in the sermons recorded it gives valuable help in understanding true Bible doctrine.

.....
 The Epistles.

Paul wrote most of them to congregations or churches at different points where he had already preached. James wrote one to the brethren in general. Peter likewise, two, John three, and Jude one. Paul addresses one each to Titus and Philemon, and two to Timothy. The ones to Titus and Timothy are particularly instructive in caring for congregations, and hence are especially valuable to elders, pastors and evangelists. The epistle to the Hebrews is a valuable treatise magnifying the Christ by comparison with angels, Moses, Aaron, the law, the tabernacle and its shadows. It is a book preeminently occupied with a discussion of the blood of Christ.

The rest of the epistles deal with a variety of subjects: answers to questions sent to Paul, counsel, reproof, instruction in matters of church government, exhortation to daily walk in righteousness, discussions of doctrines, and preeminently Paul's epistles, from Romans to Colossians inclusive, are largely a discussion of justification, a contrast between law righteousness and the righteousness arising from faith. His masterly mind has given us food for deepest thought and personal holiness.

.....
 The Revelation.

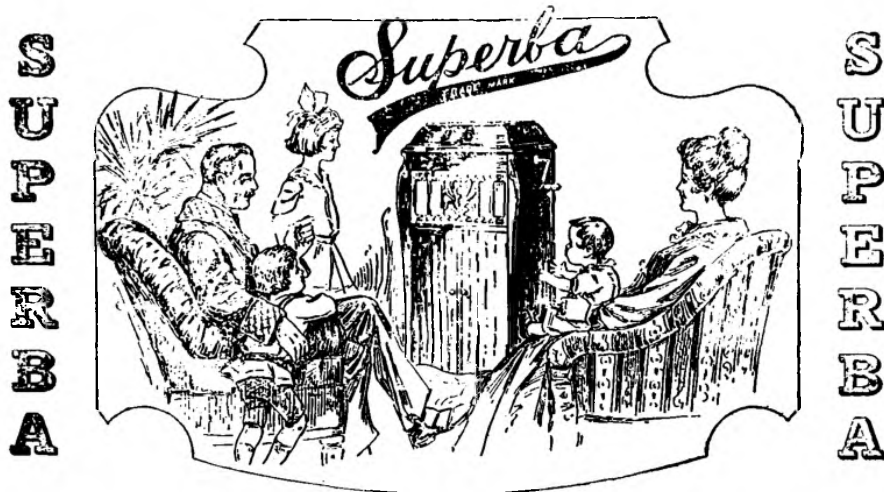
The last book of the Bible fittingly closes the message by a book which preeminently sets forth the coming of Christ in glory. This is its repeated message to the seven churches and its subsequent visions.

Some day when by grace we know more about it we may have more to say regarding it, we desist for the present for lack of sufficient understanding.

J. W. Williams.

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

—o—
 A soul occupied with great ideas best performs small duties; the divinest views of life penetrate most clearly into the meanest emergencies; so far from petty principles being best proportioned to petty trials, a heavenly spirit taking up its abode with us can alone sustain well the daily toils, and tranquilly pass the humiliations of our condition.—Sel.



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Snowballs and Rubbish.

A little heap of rubbish—sticks, grass, cobs, an old bottle and a rubber shoe—lie on the ground in early spring. It is all that is left of a snowball that the children rolled last February when a warm wind blew up from the south. They started it by pressing together a big handful of snow. Then they merely kept the ball going. It gathered up its own material, and before long it was so big that they could scarcely see over it.

When they got through rolling the ball they looked back to see the path—round the corner of the barn, down into a ditch and up the other side, to the left to avoid a pile of brush and to the right to keep away from an old peach-tree stump. Sometimes the ball had become lopsided,

and then there was a crooked part, indeed; and wherever the ball rolled, there it gathered its material. Part of it was snow, of course, but much of it was rubbish—how much the children did not know at the time, but the bright sunshine was sure to lay bare everything that had gone into it.

How much like a life is the snowball. How many times the pathway of life goes down into the ditch and up the other side. How many times we turn aside for the stumps, and the stones that we see ahead. How many times we think the going is better in some other direction than the one that God is pointing out to us, and we wander and leave the straight way untrodden. Wherever we go we gather what makes up what we are in the end. If our pathway leads to bad companionship, to gambling places and saloons, we gather into our characters and into our souls the cobs and bottles and rubber shoes. We gather things that reek with weakness, immorality and sin, and the rubbish pile brings shame in the end. It may not all show at the time, but in that day when the Sun of Righteousness shall shine upon us the white covering of snow shall melt away and leave our rubbish heaps bare before every eye.

Which is your life, a real snowball or a heap of rubbish held together with a little snow? The life of a snowball is not very long at best. What will be revealed when the sun shines and everyone turns to see what is inside your heart?—Sel.

Jerusalem, the Old and the New.

IS THERE any story in human history like the story of Jerusalem? It has been besieged and captured twenty-four times. Its walls have been again and again leveled, its very site has been plowed and sown with salt. It has belonged to the ancient Canaanite, to the Jew, to the Greek, to the Roman, the Syrian, to the Chaldean, to the Arab, to the Turk, to Latin Europe and to England. . . . It is associated with the faith of the Jew, the fanaticism of the Mohammedan and the adoration of the Christian. All the great religions, the great cultures, have met before its walls and striven to possess it.

But the story of Jerusalem does not end with the records of time; it projects itself into the expectations of eternity. It owes half its wonder to a deeply held and often adjourned, but never surrendered hope which has made it the symbol of Christian idealism and the far sought refuge in another world of the weary and heavy laden. The old Jerusalem is a battle-scarred city which has covered the hills upon which it was originally built with manifold destruction. . . . But the new Jerusalem, with its walls of twelve manner of precious stones and its gates of pearl, is lifted four-square against the horizons of eternity, unscarred by any battle, not to be darkened by any sorrow, but built by the power of hope upon the foundations of faith.—Gaius Glenn Atkins D.D., in Jerusalem Past and Present.

That which is not for the interest of the whole swarm is not for the interest of the single bee.—Sel.

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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 World's First Christmastide.

CHRISTMAS MORNING dawned bright and clear. The ground was covered with a beautiful mantle of white, and the trees were bending low with the weight of sleet and snow that had fallen during the night.

Esther sprang out of bed and ran to the window as soon as she was fairly awake. When she saw the snow she clapped her hands and called: "Wake up! Wake up! Let's hurry and dress so we can go out and play in the snow."

Her three cousins, Helen, Alice and Howard heard her call and were out of bed in a twinkling. They were quickly dressed and fairly tumbled down stairs they were so anxious to see the Christmas tree. They had come to spend a week with Esther so they might be together on Christmas day.

Mr. Cross held the door to the library tightly shut until all the children were ready, and then what a rush there was! It certainly was a pretty tree, with all the candles lighted and the bright colored balls and stars, and the tinsel chains all glistening in the light. The presents were heaped in a pile at the foot of the tree and the children could hardly wait for them to be opened.

When they had looked at the tree and talked about it for a while Mr. Cross said: "Mamma is getting breakfast now. As soon as she has it ready she and Aunt Lou are coming in, and we will open our gifts. While we wait for them, I want to tell you children a true story of the world's first Christmas.

"Long, long ago there lived a very wicked king in Jerusalem. His name was Herod. He was not the true king of that country, but the soldiers of his nation, which was called Rome, had conquered all the weaker nations around them and he had been made ruler of the Jews. He had been so cruel to the people that they feared and hated him, but they dared not complain or he would have them put to death.

"At last the Romans sent out word that all the world must be taxed,—that means pay some money to support the Roman government. They could not pay this money in the place where they lived, but were compelled to go to the town where



A Merry Christmas
and a Happy New Year to all.



THE SON OF THE HIGHEST

H. L. Hastings.

SING TO the Lord who came to earth
In tenderness and grace,
A lovely child of humble birth,
To save a sinful race.
He who was rich, for us was poor,
That through his poverty,
We might partake his boundless store
To all eternity.

Around him heavenly glory shone,
Before the world was made;
And yet he had while here unknown,
No place to lay his head.
Obedient unto death he bore
For us the cross of pain,
That we might love him more and more,
And never sin again.

O lowly babe, in Bethlehem born,
We laud and worship Thee;
O man of sorrows, crowned with thorn,
Our Lord and Savior be.
O risen Lord, we worship Thee;
Thou King o'er death and pain.
And wait with joy Thy face to see
When Thou shalt come again.

Then, earth once moistened with Thy
tears
And crimsoned with Thy blood,
Redeemed, shall shine to endless years,
The kingdom of our God;
Then shall Thy pure and holy will
In earth and heaven be done;
Thy glory all the earth shall fill,—
Amen, Lord Jesus come!
—Selected by Ora L. Worley.

they were born. This made it very hard, for some of them had moved many miles away from their birthplace, and the only way they had to travel was on little donkeys. Some were so poor they had no donkeys and they had to walk.

"Joseph, who had a carpenter shop in Nazareth, had to go about sixty miles to a little town called Bethlehem, where he was born. This does not seem far to us for we can get on a train and go that far in a couple of hours. But it took Joseph several days to make the journey. On his donkey he took Mary, his wife, and he walked beside her telling her about the things that had happened in the country they passed through. She did not always

hear what he was saying, for she was thinking of the things the angel had told her.

"It was evening when they came to the hills near Bethlehem. As they looked down toward the little town they saw many people standing around the gate of the inn, and Joseph began to fear that there would not be room for them. When they came close to the town he left Mary with some friends that he met, and went to talk with the steward, or inn-keeper. But the man said, 'No, there is no place left. The people have been begging for rooms from house to house but none can be found.'

"'We have come a long way,' said Joseph, 'and my wife is very tired. If I make her a bed out in the hills she will die from cold. What am I to do?' The steward thought a while and then said, 'I cannot turn you out on the hills. Come with me and you may sleep in a cave. It is a cave where King David used to sleep when he was a boy.'

"In that country many of the people lived in caves, and all of them kept their animals in their homes. So when the man led them into a cave which was used as a stable they were not surprised. Joseph made a bed for Mary in one corner and she lay down to rest. And what do you think happened? That night the Baby Jesus was born. He came to them there in the stable and was wrapped in a long strip of linen cloth and was laid in a manger to sleep. After a while Mary fell asleep, too.

"On the hills around Bethlehem some shepherds were watching their sheep. As night came on they all lay down to sleep but one. He was left to watch until midnight and then he was to wake one of the others to take his place. He was cold, and it seemed a long time to midnight. But he watched carefully to see that no harm came to the sheep.

"Just as he was going to call one of the other shepherds he saw a light shining around him. The light kept growing brighter and brighter. He was frightened and called loudly to his companions, 'Wake up! The sky is on fire!' The others awoke and seeing the light they fell to the ground in fright. But a gentle voice said, 'Fear not!'

"They looked up and saw an angel who held his hands out to them, saying, 'Fear not, for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you: ye shall find the Babe wrapped in swaddling clothes, lying in a manger.'

"And after that a great company of angels appeared singing and praising God. When the angels had gone away the shepherds said, 'Let us go and see the Christ child.' So they left their sheep in the care

of God and hurried to Bethlehem. When they came to the manger where the Babe lay they fell on their knees and worshipped him. Then they went out and told all whom they met the wonderful news that their Savior and King had been born into the world."

Dear Bro. Lindsay:

While studying the the Bible the other day I decided to send in a Scripture lesson which I made up by finding the references myself.

Essential Truths About Our Lord
And Savior Jesus Christ.

In Acts 18:5-6, the Jews rejected Christ and the gospel which he taught, that is, they would not believe that Christ was the Son of God, that he died and rose again the third day. And the Apostle Paul was moved to say, "Your blood be upon your own heads." And it is being fulfilled. Everyone knows the condition of the Jews.

Now what about the Gentiles? Up to the time when Christ was born the Gentiles were called heathen, and dogs. But after Christ came into the world there was a hope for the Gentiles. They were to have a chance to become saints and joint heirs with him. By this I mean everybody has an opportunity to accept Christ as their Redeemer, and I am sure he will welcome anyone, for in Gal. 3:27-29, we find that no distinction is made in the converts, for we are all one in Christ Jesus. The converts may be robbers, thieves, murderers, if they repent and sin no more.

Christ did not come to any certain nation, for in John 12:47, it says he came to save the world. By this it does not mean everybody, for if it does why are so many people ignorant of the truth. They go to church, Sunday School, and appear good, but some how they don't understand the gospel. They say, Where the mind is, there the heart is also. So if your mind is not on what the preacher is saying how are you going to understand?

In Rom. 5:8, it says that Christ died for us (by crucifixion, Matt. 27:35) while we were yet in our sins. Now if Christ hadn't where would the people stand today? They would be under the old Mosaic law; the Gentiles would be heathen, the world would be bathed in sin with no hope beyond the veil or tomb; and man would have no preeminence over the beast.

So you see why Christ died for us, we have a hope of a future life, we are no longer heathen, but free people. The Jews will be gathered in the closing years of this generation and will have a part in the coming kingdom.

Matt. 25:31, says Christ will come in all his glory with all the holy angels with him and shall sit on the throne of his glory.

He shall be King of kings, and there shall not be a king of any description that shall equal him.

The saints will be joint heirs with him and the earth will blossom like the rose.

Millin Stephens.

Age 17.

Sixteen Reasons Why We do Not Please
God if We do Not Assemble Our-
selves Together.

1. 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. Heb. 10:25.

2. And as they did eat, Jesus took bread, 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. Mark 14:22, 23.

If we do not assemble ourselves together, we cannot partake of his body and of his blood. Then Jesus said unto them, 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.

3. 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. Assembling ourselves together, that we may do the will of our Father which is in heaven.

If you love me keep my commandments. John 14:15.

4. If we do not assemble ourselves together are we not luke warm- Christians? So, then, because thou art luke warm, and neither cold nor hot, I will spue thee out of my mouth. Rev. 3:16.

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.

6. 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. 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.

7. Lot's wife was told not to look back when she was told to escape from Sodom, but her faith failed, she turned back and was turned into a pillar of salt.

What will be our punishment if our faith fails us, and we refuse to assemble ourselves together? Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. Heb. 10:38.

8. Harken, behold, there went out a sower to sow. Mark 4:3. 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 parable is this: the seed is the word of God, Luke 8:11, and the word is the will of God, which also is the Spirit of God, and the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. Gal. 5:22.

9. Jesus wants us to assemble ourselves together, for where two or three are gathered together in my name, there am I in the midst of them. Matt. 18:20. If any man come to me and hate not his

father and mother and wife and children and brethren and sisters, yea, his own life, also, he cannot be my disciple. Luke 14:26.

10. 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, or we want to visit, or some one to visit us each and every Sunday, is that not 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. And if children, then heirs, heirs of God, and joint-heirs with Christ, if so be that we suffer with him, that we may be also glorified together. Rom. 8:17. Yea, and all that will live godly in Christ Jesus shall suffer persecution. 2 Tim. 3:12.

11. Are we ashamed of Jesus and his doctrine, and refuse to assemble ourselves together? Whosoever, therefore, shall be ashamed of me and my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels. Mark 8:38. 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.

12. Let us love one another; for love is of God, and everyone that loveth is born of God, and knoweth God. 1 Jno. 4:7. Pause for a moment and think how much love have we for each other if we do not assemble ourselves together. Can we have any love for the brethren or Jesus? My little children, let us not love in word, neither in tongue, but in deed and in truth. 1 Jno. 3:18. He that loveth not knoweth not God; for God is love. 1 Jno. 4:8. And this commandment have we from him, that he who loveth God love his brother also. 1 Jno. 4:21.

13. Brother, let's 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 some covet after, they have erred from the faith, and pierced themselves through with many sorrows. 2 Tim. 6:10.

14. Come, let us assemble ourselves together and work that we may build up the church of God. 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. Brother, sister, do you have any precious friends you would like to see enter the Kingdom of God? Yes? To arms, then! To arms! Come, 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 (the church) without the spirit is dead, so faith without works is dead also.

And how can we work to build up the kingdom of God if we are dead (spiritually dead)?

15. 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 Jesus Christ? Eph. 3:8, 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. 1 Pet. 3:18; Rom. 8:11.

16. The will of our Father is that we should assemble ourselves together, Heb. 10:25. He that saith, I know him, and keepeth not his commandments is a liar, and the truth is not in him. 1 Jno. 2:4. But he that doeth the will of God abideth forever. 1 Jno. 2:17.

John W. Burget.

PROPHECIES NOW BEING FULFILLED.

W. L. Crowe
Chanute, Kansas.

1. The ending of the times of the Gentiles, marked by the overthrow of their beast-like governments. Dan. 2 and 7; Luke 21:24; Rev. 11:2; Isa. 40:2; Ps. 102:13, 16.

2. This world to end by a time of unparalleled trouble at which time the Jews will be delivered from Gentile oppression, and the saints will soon after be resurrected. Dan. 12; Jer. 30; Joel 3; Ps. 102:13, 16.

3. The Jews will be redeemed without money. Isa. 52:3.

4. They will be redeemed by the force of the armies of Judah and Israel destroying all enemies, even though all the nations of the earth try to dislodge them from Palestine and from Jerusalem. Zech. 12; Micah 5.

5. The wealth of the Gentiles is to be carried back by the Jews to Jerusalem to employ the poor Jews to rebuild the roads, harbors, and the land and waste cities. Isa. 58:12; 61:8; Zech. 14:14; Ezek. 36:36; Isa. 60:17.

6. The poor Jews are to find a city of refuge and a land of protection and safety there. Isa. 14:32; Zeph. 3:12; Ezek. 36:14.

7. A special Jewish army called "The Maccabees" with both the flag of Britain and the flag of David fought with the British in taking Jerusalem from the Turks. Zech. 12:7; 14:14.

8. The English from Joseph, and the Jews, were to destroy the Turks, the descendants of Esau. Obadiah and Ezek. 25:14; Zech. 9:13.

9. The stick of Joseph in the hand of Ephraim, whose descendants could not pronounce the letter h (Judges 12:5-6), are the first of the ten tribes to be united with the stick of Judah, the Jews, as one nation in Palestine. Ezek. 37:16-28; Zech. 10:9. Read Premier Balfour's declaration in favor of Zionism, which is viewed by the Jews as a jubilee trump of world wide import.

10. Scholars locate the ancient Tarshish in India, in Spain near the Straights of Gibraltar, in Cornwall, Ireland, and others apply it as a name for the Mediterranean Sea. Britain controls all the places once called Tarshish. The ships of Tarshish were to be the first to bring home the Jews. Isa. 60:9.

11. The rebels are to be purged out of both Judah and Israel, and will not be reckoned with the new nation of Israel.

Ezek. 20 and 22; Micah 7:14-20.

12. The remnant of Judah and Israel will turn from all iniquity and deceit, and as they had been a curse among the nations, they will become a blessing. Zeph. 3:12-20; Zech. 8:13; Ezek. 36; Jer. 31.

13. Their conversion will be after Christ's second appearing. Zech. 12:10; 13:6; Micah 4:6-13; Ezek. 36:31; 37:11-15.

14. The world will all be given a pure language, probably the Hebrew language, which is being taught in its purity in the new university recently built on Mt. Scobus on the Mt. of Olives. Zeph. 3:9; Isa. 33:19.

15. Israel and Judah will appoint themselves one head as their leader, organizer and governor. This head may be our supreme justice, Louis Brandeis, who is now President of the Zionists. Hos. 1:11. He may also be the man called the Branch who builds the Jewish temple. Christ builds his spiritual temple, the church, but not the Jewish temple. The Branch, or Sprout (Leeser), out of the roots of the Israelitish tree, cannot be the same as "the Rod out of the stem of Jesse," which latter applies to Jesus. Isa. 11; Hos. 1:11. The counsel of peace is between the Lord Jesus and this Branch. Zech. 6:12-13.

16. A false shepherd, doubtless the German kaiser, was to come. Zech. 11:15-17.

17. The last signs are fulfilling in the darkening of suns, and moons and the falling of stars in the political heavens, and the powers of heaven are now being shaken. Matt. 24, Luke 21. We should find the key to the meaning of these oriental symbols in the Old Testament. See Isa. 13 and 65:17-21; Gen. 37:9-10; Heb. 12:26-29; Rev. 12.

18. Israel and Judah will never more be dispersed. Amos 9; Jer. 30; Ezek. 37; Ezek. 34:27-28.

The above would be a profitable and interesting study for our Bereans or for any of our Bible classes for many weeks.

Coming Troubles.

1. A great federation of nations to be formed for maintainance of world peace, which will fail because King Avarice and Despot Papacy will seek to dominate it. Isa. 8; Rev. 13; Rev. 17 and 18.

2. A world wide cry of "peace and safety" will follow the formation of this league of nations dominated by the papacy and militarism, after which "sudden destruction" must be expected. 1 Thes. 5.

3. The heavens will depart like a scroll rolled together departs, into two great federations, with "the kings of the east" and "Gog and his bands from the north," a federation of the state of Prussia, with a part of Russia, China, Japan and Afghanistan, and may be of India, against the Europeann league, which will result in Armageddon. Ezek. 38 and 39; Rev. 16; Zech. 14; Joel 3.

4. Hunger and famine will result in a world wide federation of labor, which will overthrow capitalism, and make gold and silver worthless, resulting in strikes, revolutions, money panics, and general, world wide anarchy, which Christ's coming alone can control. James 5; Ezek. 7; Zeph. 1; Isa. 2; Rev. 6:14-17; Rev. 18.

"Forget It."

There is a wide and deep philosophy

contained in that phraseology of the street, "Forget it!"

It is as important to forget as to remember. One is as difficult as the other. And ability along the one line is as hard to acquire as the other. Both must be cultivated.

It is impossible to become an optimist without learning how to forget. Disagreeable things are bound to happen and one must train one's self to wipe them off the mind as the boy wipes the figures from his slate. Having erased the ugly memories, it is easier to write the pleasant things on the slate of the memory.

The Indian, for instance, never forgets a slight or an injury. He will wait a lifetime to get even.

Don't be an Indian.

Life is too short to be an Indian.

The man who considers himself a Nemesis, who treasures up a wrong, who nurses an injury, who lets ignoble hatred fester in his heart, cannot be a happy man. His soul is like a crouched tiger, ready to spring upon the victim of his wrath.

Learn how to forget.

If it is earlier for you to put on record in your memory personal grievances, and to hug up an ugly feeling it is because you have chosen to do so. If you hoard up in your mind the unhappy episodes of life it is because you have formed the habit of doing so.

To persist in that habit of mind will make you miserable and a confirmed grouch. There is nothing noble in such a disposition to remember.

Learn to forget!

Let go the uninspiring, the depressing and weakening grievance. Hold onto the memories that cheer and brighten. There is not room for both. Wipe out the resentments. Write in the place of your hatreds the things that are pure and just and lovely and of good report.

Has some one treated you illy or put a slight upon you?

Forget it!

Do not let it spoil your happiness. It is a trifle light as air. "Scorn to be scorned by one whom I scorn. Is that a matter to make me fret? Is that a matter to cause regret?" Let no mean thing ruffle the serenity of your soul.

Forget it!—Sel.

I know a gardner who came along and planted a rose in his garden, among the thorns; and with the help of the Jehovah Father it blossomed and choked out the thorns, even to the highways and hedges. And who knows what great love of the Master is centered in that rose garden? We hope, at least, all is for the best, and give the glory to God, the author and finisher of all. —Sel.

Out of the hurt may be born a smile.

Out of the blow a kiss;

Somewhere the sun shines all the while

Could we but remember this.

Out of my tears may a rainbow shine,

Out of my struggle rest,

Somewhere God's hand reacheth down to mine,

Giving me what is best.—Sel.

Too much hurry loses time.

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.

A Sister writes saying that recently she inclosed money (two bills) to pay for her paper and asking for change of address. This letter has not reached us and since three weeks or more are past the chances are it never will come. So many times we have warned against sending money loose in letters and yet there are so many who will risk it. The trained hand can always detect the presence of money in a letter and it not only tempts such, but it lays a number of innocent persons liable to suspicion. Please send money by check, draft, P.O. money order or by registered mail. Your check is perfectly good with us if you have a bank account.

The influenza has finally gained a foothold in our home, Sister L. being hard hit by it. A brother and a sister of the editor have both had a hard pull against it.

This office has received a beautiful Scripture calendar for the year 1919. It came done up in an envelope bearing the card of Bro. W. G. Ford, Dixon, Ill.

Thanks!

A letter from the locality of our Moriah (Ill.) church tells of several deaths from the influenza. This is the news from almost every direction.

Remittances.

C. E. Swindler; Mrs. Lola Clark; L. E. Conner; W. A. Honeywell; G. C. Strock; Mrs. A. C. Stites; Mr. and Mrs. J. A. Garard; Ida Guthrie; A. M. Jones; Mrs. McCurry; Mrs. J. H. Morse; H. M. Williams; Joseph Shellenberger; Albert Eberhardt; Everett Halstead; Mrs. Ida Jeffrey; Miss Mary McRae.

EMERGENCY FUND.

L. E. Conner,	\$1.50.
G. C. Strock,	3.50.
Mr. and Mrs. J. A. Garard,	10.00.
Joseph Shellenberger,	3.50.
Mrs. Ida Jeffrey,	1.50.
Miss Mary McRae,	18.50.

HELPING FUND.

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

Mr. and Mrs. J. A. Garard,	\$2.50.
Everett Halstead,	.50.
Mrs. Ellen Morse,	1.00.

Obituary.

Mrs. Mary Elizabeth Burch.

Mrs. Mary Elizabeth Burch, daughter of Nathan and Matilda Maxey, died Wednesday morning, Dec. 4, 1918, at the home of her daughter, Mrs. Frank Cullison, Plymouth, Indiana.

She was born Dec. 18, 1841, near Kewanee, Ind., but had passed the greater part of her life in this vicinity. She taught the first term of school at the old Santa Anna school house in Union township, one of the notable districts of our country. She followed teaching till her marriage. She was united in marriage to Loyal Burch, March 11, 1866. To them were born six children: Bert Burch, of East Chicago, Ind., Mrs. Florence Swindeman, of South Bend, Ind., Dr. Oscar Burch, of Seattle, Washington, and Mrs. Frank Cullison, Mrs. Olive Kanaar, and Mrs. William Helms of Plymouth. She leaves these children, one brother, John Maxey, of Oklahoma, thirteen grandchildren, and two great-grandchildren to remember her life of kindness and good deeds. Her husband preceded her in death nine years ago.

She united with the Church of God in her early womanhood and consequently was one of the Church's pioneers in northern Indiana. She was an active member as long as she was able. Her father was an elder and did some preaching in the early days of the church history. She was stricken with paralysis eleven years ago leaving her an invalid. During these latter years she drank deeply from the great fountain of truth found in the scriptures. She fell asleep in Jesus full of confidence and hope that when Christ the Lord is revealed from heaven she would receive that crown of life due those who love his appearing.

Funeral services were held from the home of her daughter, Dec. 7, 1918, at 2:30 P.M. We spoke words of comfort and hope from 2 Tim. 4:7, 8. Burial was made in Oakhill Cemetery.

D. E. VanVactor.

At the close of our regular meeting at Hillisburg, the third Sunday in November, Bro. William H. Spurgeon made the good confession of faith in Christ and was baptized in the afternoon and taken into the church at the evening session and given the right hand of fellowship. We are glad to welcome Bro. Spurgeon as one of our number, and commend him to the love and goodwill of the household of faith. May the church never forget to give him the help and encouragement due him as a fellow sojourner and co-laborer, and may the Lord add his blessing to the end that he will press forward toward the mark for the prize of the high calling of God in Christ Jesus.

D. E. VanVactor.

Eugene Fritz Randolph

was born in Illinois, April 27, 1853, and died Nov. 4, 1918, aged 65 years, 6 mos., 7 days.

Of a family of eight sisters and four brothers, he was preceded in death by his father, mother, one brother and one sister. He leaves a loving wife, a devoted step-daughter, and two step-grandchildren, three brothers and seven sisters to mourn his loss. He had lived near Arkansas City, Kan., about twenty years. He then moved to Oklahoma, thence to Texas, where for failing health he has lived much of a retired life, holding the office of vice-president of Lipscomb, Texas, bank. For five years he has been in very poor health, underwent a severe operation, then two years ago found he had enemia of the blood. Since June 1918 he has been very poorly, suffering greatly the last month, having reached the point where love and care could sustain him no longer. He died at the St. Francis Hospital, Wichita, Kansas, at 6:30 p.m., Nov. 4, 1918.

Bro. Randolph was baptized by Bro. Lot Clover in 1884. Our memory of him was that he was very industrious, kind, cheerful and conscientious. His greatest purpose and use of his life was to prepare for the future life. God's great purpose and promises were so clear and comforting in his last hours of suffering.

The writer spoke a few words of comfort to the relatives and friends from Job 14:14 at the grave of our brother, after which he was buried in the Mercer graveyard near Arkansas City, Kansas.

Now brother dear thou art sleeping
In thy grave where thou hast been laid,
But soon Jesus he will call thee,
Thou wilt then sing redeeming praise.

H. M. Williams.

Ashton, Kansas.

Mrs. Ardell Pounds
Friend after friend departs,
Who has not lost a friend?
There is no union here of hearts
That hath not here an end;
Were this frail world our only rest,
Living or dying, none were blest.
Rarely has the interest and sympathy

of a whole community been centered on the sufferings and last illness of a valued member of the community, as was the case in the patient suffering of Mrs. Ardell pounds. One reason of this was that she had lived in that community all her life and the older people had known her from childhood, those of middle age had grown up with her and shared the experiences of life with her, and the younger people had known her as a mother, aunt and friend.

She was born June 1, 1861, and died Nov. 15, 1918, aged 57 yrs., 5 mos. and 14 days.

About three years ago she was stricken with one of the dread scourges of humanity. All that medical skill, hospital nursing and loving home care could do, was done, but to no avail.

In early life she entered into communion with her Lord and into fellowship with his people. In the absence of a pastor of her own church, Rev. George Steel, who had known her well and visited her in her last illness, spoke of her and her life as proving the value of a Christian life to the world and especially to the community where an example of such a life could be felt.

To the bereaved husband, four sons and daughter she leaves the precious memory of a loving wife, devoted mother, and to the community the memory of a good woman, kind and helpful neighbor and friend.

She was laid to rest on Monday, Nov. 18, in the cemetery of the Church of God near Morse Mill, of which church she had been a member since 1884.—Exchange.

It was Sister Pound's request that we preach her funeral sermon when death should still her suffering and this we had agreed to do if possible to be present at the time. In our absence, we had provided that Bro. Siple should take our place. A telegram was sent notifying of the sad ending of the life of the good sister, but the telegram never reached us. Mail and telegraph service have been very uncertain for some time but it does seem that on such occasions unusual effort should be put forth to see that a message should reach its destination. We always found Sister Pounds to be what she is described in the foregoing obituary. Bro. Pounds and the family have our sincerest sympathy and love.

S. J. Lindsay.

The Sunday School.

By Alta King.

First Quarter—Jan. 5, to March 31, 1919.
PATRIARCHS AND EARLY LEADERS
OF ISRAEL.

Lesson 1. Jan. 5, 1919.
Pharaoh Oppresses Israel. Ex. 1:1-14.

Golden Text: He will save the children of the needy, and break in pieces the oppressor. Psa. 72:4.

Memory verses: Heb. 11:24-26.

Time: Jacob and his clan migrated from Palestine into Egypt about 1715 B.C. Beginning of the oppression, about 1588

B.C. (Beecher).

Place: Land of Goshen, in Egypt. Find it on the map.

Questions and Comments.

During the past quarter our lessons have dealt with the beginning of the Israelitish nation. During this quarter the lessons will trace the further development of this nation showing the gradual, partial fulfillment of the promises God had made concerning it. What were these promises, to whom were they made personally, through whom are they to be fulfilled and why is it taking so many years for Israel to receive the complete fulfillment of these glorious promises? Why should the past, present and future of this nation be a matter of interest to all nations?

Before taking up the study of the new lesson give a brief historical sketch of the Jewish nation from the time God called its founder out from among his people until the whole nation migrated down into Egypt. How many were there in the nation at this time? How long did they live in Egypt before their oppression began?

Read Ex. 1:1-14, and Gen. Note 1. Note their growth in numbers, (this was in fulfillment of what promise?) their education and development, the consequent menace to the Egyptian nation and how the Egyptians dealt with them. Show that their hardships were the means of preparing them for what God had in store for them. See Gen. Note 2.

During these dark hours of the nation's life when it seemed as though God had forgotten his promises concerning Israel, what happened that shows us he still remembered? Psa. 105:26; Acts 7:15:20. Do you think from Ex. 3:11-13, that the Israelites as a people remembered the God of their fathers and were relying expectantly on his promises?

Read the account of the birth of Moses. Ex. 2:1-10. Were the parents of Moses religious and God fearing? Heb. 11:23. How was their influence retained in the training of the boy Moses? Show that this was necessary to the accomplishment of his future work. Heb. 11:24-27. What does this demonstrate concerning the early training of children?

Show that the training he received as a member of Pharaoh's household was also a part of his preparation. See Gen. Note 3. Did Moses know the work God had laid out for him to do? Acts 7:22-25.

Ex. 2:11-15, tells how Moses attempted to free his brethren in his own time and way, by resisting the oppressor in his own strength. Note his failure. Can you see any possible reason why his brethren should distrust him? Remember the difference between their stations in life.

Heb. 11:24, 25, 26, show that before Moses took the above stand with his down trodden brethren, he had realized the two possible futures laid out before him, and had chosen for himself. Jesus teaches us to thus realize the cost of becoming a child of God before making the start. See Luke 14:27-33. Not that he wants us to count the cost with the intention of not starting if the cost seems too great. We should count the cost as a preparedness measure. It is only as we realize the cost

that we will realize the needs and be prepared to meet them. Otherwise there will come a time when we will compromise with the enemy even as the unwise king in the parable. Luke 14:32.

What is always God's way of developing and training the best that is in a person? Find scriptures to support your answer.

General Notes.

1. God had promised again and again to Abraham that his descendents should have their home and their country in Palestine and that they should from that country bless the whole world. Palestine was the best country in all the world for the home of the Jews.

But the Israelites were not prepared at this time to take possession of their promised land. Therefore, they were sent from their somewhat rude civilization to Egypt, the most civilized and cultured country in the then known world. Their residence in Egypt would have a vast influence on their culture, and civilization and literature. In working for the Egyptians they were compelled to use Egyptian arts and appliances, to study the great national works and noble architecture on which they were employed, and to become acquainted with weaving, the working of metals, the homes and the literature which was written upon the bricks.

Prof. Price says it "was an industrial training school in the foremost civilization of that day. It was the severest, the sharpest, and the most complete training a people could receive to make them masters of the leading arts and occupations of Egypt."

"The children of Israel occupied Goshen, in the N. E. corner of Egypt, and therefore were in the region which enemies from the north (coming down along the shores of the Mediterranean) would reach first. What the king was most alarmed for was that the Israelites should join any invading force, and imperil the Egyptian supremacy." Prof. Blaike. Therefore, the Egyptians tried to crush the Hebrews' spirits and weaken their bodies by over work and cruelties. They made "the children of Israel to serve with rigor." The word translated rigor is a very rare one. It is derived from a root which means to break in pieces, to crush.—Rawlison.

Such rigor is seen pictured on the ancient monuments of Egypt; heavy burdens, savage whips wielded by the task masters, poor food, naked backs, intolerable sufferings.—Sel.

2. "Their oppression united them into one nation, binding them together in sorrows, dangers, hopes and plans."

"The oppression weaned them from Egypt, so that they were ready to leave when the time came which God had appointed, otherwise they might have become so pleasantly settled in business, so encumbered with prosperity, that, as many ages later in Babylon, they would not be willing to enter upon the hard and dangerous enterprise of journeying to Canaan."

3. "Stephen, in Acts, tells us that Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds." Moses' life at court would give

him a great advantage in his later life. He knew the life of rulers, their courtesies, their methods of dealing with other nations. He would also learn about their difficulties and dissensions, and could study how to manage men."

"Then there was the army. King Ramesses was a keen, active, ambitious warrior, and would have plenty for Moses to do in that department. That Moses directed his energies in this field is the invariable testimony of tradition. Josephus specifies an expedition against the Ethiopians as having been entrusted to Moses, when all Egypt was in terror of their aggression and as having been completely successful. It would be difficult to conceive how he could afterwards have planned the simultaneous exodus of a whole people from Egypt, and conducted their march through the wilderness, if he had not been accustomed to handle masses of men, and provide for their wants."—Sel. from Peloubet's Notes.

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.

Mrs. E. H. Wyman of Minneapolis, Minn., has moved to 955 N. Kingsley Drive, Los Angeles, Cal., and would be pleased to meet some of our faith in that city or near by.

Miss Jennie Cox, of Ripley, Ill., informs us she is getting along nicely and expects to leave the hospital at an early date.

INVENTIONS.

IN THE third chapter of Exodus is recorded the story of King Solomon's devotion in offering sacrifices which were well pleasing to the Lord. As a reward for this devotion God said, "Ask what I shall give thee." The king chose wisdom, and it was given him, a wise and understanding heart, so that there hath been none like thee, neither after thee shall any arise like unto thee. Solomon has left on record for our benefit many wise sayings in his proverbs and ecclesiastical writings, and in this article to fellow Bereans I will call attention to his words as recorded in Eccl. 7:29, "Behold, this only have I found, that God made man upright, but they have sought out many inventions."

The word inventions (chashab, in Hebrew) means, among other things, to plot or contrive (usually in a malicious sense) conceive, desire, etc. In the sense that Solomon applied the verse quoted above, he is no doubt referring to inventions of religious worship contrary to that which God had established for his chosen people.

Since the first man and his help-meet invented aprons of fig leaves to hide their nakedness after their eyes had been opened to know good and evil, man has not ceased always to conceive in his mind ways contrary to God's ways. To follow God's

way is the safest, and because Abel offered a spotless lamb (typifying the Lamb of God that should come at an appointed time to take away the sins of the world) God had respect unto him for his offering; but Cain's invention was rejected.

In process of time God established the nation of Israel, which he called his people, and gave them statutes and laws for their righteous guidance; delivered them from the bondage of the Egyptians; led them through the wilderness, brought them into the land of Canaan, was with them in their battles to subdue the nations about them. His goodness toward them was rewarded in many instances by turning from him and devising other gods of wood and stone to worship. When the Savior of the world came upon the scene and entered upon his ministry "preaching the gospel of the kingdom," his own people sought ways and means by which they could persecute him. They brought accusations against him and he was finally put to death.

In the centuries that have elapsed since the ascension of our Lord, man has "sought out many inventions" contrary to his teachings. Man has declared he possesses inherent immortality, but it is written that we must "seek for glory, honor, immortality, eternal life," by "patient continuance in well doing." There is no other way of obtaining the crown of life.

Let us diligently study the scriptures and falter not while we await the coming of our Lord and Master.

J. E. Hatch.

The Thief on the Cross.

EVERYONE IS familiar with the story of the thief on the cross, but there has been a great diversity of opinion on the subject.

We all know that at the close of the day on which Jesus was crucified he was taken down from the cross and laid in Joseph's new tomb, Luke 23:53, and he stayed there three days and nights (Luke 24:21). We are certain he did not go to his Father the day he died, for he told Mary after his resurrection that he had not yet ascended to his Father. Jno. 20:17.

Christ promised his disciples that if he went away he would return to them and receive them unto himself, Jno. 14:3, after he had prepared a place for them.

David's throne was promised to Christ, Luke 1:32, and his people are to share his kingdom with him. Dan. 7:27.

The thief asked to be remembered when Christ came into his kingdom, Luke 23:42, but as Christ has not yet come into his kingdom, 2 Tim. 4:1, he surely did not expect his request to be answered at once.

To the overcomer it is promised that he shall be allowed to eat of the tree of life in the midst of the paradise of God. Rev. 2:7. The tree of life grows on the banks of the river of life which flows from out God's throne. Rev. 22:1.

We find by reading 2 Cor. 12:2-4, that paradise and the third heaven are one and the same. Now 2 Pet. 3:6, 7, 13, teaches us, not that there is a three storied heaven, one above the other, but that the first world was overflowed with water and perished; that the second heaven and earth are reserved unto fire; that we look for a

new heaven and a new earth (the third), wherein dwelleth righteousness.

Job, a servant of God, when nearing death wished to be remembered, Job 13:14, but he certainly did not expect to go to heaven at death (verse 14) or to wait in paradise, Job 17:13, but in the grave. It is unreasonable to think that God would take the thief to paradise at his death if he would leave Job, who had served him all his life, in the grave.

The dead are to be called and the living changed when Christ returns to earth, 1 Thes. 4:16; 1 Cor. 15:51-52, and both the living and dead will get their reward at the same time, 1 Thes. 4:17; Matt. 24:30-31. Personally, I doubt if the thief ever expected to be with Christ in paradise, or was really penitent. Matthew's account of the crucifixion says that both thieves reviled Christ, Matt. 27:44, so that the thief's request as given in Luke 23:42, must have been made in a mocking way. We all know that the punctuation of the Bible was not inspired and so are safe in believing that it is sometimes incorrect. It seems to me that Christ's reply to the thief, Luke 23:43, is a question, and should be punctuated as such, and that the adverb "today" qualifies the preceding verb, as it does in so many other places in the Bible.

However, whether Christ and the thief will ever be together in paradise or not, it is certain that they did not go to paradise that day, for when the day was over the thief was not yet dead, Jno. 19:31-33, and anyway, it would be impossible to go to paradise (or the third heaven), when it does not yet exist. 2 Pet. 3:13.

Zelma Hill.

Gems.

Right living will produce right thinking.

We are truly strong when in league with God.

He that never changed any of his opinions never corrected any of his mistakes. And he who was never wise enough to find out any mistakes in himself will not be charitable enough to excuse what he reckons mistakes in others. If we have no defects ourselves we should not take so much pleasure in noting those of others. First pull the beam out of thine own eyes, then canst thou see to pull the mote out of thy brother's eye.

Your character cannot be especially injured except by your own acts.

There's a difference between large, swelling words and the giving and taking of honest blows.

Ingratitude is a marble hearted friend.

Often no cry of pain is so bitter as a reckless laugh.

There are few persons who have not a double nature, the real and the acquired.

There come to all hours of darkness when earthly friendship is as unavailable as that of the men who slept through their Master's grief when he was a stone's cast away.

Come unto me all ye that labor and are heaven laden and I will give you rest.

A good name is rather to be chosen than silver and gold.

He who would be truly great must be a servant of others.

Let us do all the good we can, in all the

ways we can, to all the people we can, just as long as we can.

Eye hath not seen nor ear heard, neither have entered into the heart of man the things God hath prepared for those who love him.

A Nebraska Berean.

Dear Bereans:

Having been asked to write an article for the column, I shall endeavor to tell of the life which I am now living, and of my experiences as a soldier. I have been in the army for a month and a half now, and in uniform almost as long. My particular branch of service is that of the Infantry, in the Student Army Training Corps, at the University of Illinois. Being a student as well as a soldier, I must attend classes as well as drill, both being in the military program. If we are absent from classes, drill, or any military formation, except for military reasons, we are among those classed as Absent Without Leave, or A.W. O.L. We also must report at our barracks at the beginning of each vacant period, for study or anything else which we wish to do. We must remain at our bunks until excused to go to our classes.

Our recreation period extends from four o'clock in the afternoon till mess at five-thirty, and from mess until seven o'clock, when Supervised Study begins. All letter writing must be done before seven, and at that times all novels, magazines and papers must be put aside, and real study begins.

Officers walk up and down the aisles and see that we at least look at a book. Nine-thirty the bugle blows Call to Quarters, and at ten Taps are blown.

At five-forty-five we are awakened by the bugle, and must be on the drill field at six, fully dressed, when Revellie is blown. Twenty minutes of exercises, and we have mess at six-forty-five. Drill at seven-thirty and classes at ten, and so on, makes the average fellow wish that he had never seen the S.A.T.C., yet a few of us realize that we have a splendid opportunity to procure an education thrown in with a military experience, which will always stay with us.

Though many camps are to be demobilized soon, we are to continue in the service until June, and longer if we wish to reenlist.

The army is the very best place for a young man to develop splendid habits which may stay with him through life.

Those serving under the flag are placed in the very best of surroundings. In former days nothing counted in the army, now everything counts. By military law we must live clean, moral lives. We have wholesome food, regular hours, moving pictures and Bible Classes under the auspices of the Y. M. C. A. These classes are held each Sunday, the fellows sitting on their cots about the teacher. At first the average fellow attends because he is game for anything that is clean. He then becomes enthusiastic and attends every Sunday. Church Socials keep us away from town on Saturday nights, as we have our time to ourselves from Saturday noon till Taps Sunday night.

The army stands for honesty. Theft is a penitentiary offense. The cigarette is a

thing of the past in the service now. The smoking of this filthy weed must be done away from the barracks, and off the campus. Those who wish to use it on the march are encouraged to do so, though.

The army stands for straightforwardness, honor, and truth. When speaking to an officer one must come straight to the point and not try to dodge around an issue. Punishments must be taken in a manly way, Kitchen Police usually being the punishment meted out. One cannot accuse another unjustly, without the proof to back it up. Hinting about another is not done in the service.

Many people consider the university student "swell headed" for striving for something better. This is not the case, for the average student must work hard in order to pass in his studies. Many of us have worked hard at manual labor, and would gladly undertake the most menial of jobs beside any man.

When America's men return home they will be fine specimens of young manhood. With body erect, head held high, the cringing weakling will be noticed among them. Many will have passed through the Valley of Death, and all will have suffered hardships. Their view of life will be different, and for those who have survived the war this great calamity will have done much.

Norris Rupp.

Letters.

Dear Bro. Lindsay:

Is it asking too much of you to put this request in the Herald?

Do any of the brothers or sisters know any of our faith living in Los Angeles, Cal., or near there? If so will they please send name and address to my sister, Mrs. Ella H. Wyman, 955 N. Kingsley Drive, Los Angeles, Cal.

Yours in the faith,

Mrs. Lillie H. Willis.

FIRST BORN.

THE first 15 verses of Exodus 12 furnish us some of the most beautiful type thoughts to be found in Old Testament teaching. Out of the number of beautiful types to be found there, we wish to dwell briefly upon but one—that of the First Born.

When God sent Moses into Egypt, it was Moses' mission to deliver all of the Israelites from Egyptian bondage. In other words, God's call to redemption from bondage went out to all Israel. Egyptians had no such call. They were without God and without hope at this time.

Pharaoh resisted God until, after many calamities were visited upon him, God gave Moses direction regarding the lamb which was to be slain and the resultant death which was to be visited upon all first borns where the blood of the lamb was not applied as per the direction given. Wherever the blood was sprinkled upon the door-posts, there the first born was spared. Where it was not, there the first born died that night.

All Israel were to be delivered through the Red Sea grave and that by no work

on their own part but to obey Moses. They were saved from bondage by God's determined plan and because God saw that their punishment had already been sufficient for his purpose. But there was made selection of a special class. These were known as First Born. These were conditioned. They themselves had nothing to do with being first borns, neither had they committed any offence against God more than had all Israel. Yet we find them selected and termed "first born." This title with its significance runs on down through the history of Israel in the tribe of Levi. When the time came, all Israel, including the first borns, came through the depths of the sea. They had died to their former bondage and had now attained to a God given liberty as soon as they emerged from the watery grave. But under the new conditions the first borns formed a distinct class. They were from now on to be leaders and teachers of the people. No land was to be their portion, neither were they obliged to till the soil. They received a tithe of all and their portion was to lead and instruct the people.

If we examine the antitype we find the parallel to be most striking.

The first born of Israel had nothing to do with being first born.

Jesus said to the twelve, "Ye have not chosen me, but I have chosen you."

James says, "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures."

We have little to do with the selection except to obey the commandment when we hear it. To fail to do so is death. It is God's purpose that all to whom the call has now gone out (Jews and Gentiles) to flee the bondage of sin, shall come thro' the Red Sea of death by resurrection, and when they do thus come forth they will all be free from the bondage of sin (the Adamic penalty). But a special call has gone out to the first born. They are in special training for a priestly service and not only do they emerge from the grave, but they come forth to glory and honor, never to take up the tilling of the soil, but to be kings and priests and to reign with Christ a thousand years.

Paul's idea expressed in Rom. 8:16-23 is in perfect harmony with this idea. Read it carefully. Not only do the joint-heirs enjoy freedom from bondage, but the "whole creation" as well. Read these texts and think upon them.

These thoughts are only suggestive. A continuation of the study may be made by the student with profit.

S. J. Lindsay.

And we watch, not by abandoning our daily task and keeping our eyes fixed on the sky so as to observe the first signal of Christ's approach. We watch by doing our simple duty; by faithfully performing the task allotted. Blessed is that servant whom his Lord when he cometh shall find so doing.—Sel.

A Pure Motive.

If thou intend and seek nothing else but the will of God and the good of thy neighbor, thou shalt thoroughly enjoy inward liberty.—Sel.

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THE WHOLE FAMILY
WOULD ENJOY A

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OREGON, ILLINOIS

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.

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,

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.

As for me, let what will come, I can receive no damage by it unless I think it is a calamity; and it is in my power to think it none, if I have a mind to it.—Sel.

THE RESTITUTION HERALD.

Volume 8.

Oregon, Illinois, January 1, 1919.

Number 13.

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 STAR IN THE EAST.

I AM sure you have not forgotten the dear little baby I have been telling you about in the last few stories. Can you remember the name of the town where he was born? Yes, it was Bethlehem. Now I am going to tell you something that happened a few days after that first Christmas night.

One sunny afternoon a little child was playing in the sand beside the road that crept through the hills east of Jerusalem. A little way back from the road, and almost hidden by the olive trees on the hillside, stood the small, flat-roofed, stone house where he lived. His mother stood in the open doorway, watching her little boy as he made forts and houses in the sand. Suddenly he jumped to his feet and ran to his mother calling, "Mother, do see those great white camels coming down the road."

The mother glanced up quickly as she gathered her baby in her arms. Away down the road where the sun first peeps over the hills in the morning, were three camels swinging along with riders on their backs. As they drew near the mother and her little boy saw that the bridles, the saddles and the crimson blankets on their backs were covered with gold and silver, and that the white-haired men with their long, snowy beards were richly clothed in silk. When the men reached the little stone house they beckoned to the woman to come out and meet them.

"Where is he that is born King of the Jews?" they asked. She was so astonished at the question that she did not answer at once, and one of the men went on, "We saw his star in the East and have come to worship him. Can you tell us if we are near Jerusalem?" The woman pointed toward the west where the sun was fast sinking to rest, and told them to go a little farther and they would see the city. So the men rode on, asking everyone they met, "Where is he that is born King of the Jews?"

When they came to Jerusalem they asked the soldiers who guarded the gate the same question. The soldiers were surprised but they said, "Do you mean Herod?" The men shook their heads. "No," they said, "Herod was appointed king by Caesar in Rome. The King we are looking for was

THE NEW YEAR



FIRST COMES the crescent moon;

The golden stars
Are with us all night long.
The crimson bars
Deepen, and stretch across
The eastern sky—
The old is passed away,
The new is night.

We know not what a day
Avails to bring,
Nor what the winter hides
From eyes of spring.
He is a seer most bold
Who dares foretell
A "year's events, but this—
All shall be well."

So much at least we know,
Since God rules all—
The sunshine and the rain,
The calm, the squall,
The pleasure and the pain,
Fights lost or won,
God rules the world for love;
His will be done.

And you and I, and all,
Have naught to fear,
Christ will abide with us
Throughout the year;
Fair are the summer flowers
And winter snow,
And some good every day
We each shall know.

Come to us, glad young year,
As thou art sent;
We shall be much enriched
Ere thou be spent;
God ladens thee with gifts
For us to take,
Shall we not welcome all
For his love's sake?—Sel.

sent from God." The soldiers could not answer this so the men rode on through the gate and spent the night at the inn.

Word soon came to Herod that three strangers, riding on wonderful white camels, had come to the city asking for the newly born King of the Jews. This alarmed Herod, for if a new king was born he was afraid that the kingdom would be taken from him. So he called all the wise men of the Jews together, and asked them to tell him where Christ should be born. They talked together for some time and then sent for Herod and said: "The Christ is to be born in Bethlehem of Judea; for the prophets wrote long ago that a governor should be born there that should rule Israel."

Then Herod sent a message to the strangers at the inn, asking them to come to him privately. When they had gone to his palace he asked them to tell him what they meant by asking for the King of the Jews. Then one of the men said, "In the east where we live, each one of us saw a strange, bright light shining about us,

and out of this light came a star. And at the same time a voice said to us, 'You have been wise because you have believed in God. And you have been good because you have tried to help others. Therefore, you shall see the Christ.' Then we started out to find him. Although we come from different countries, God brought us together in the desert and from there we have traveled together. As we journeyed, the same star showed us the way. Can you tell us where the child is to be found?"

Then Herod said, "I have asked the wise men among the Jews and they say that Christ is to be born in Bethlehem. If you find him come again and tell me that I, too, may worship him."

Although it was night, the wise men set out at once toward Bethlehem. And as they went the star appeared again, moving before them to show them the way. At last it stopped over the house where Mary and Joseph were staying. For they had left the cave and were living in a house since many of the people had gone home.

When the wise men came into the house they saw the baby in his mother's arms. One of the men asked, "Is he your child?" When Mary said he was, the men fell on their knees and worshipped him. The baby was just like other children. The men had thought there would be something different about him—a light shining around him, or perhaps a crown on his head—but there was nothing to make him look different from any other baby. The wise men believed what they had heard from God, though, and were very happy. To show this they gave the child gifts such as are given only to kings. One had brought gold, another had brought frankincense, and the third had brought myrrh.

Then they started back to Jerusalem, but the voice of God came to them again, telling them to go home by another road. So they did not see Herod or send him word where Jesus was. When Herod learned that they had gone home another way he was very angry and, calling his soldiers together he ordered them to kill all the very small children in and around Bethlehem. Wasn't that a dreadfully wicked thing to do? But Herod was a very wicked man, who wanted more than anything else to keep the kingdom for himself, and that was why he did this awful thing. He felt sure that the soldiers would find and kill Jesus, too.

But God knew Herod would do this, so he sent an angel to Joseph one night saying, "Arise and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him."

So at night Joseph took Mary and the baby and left Bethlehem. They went in-

to a country far to the south of Judea, and when the soldiers came to Bethlehem they did not find Jesus. Many little children were killed, though, and the poor mothers could not understand it all. For there were very few people who had been told of the Christ.

—o—

SIGNS OF THE TIMES.

A Series Of Thoughts Concerning Signs to Precede Christ's Coming.

Lyman Booth.

—o—

WE ARE living in a wonderful period of the world's history, and for one, I count myself happy to think I am permitted to observe the rapidity with which one notable event follows another. History is being written so rapidly that one can note but briefly passing events. The movements of the nations have been fast and furious during the past four years, with stupendous and terrible results.

Crowns have fallen; thrones have been overturned; empires have been shattered, terror and death have pursued tyrants, millions have fallen in death, and other millions torn and mangled, whose blood has reddened a thousand hills, and crimsoned a thousand streams, hearts have been crushed, fond mothers bereft of their kin, homes broken, and filled with unconsolable grief, cities burned, magnificent shrines of worship lie beneath eternal ruin, forests leveled to the ground, the hillsides and the plains shorn of their beauty and both lie strewn with the wreckage of cannon and shell, nations are pauperized, and desolation mantles it all, while pestilence and famine come trailing in the rear. Sad, sad, indeed, is the picture. Yet, however dreadful the whole affair, however shocking it may appear to the tender sensibilities of men, may we not get a glimpse of the light that is shining beyond the dark and dismal war clouds? Yes, beyond earth's darkest night of gloom, we may behold, through the telescope of faith, a new world arrayed in her robes of eternal light, peopled with beings who shall enjoy the eternal reign of right. When war, with all its attendant evils, shall be no more when God's love shall fill each breast, and God be all in all.

This delightful condition cannot obtain through any agency except the Prince of peace and his innumerable host of just beings made perfect through tribulation. Then contending nations shall cease their strife, and every cruel tyrant be cast from his throne. All nations shall adore him and sing his praise. They shall bring their gold and incense in tribute, and fall down and worship before him. From every land, from every isle of the sea they will come to offer their devotions. He will break the oppressor's power and set the captives free. He will remove transgression, and rule with justice and equity. He will bring cheer and comfort to those who suffer wrong. To the poor and needy plenty will be given; the weak and helpless he will strengthen, the sighs of the broken hearted will be changed to songs of everlasting joy and gladness.

In contemplating these promised bless-

ings and beauties to be spread over all the earth, we may well exclaim with the poet, How bright the vision! O, how long

Shall this bright hour delay?
Fly swifter round ye wheels of time,
And bring the welcome day!

But we are exhorted not to grow weary in well-doing. James says, "Be ye also patient, stablish your hearts; for the coming of the Lord draweth nigh." Jas. 5:8. We notice that James, like all other Bible writers, in referring to the coming of the Lord, mentions it as an event that is near. That view is quite natural and also true.

This great event was ever uppermost in the minds of all his Apostles. They watched his ascent heavenward and heard the heavenly messenger's consoling promise, that in like manner as he went away he would come again. This agrees with the cheering words he had previously given them when he said, "I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:2-3. Blessed thought! When he returns from heaven he will come to his own and bring to them that for which they patiently labored, and will forever banish all doubts and end all sorrows. Then why should not the longing for his appearance be as common with Christians today as with his apostles? Why not our faith as strong and our hope as firm as theirs, seeing we have the same words of promise?

Some may think it out of place for James to teach his second coming being near, when so many centuries have elapsed since he went away. James probably wrote his epistle near the close of his life, and hence he could truthfully say, "The coming of the Lord draweth nigh." For since the dead know nothing, they can take no account of time. Hence, where there is no thought there is no time. Therefore, there is no time with the dead. The sleep of death will appear no longer to James in the resurrection than to one who dies prior to Christ's return. This view brings each and every saint close to Christ's second coming. Abraham, the father of the faithful, is as close to the visible manifestation of Christ and his glory as are we. Paul in speaking of a long list of ancient worthies who had died without having received the promises, said, "And these all, having obtained a good report through faith, received not the promises: God having provided some better thing for us, that they without us should not be made perfect." Heb. 11:39, 40.

Those worthies may very properly be classed with the prophets to which James refers in 5:10. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. The prophets were examples in two ways. First, in suffering afflictions. Second, in their patience. He mentioned their sufferings to quiet discontented brethren, should there be any; their patience, to excite them to a sense of their duty and imitation of their trust. For well he knew that they, like the prophets of old, would not be exempt from trials, more or less severe, from which there would be no way of escape, nor

source of comfort except through the favor and power of God.

In this connection James holds up Job as another example of patience for his brethren to imitate, whose patience in his suffering brought into action the Lord's mercy and pity. Through it all Job continually extolled the name of God and de-based himself. While Job was very patient the Lord was very pitiful and extended his tender mercy to Job by delivering him out of his troubles. Not only that but he added many blessings, along with which he gave him twice the number of flocks and herds, and seven sons and three daughters.

When affliction bears down upon us, and severe trials come in our path, would it not be well to look upon this spectacle of misery and reflect upon this example of patient suffering, and say within ourselves, Be patient, for the Lord is very pitiful and of tender mercy? Remember that God has promised to reward liberally those who labor patiently, and who endure unto the end. Job's suffering and afflictions were followed by unprecedented blessings, all of which were temporal, but his hope bridged the abyss of the grave and carried him over into an age when his redeemer shall stand upon the earth, and when he, in his flesh, shall see God, and receive from him those spiritual blessings which are kept in store for all who, in love, labor to do his will.

While we are directed to look to Job and the prophets as worthy examples after whom the afflicted and persecuted should pattern, let us not lose sight of him who is the friend of the oppressed and afflicted, and render unto him our praise for the tender mercies he has shown us, and confide wholly in his word, which, as "a lamp unto our feet, and a light to our path," will lead us safely through the darkest afflictions into the transcendent light of eternal day; where, with Job, we shall behold him in his glory.

Before the members of Christ's household can expect to enter into the enjoyment of the promised blessings they must labor a little while longer. They must continue diligently in their field of labor, they must occupy till he returns. They must labor in this age with their affections centered in the future age. His command is, "Love not the world, neither the things of the world." They are in the world, but not of it; and because they are not of the world it will hate them. What did Christ mean by the word world in this connection? Certainly all outside his own household. It includes all nations, tongues and people not belonging to his family. His household is composed of a select company gathered out of all nations, tongues and peoples, and are now being educated and prepared for work in the coming age. Although hated, despised and persecuted in this age by the world, they will be exalted above all principalities and powers in the age to come, and will be co-rulers with Christ for a thousand years, who in mercy will deal justly with those who have been unmerciful, unkind and unjust, in this age, to him and his household. They will have the honor of carrying blessings to all nations, and in

return receive their pure and sincere devotions. The contemplation of such honor should be sufficient inducement for all Christians to occupy till he returns, even though afflictions beset them all along their journey.

Everlasting Punishment.

THE PASSAGE where this expression occurs (Matt. 25:46) presents great difficulty to all Bible students at some time in their lives. It is repulsive to think that God proposes to punish any person or thing with active suffering throughout eternity; yet these words plainly imply it. And many a person is held away from God by the thought that he who demands our love, will do such a thing.

Many "explanations" have been advanced, some ingenious, some ingenuous, and some neither. One favorite is that the word used is "punishment" and not "punishing;" wherefore, the act of punishing may be brief, but the punishment, the result of the punishing, is endless.

It is difficult to see how punishment can continue while the person supposed to be undergoing the punishment has no existence. If, as we teach, the dead will be totally destroyed, how can they undergo endless punishment? Would not punishment cease when the thing punished ceased to exist? How, then, can punishment continue over those who are "as though they had not been," destroyed "root and branch"? How punish that which has no existence? To have the punishment of the wicked continue forever must not the wicked themselves continue?

Furthermore, the Greek word used here means the act of punishing rather than the punishment. It describes the active work rather than the result; and has a companion word from the same root which means "punishment." This one should be restricted to the act.

This discrimination is quite common in the Greek. We have many a word of a similar form to this, for instance, one meaning the act of judging, one meaning the act of creating, etc., and these have their companions meaning the sentence resulting from the judging, the thing created, etc. There is a similar change of ending in all these, and certain definite grammatical rules control them. They are called verbals. The word here is "kolasis," not "kolasma." It has the ending of action, not of result.

This word, however, has a root-meaning of "a cutting off or pruning," and may be so rendered with good reason and authoritative approval. This is another common refuge; but remember that it is the active cutting off which is meant, not its result; and that the "cutting off" must continue as long as is indicated by the word translated "everlasting." If that word (aionios) means "everlasting," the "cutting off" can never cease from active continuance. If, as many urge, it means "age-lasting," the cutting off goes on through the age.

The same word is translated "eternal" here when modifying life, and "everlasting" when modifying punishment. If you will pardon the presumption, I desire to protest against both translations.

But it must be granted that the life promised in this verse need under this one statement, continue only as long as the punishment, and that the punishment goes on as long as the life lasts. If "aionion" life means endless life, then "aionion cutting off" is also endless. For these reasons the whole meaning of this declaration hinges on the word "aionios." If this word means endless duration, are we not forced either to accept eternal torment or conclude that the Bible is not consistent on this doctrine?

The meaning of a word is determined by its use, and frequently changes radically within a comparatively short time. For this reason lexicons of English, compiled a hundred years ago, are of small authority today, and "classical" Greek lexicons often differ from those of "New Testament" Greek.

At the best, a lexicon is but an indication of the manner in which words are, or have been, used. Too many "New Testament" lexicons follow the meaning attributed to words by theologians rather than their real meanings. Vide "psuche," soul; and "pneuma," spirit. The theology and prejudice of lexicographers influence them,—frequently unconsciously.

Students who have the time and inclination may discover the meaning of most New Testament words for themselves, by learning their derivation and following them through all their uses and forms in the New Testament. It is laborous and slow, but enables one to stand on unquestionable ground.

"Aionios" is from "aion." This noun is translated "world," "age," etc., and occurs many times. I cite Matt. 12:32, where one "aion" evidently has an end and another has a beginning; Matt. 13:39, where an end is again spoken of; Mark 10:30, where a beginning is necessitated. These texts, like many others, show that an "aion" has a beginning and an end. Moreover, it is frequently used in the plural. Could there be more than one eternity? more than one "always"? Its proper meaning is "age," but it is sometimes used to imply eternity, though very rarely.

An adjective based on this noun would not, then, mean "endless" by derivation. If it has any such meaning it gets it somewhere besides its root, and it is incumbent upon him who gives it that meaning to show where or how it got it. That theologians have given it that meaning to bolster up the theory of eternal torment is no evidence whatever.

In 2 Tim. 1:9, we read of things which were "before times aionion." Now, pray, what could be before "times eternal"? Nothing. Does the judgment of Heb. 6:2, continue throughout all eternity, or does it come to an end? It is "aionion." See Jude 7. Obviously the adjective, like the noun, refers, at least sometimes, to a limited period.

That we may know how the translators of the Septuagint understood the word, notice that it describes the duration of the burning of the lamp in the sanctuary, Ex. 27:21; the clothing worn by the priesthood, Ex. 28:43; the ablations of the priesthood, Ex. 30:21; the Saturday sabbath, Ex. 31:17, etc. If the word means endless these things are still compulsory.

Do you think they are?

Why not translate it as its derivation would suggest, "of an age"? With a proper understanding of this expression we may have a consistent, accurate definition of the word.

To be sure it is applied to God, but does that restrict him to that age any more than the declaration that he is the God of Israel restricts him to that nation? Hardly.

Why not, then, read Matt. 25:46, thus: "And these shall go away into the cutting off of the age: but the righteous to the life of the age"? Then add the promise of Luke 20:35, 36, that all who attain to that age (aion) and the resurrection from the dead (two conditions) shall not die any more. This gives us an unquestionable foundation for the hope of endless life. Are you so living now as to be fit to live forever? or will it be necessary for God to "cut you off" and get you out of the way?—W. S. Trowbridge, in *Messiah's Advocate*.

Wine

The emblem of which we partake in communion is never called wine in scripture. It is referred to as "the cup," or "the fruit of the vine." Fruit in its natural state is never fermented. Ferment is a process of decomposition. There are two kinds of wine spoken of in scripture, old wine and new wine. Probably the new wine was unfermented; if not, the placing of new wine in old bottles would not cause the bottles to burst.

S. J. Lindsay.

THERE is something about the coming of a new year that brings a feeling of cheer to us. Midnight on the last of December looks like any other midnight—but it is not like any other midnight. It has some mystic quality that seems to renew our hope. It seems to say to us that the old year is gone; that the mistakes, the misdoings of the old year are gone with it—never to return. Before us lies a clean year, a year as yet untouched by any event good or evil. We can see ahead of us a procession of days, fresh, unsoiled, for us to use according to our wills and our capacities. So we cannot help a feeling—would not help it if we could—that we will keep those days cleaner from soil than we did the days of last year; that we will mark on the page of some of those days an achievement. There lies the charm of the new year. It stands willing to promise us anything we ask. It will give us anything we ask. All we have to do is to go out and get it. —Selected.

It Couldn't Be.

Dean Farrar quotes Tennyson as having related to him the remark of a farmer who, after hearing a fire and brimstone sermon from an old style preacher, consoled his wife by saying: "Never mind, Sally, that must be wrong. No constitoo-shun couldn't stand it."—Sel.

There are too many people who are pious only in pieasant weather.—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. Stiple'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 revised our tract list and have on hand a good supply of those listed in our announcement on the back page.

We take this means of thanking all for their Christmas remembrances in one way or another. We fully appreciate them, but they are too numerous for us to try to make personal reply to all.

The brethren at Eagle Grove, Iowa, are enjoying a holiday protracted meeting (Dec. 29 to Jan. 5) with Bro. J. W. Williams as the speaker. This assures the brethren and friends there much food for thought.

We have but one bound volume No 7, of The Restitution Herald left. Who wants it for \$2.00?

In spite of all the frostless, beautiful weather right up to Christmas time, the heavy snow-storm of the 24th of Dec. gave us a white Christmas in northern Illinois.

Remittances.

Dorothy Fetters; Sarah Dashwood; J. W. Williams; Esther Sealine; Ben Hitchens; Mrs. Emmett Seburn; O. P. Clough; A. J. Hoke; Mrs. D. Daharsh; Mrs. J. T. Williford; Mrs. W. L. Canode; Leila E. Whitehead; F. M. McCrory; Mary E. Elton; W. V. Lansbery.

HELPING FUND.

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

Esther Sealine, \$2.00.

EMERGENCY FUND.

W. V. Lansbery, \$1.50.

Notices.

To The Illinois Brethren.

Many of our people have made pledges to pay a certain amount during the evangelistic year, and a large percent of those have not paid any on the pledges, probably intending to pay it all at once later on. Please bear in mind, however, that our expenses are monthly. For this reason it would aid us very much if you would pay a part, at least, as early as possible, so that we would be able to meet our expenses regularly and promptly.

Anna E. Drew,
629 N. Galena Ave., Dixon, Ill.

Report of Tract Fund.

Balance, Oct. 30, 1918,		\$69.40.
Paid for tracts,	\$1.00.	
2000 Jesus is Coming,	2.50.	
2000 Gospel the Power of God,	2.50.	
2000 The Promises of God,	3.00.	
1000 Thief on the Cross,	3.00.	
Total,		12.00.
Balance, Dec. 24, 1918,		\$57.40.

Obituary.

James Schuyler Goodyear was born in Camden, N.Y., April 16, 1861, and died at his home in Dixon, Ill., Dec. 20, 1918, aged 57 yrs., 8 mos., 4 days.

He came west with the family in 1885, settling on the farm just south of Dixon in Nelson Township where he resided for many years, but about 12 years ago declining health compelled him to retire from active farm work and he then came with other members of the family to the present home in Dixon.

He leaves to mourn his loss two brothers, Dr. L. B. Goodyear, who is serving in a base hospital in France, and Wallace E. Goodyear at home, and three sisters, Mrs. Martha Ball, of Cadillac, Mich., Mrs. Milton Missman, of Dixon, and Miss Mary Goodyear at home.

Schuyler was a warm, personal friend of the writer, a man of large heart and noble impulses. Always at our services when health permitted, attentive, a splendid tenor singer, he will be much missed by our people in Dixon. For some reason he never saw the need of fully embracing

the terms of the special call to salvation. These are matters which for the present are not subject to our judgment. We laid him away knowing that the great Judge of all the earth will do right.

S. J. Lindsay.

Ruby Evelyn Rogers.

daughter of I. O. and Ethel Rogers, was born Aug. 5, 1914, at Fairdealing, Mo., and died at her home there, Dec. 3, 1918, aged 4 yrs., 3 mos., 27 days.

Our hearts were much grieved at the sad accident of our little niece, whose clothing caught on fire Dec. 2nd and who was so badly burned that she passed away at 4 o'clock p.m. the following day. The mother being in an adjoining room heard the screams of the children and rushed to them, finding Ruby's clothing in flames, she tore the clothing from the child burning her own hands badly.

Ruby was a very delicate child the first three years of her life, but was in good health at the time of the accident. Unlike most delicate children, she was always patient, very affectionate, and never crying without a cause. There is a vacancy everywhere without her sunny smile. Without hope we would be of all men most miserable, but we sorrow not as others who have no hope of the resurrection.

She was laid to rest in the Fairdealing cemetery to await the sounding of the trumpet. Thus sayeth the Lord, Refrain thy voice from weeping and thine eyes from tears, for thy children shall come again from the land of the enemy. Those promises heal all sorrows. Shall we not trust his providence and be comforted? Oh my brother, believe this and be comforted.

Aunt Myrtle.

Letters.

Brother Lindsay:

There are many things in the Restitution Herald that are fine.

One of them in Dec. 18 issue, page 86, "The Sleep of the Dead," by Rufus A. Curtis. That would make a fine four page tract, by leaving off the poetry on the end.

It is compact, sensible, scriptural, and would reach the head and heart of thousands who would read it. Print 10,000 of them at the first. Can you do it? I will take \$2.00 worth of them. Make them column width and to go into 3½ by 6 inch envelope, or smaller, on light paper, or post card size.

A. J. Eychaner.

Note: We can publish 10,000 of the article named in tract form for \$15.00. Bro. Eychaner says he will take \$2.00 worth. Are there others who want to put this article out as described?

—Editor.

The Sunday School.

By Alta King.

First Quarter.

Patriarchs And Early Leaders of Israel.

MOSES THE LEADER OF ISRAEL

Lesson 2. Jan. 12, 1919.

Lesson Text. Ex. 3:1-12.

Golden Text: Moses, indeed, was faithful in all his house. Heb. 3:5.

Memory Verses: Ex. 6:6-8.

Time: About B.C. 1501-1499. (Beecher).

Place: The burning bush was in the vicinity of Mt. Sinai. The place of meeting of Pharaoh with Moses and Aaron was on the field of Zoan.

Questions and Comments.

What great work has God decreed should be accomplished through the nation of Israel? Ezek. 36:16-23. The next few lessons demonstrate on a small scale, God's power to accomplish this work.

What great work had been assigned to Moses by God? Acts 7:25. What unsuccessful attempt did he make in last Sunday's lesson to accomplish his work? Evidently his aim was to encourage his brethren to resist the oppressors, thus working up a rebellion. Why do you think he failed?

It was forty years before God called Moses to do the work he had assigned to him. Where was Moses during this time (find the place) and how did he spend his time? Ex. 2:15-25; 3:1. Show that these forty years put the finishing touches to his training for his future work. See Gen. Note 1.

Describe the manner in which God called Moses. Ex. 3:2-6. What proof did Paul see in this incident that God raises the dead? Find the scripture to prove your answer.

The bush was being burned without being consumed. How does this typify God's dealings with his nation, Israel? Jer. 30:11

Read God's message to Moses, Ex. 3:7-10. Which one of the Abrahamic promises concerning Israel does God repeat? See Also Ex. 6:2-5.

Read Ex. 3:11-22. Pick out two verses which show that Moses has learned to be cautious and not to depend so much in his own strength as he did 40 years before. Did God show Moses a way out of each difficulty he had foreseen? What proof in verse 13 that the Israelites had only a vague conception of the God of Abraham, Isaac, and Jacob? They knew about the God who announced himself as the God of their fathers, but they would have to learn to realize by personal experience that he was likewise their God, possessing complete power over them. See Ezek. 39:17-29; Ex. 6:6-8. Do we all have this lesson to learn?

What significance in the name God ascribes to himself in Ezek. 3:14? The Hebrew rendering is Jehovah. Was this a new presentation of God? Ex. 6:3.

What proof in Ex. 3:16, that the Israelites had a system of worship while in Egypt?

Read Ex. 4:1-17. What two objections does Moses raise which show that he still lacks confidence in his ability to do what God has given him to do, even in the face of the promise made in Ex. 3:12? Humility may become so extreme that it is a weak-

ness. Did Moses need to learn by experience that God is the Lord? How does God still show patience after the first objection in verse 1? What evidence from nature does God present to satisfy his second fear? Verses 11, 12. Is Moses satisfied? Ver. 13. See margin. What provision does God then make?

Read the account of how Moses started upon his mission. Ex. 4:18-31.

Our next lesson will show how Moses accomplished his mission through God's power.

General Notes.

1. Moses remained in Midian nearly 40 years. Nothing is told us of those 40 years except the significant names he gave his two sons. The first, Gershom, 'a sojourner' tells a pathetic story of Moses' loneliness and impatience. The second, Eliezer, 'God my helper' implies a bitter mood, gratitude for his escape from Pharaoh. Nevertheless, those silent 40 years must have taught Moses many a lesson."—Stanley.

His failure to arouse the oppressed Hebrews who saw him an Egyptian prince and soldier rather than one ready to help them, was a very bitter draught for Moses to drink. With the best of intentions he yet knew that he had failed. From a prince he had become a shepherd, and remained in that humble position nearly 40 years.

2. "While the outdoor life was confirming that physical vigor which was so marked a characteristic of his old age, he was becoming familiar with the regions where for forty years he was to guide his people."

3. During those years in the desert his own character was greatly enriched, his headstrong will was subdued and he learned that lesson so necessary for all leaders to learn, the lesson of patience.

4. "The years were not a weary night of spiritual dissection, but a time of much divine fellowship, 'Come into the desert and rest a while,' were the words that Jesus used to address to his disciples. Now he gets opportunity for calm meditation. All that he had seen in Egypt of the human heart, all that he had gathered from books, all about religion and government, laws and customs, ordinance and worship would now be subject to patient reflection and turned into maxims of sanctified wisdom.—Blaikie. Selected from Peloubet's Notes.

See a Good Man Buried.

"He buried him in a valley....but no man knoweth of his sepulcher unto this day." The burial of Moses is described by Mrs. Cecil Frances Alexander in the following beautiful poem. It will do us good to read it carefully and even to memorize it.

By Nebo's lonely mountain,

On this side Jordan's wave,

In a vale in the land of Moab,

There lies a lonely grave.

And no man knows that sepulcher,

And no man saw it e'er,

For the angels of God upturned the sod,

And laid the dead man there.

That was the grandest funeral

That ever passed on earth;

But no man heard the trampling

Or saw the train go forth,—
Noiselessly as the daylight
Comes back when night is done,
And the crimson streak on ocean's cheek
Grows into the great sun,—

Noiselessly as the springtime

Her crown of verdure weaves,

And all the trees on all the hills

Open their thousand leaves:

So without sound of music,

Or voice of them that wept,

Silently down from the mountain's crown

The great procession swept.

Perchance the bald old eagle

On gray Beth-peor's height,

Out of his lonely eyrie

Looked on the wondrous sight;

Perchance the lion stalking

Still shuns that hallowed spot;

For beast and bird have seen and heard

That which man knoweth not.

But when the warrior dieth,

His comrades in the war,

With arms reversed and muffled drum,

Follow his funeral car;

They show the banners taken,

They tell his battles won,

And after him lead his masterless steed,

While peals the minute-gun.

Amid the noblest of the land

We lay the sage to rest,

And give the bard an honored place,

With costly marble drest.

In the great minster transept

Where lights like glories fall,

And the organ rings, and the sweet choir

sings

Along the emblazoned wall.

This was the truest warrior

That ever buckled sword,

This the most gifted poet

That ever breathed a word;

And never earth's philosopher

Traced with his golden pen,

On the deathless page, truths half so sage

As he wrote down for men.

And had he not high honor—

The hillside for a pall,

To lie in state while angels wait

With stars for tapers tall,

And the dark rock-pines, like tossing

plumes,

Over his bier to wave,

And God's own hand in that lonely land,

To lay him in the grave?

In that strange grave without a name,

Whence his uncoffined clay

Shall break again, O wondrous thought!

Before the Judgment day,

And stand with glory wrapped around

On the hills he never trod,

And speak of the strife that won our life,

With the Incarnate Son of God.

O lonely grave in Moab's land!

O dark Beth-peor's hill!

Speak to these curious hearts of ours,

And teach them to be still.

God hath his mysteries of grace,

Ways that we cannot tell;

He hides them deep, like the hidden sleep

Of him he loved so well.—Sel.

Salvation Through His Name.

THIS IS the Stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved. Acts 4:11, 12.

Among the many names in the universe there is but one whereby we can be saved, and that is the name given to God's only begotten Son. Jno. 1:14. More than 700 years before his birth of the virgin Mary it had been predicted that his name should be called "Wonderful." Isa. 9:6. In Phil. 2:9, 10, we read, Wherefore, God also hath highly exalted him and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth. Jesus, then, must have come in his Father's name, as we can't understand that his name was above his Father's name, but that he had the same name just as I bear my father's name. So in Jno. 5:43 we read, "I am come in my Father's name, and ye received me not; if another shall come in his own name, him ye will receive." Then it was the Father's name which was given to the Son and which is above every name, and through which salvation comes to the believers. We inherit our fathers' names. How did Christ obtain his Father's name? "Being made so much better than the angels as he hath by inheritance obtained a more excellent name than they." Heb. 1:4. In Eph. 3:15, we find that every member of God's family bears the name, and in Acts 15:14 we find that Jesus is calling out from among the Gentiles a people for his name just as the bridegroom visits the bride's family to call her out of her family to take his name in marriage, thus becoming his wife and losing her maiden name.

In the marriage ceremony she loses her name and takes that of her husband. So in Rom. 7:4, we find that we are to be married to Christ, thus taking the name that is above every name. Now how do we get the name? The Word of God will give the answer. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Acts 2:38. For as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus. Acts 8:16. This verse shows how converts were baptized by the apostles. When they heard this they were baptized in the name of the Lord Jesus, Acts 19:5. Just as the lady takes the name of the bridegroom through the marriage ceremony, so we take the one name in baptism, and there is no other way to get that name and thus become members of God's family.

Reader, do you want salvation? There is but one name through which you may secure it and only one way to get that name. Acts 4:11-12; 2:38. All that we do must be done in that name. Col. 3:17. We must pray in that name if we expect God to hear us. Jno. 14:13-14; 15:16.

We can't work and pray in that name unless we are in that name. As branches of the vine (Christ), we must bear fruit,

but Christ says we can't unless we abide in him and his works abide in us. Jno. 15:4-7.

J. H. Anderson.

But Ye Are Come Unto Mt. Sion.

AFTER THE wonderful exhortation in Heb. 12, encouraging new covenant children to patience and courage under trial that comes from crucifying the flesh, dying to the world and to our own will in submission to God's will, by the power of the Holy Spirit within, rather than from a law of fear and force from without, like the law from Sinai, we are reminded that we have not come to Mt. Sinai for our law, as trembling criminals under a law that showed no mercy, only strict justice, with blackness, darkness, tempest and trumpet blasts, threatening death to all unsanctified men or beasts who even touched the Mount; but in contrast to this old covenant that was faulty, and that made nothing perfect, followers of Christ have come to a new Mt. Sion, to the New Jerusalem, the bride of the Lamb, made up from living stones and living pillars; to the new covenant assembly or congregation; to the spirits of just men made perfect by the indwelling spirit of Christ; and to Jesus, the mediator of the new covenant, which came into full force between the cross and Pentecost.

The full force of this cannot be seen if we do not understand what is meant by "coming to Mt. Sion." This is not Mt. Zion in Jerusalem where David's throne was, for in Deut. 4:48, we read that the children of Israel possessed the land "from Aroer, which is by the bank of the River Arnon, even unto Mt. Sion, which is Hermon."

Now turn to your Bible map and see that this Mt. is north-east of Galilee. Then in Matt. 4:23, how Jesus went about all Galilee teaching in their synagogues, and preaching the gospel of the kingdom. Then in ch. 5, we read that, "seeing the multitude he went up into a mountain." He was over 100 miles north of the Zion in Jerusalem when he gave this wonderful new covenant law in which he magnifies old moral precepts, revises some laws and abolishes other commandments which God before had commanded Israel in the old school master, or Hagar system, which was only in force till the greater than Moses should come, in whom all fullness dwells, and to whom all authority in heaven and in earth is given. See laws abolished in Matt. 5:33, 34, 38, 39, 43, 44; Heb. 7:12, 18, 19. It is to this Mt. Sion we come for our law standard.

In this wonderful epistle the main purpose is to prove the superiority of Jesus to Moses and to Angels, and the superiority of the new covenant system to the old Sinaitic covenant.

Here we see a better covenant, a better mediator, a better priesthood, better sacrifices, a better temple or tabernacle, a better law of love, life and liberty, the Holy Spirit within, a better relationship of sons to that of servants or slaves, a better gospel than the gospel of Moses, preached by shadows, a better name, a better inheritance, a better Zion, a better country, a better resurrection, and a

better nature than natural Israel will obtain, and a better office in the ages to come, "the high calling of God in Christ Jesus."

The shadowy tabernacle, the shadowy shewbread, the shadowy lamp, the shadowy altars, the shadowy sacrifices, the shadowy vail, the shadowy holy of holies, the shadowy ark of the covenant, the shadowy mercy seat, the shadowy law, the shadowy circumcision, the shadowy pass-over and feasts, the shadowy weekly rest fulfilled in the rest of faith, Heb. 4, the shadowy sprinkling of blood, the shadowy blood atonement services, and the shadowy shekinah glory in the holy of holies, have all met their glorious realities in the body of Christ. The darkness is past and the true light now shineth.

W. L. Crowe.

FAITH.

THE 11th chapter of Hebrews is indeed the "faith" record of the Bible, for it mentions 16 worthies of old who displayed great faith in God, besides numerous instances where the prophets and saints were tortured and put to death because they had faith in God, believing his Word and striving to keep his commandments, and the record in the last verse of this chapter is "and these all, having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect." Which goes to prove that the necessity for faith in God is just as needful today as it was when these men lived hundreds of years ago, if we would accomplish the wonders they wrought through obedience and faith in God. The command is, "Be thou faithful (or full of faith) unto death," and the reward promised, "I will give thee a crown of life."

Faith is as necessary for those who would be "filled with the fullness of God" as the living root of a tree is to its fruit; for "without faith it is impossible to please God." And if we do not please him, how can we expect that he will fill us? If we believe in a person we must have faith in them, and the Bible is full of these commands. Believe and ye shall be saved. Believe and ye shall be strengthened. Believe and ye shall receive. Believe and ye shall know. Believe and ye shall be filled. Not a blind, leaky faith, which has no bottom and which runs out at every doubt, but planted on the rock Christ Jesus, the "I know" faith, founded upon the Word of God and our Christian experience.

The prayer of the apostles, "Lord, increase our faith," should be ours daily. If God made no response except to perfect faith, who could hope for help? But God has regard to beginnings, and his eye perceives greatness in the germ. The hand of the woman in the crowd trembled as it was stretched toward Jesus, and the faith back of it was superstitiously reverent, trusting more in the virtue of his robe than in the One who wore it, yet the genuineness of that faith triumphed, and how pleased the Master was when the Syro-Phoenician woman made that humble answer which showed how great faith she

had in the All-Healer.

Faith is referred to in many ways in the Bible. In the eye it is shown in Heb. 11:27, where Moses is commended for leaving Egypt, not fearing the wrath of the king, for he endured, as seeing him who was invisible. And Heb. 12:2 says we are to look unto Jesus for guidance.

The voice of faith does not petition human help, but asks of God. James 1:5, 6, says, "If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering."

The ear of faith does not listen to human reason, but hears God. Gal. 3:2, 5, asks "this only would I learn of you, received ye the Spirit by the works of the law, or by the hearing of faith?" "He, therefore, that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?"

The heart of faith leans upon no early affection but reposes upon the heavenly, Eph. 3:17, "that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love may be able to comprehend with all saints what is the breadth, and length, and depth and height, and to know the love of Christ, which passeth all knowledge."

The tongue of faith will cease to boast of its own works and speak for God. Heb. 11:24 says that "Moses when he was come to years refused to be called the son of Pharaoh's daughter," but chose affliction with God's people.

The hand of faith is not stretched out in his own behalf but serves God. Luke 8:54 tells of Jesus raising the daughter of Jairus, "and he took her by the hand, and called, saying, Maid, arise, and her spirit came again, and she arose straightway."

The feet of faith leave all worldly ways and follow God. 2 Cor. 5:7. "For we walk by faith, not by sight."

Faith is that faculty of the mind which enables one to see the things that are invisible to the natural eye. "No man hath seen God at any time," John tells us, therefore, to be able to apprehend him in any sense, one must have faith, must behold him in his word and works through that keen instinct which we call faith. Do we love God because he is good and has first loved us? 1 Jno. 4:19. Then have faith in him. Do we desire to do those things that are pleasing in his sight? 1 Jno. 3:22. Then have faith in him as the one who is all love, all wisdom, all grace. Faith is not sight, but necessarily ends in sight, because real faith in God cannot be disappointed. Expectation may be disappointed, but faith never.

Lottie E. Young.

The Church in the Wilderness.

A group of missionaries who recently returned to America after ministering to the Christians in the Turkish Empire as long as ministry there was possible, brought back a magnificent story of devotion and courage.

The terrible deportations of Armenians carried on by the Turks swept some of the captives far down into the Syrian

desert. Here, in the wilderness where their Master met his temptations nineteen hundred years ago, a little group of his followers, helpless, ill, famishing, organized a church and carried on their services.

But they were starving. There was only one possible source of relief,—the church at Jerusalem. One day a group of Armenians appeared at the mission at Jerusalem. They were the delegation from the wilderness, and this was the message that they brought:

"Our Armenian congregation in the desert east of the Jordan sends greeting to the church in Jerusalem. We beg your advice which alternative to choose; shall we deny our Christ by becoming Moslems or starve to death? As the church in Jerusalem decides, the church in the wilderness will do."

It was heart-breaking, but the church at Jerusalem had neither fuel nor food for relief. They spent a day in anguished prayer; then they gave their answer. Steadfastly the delegation received the flaming words:

"Be thou faithful unto death, and I will give thee a crown of life."

The church in the wilderness accepted the decision: where their Master had refused bread and kingdoms for himself, they, his servants, laid down their lives for him.

It may be that some day the desert sand will see a memorial, where the church in the wilderness worshipped and gave up its life. Perhaps the sands will never see such a memorial. But the finest memorials are not monuments or tablets; they are those invisible resolutions and consecrations that lift the soul to greater power of sacrifice and service. No one will ever be able to estimate the spiritual treasure bequeathed to the church of God throughout the world by the little group of martyrs beyond the Jordan.—Sel.

Right Will Win.

Don't get discouraged. Be right and do right. Wrong sometimes seems to triumph. Right often apparently meets defeat. Multitudes seem to prosper while brazen men have hard luck. Things we want to happen fail. Things we hope to evade often come our way.

Plans seem to go to pieces and hard luck comes in bunches, but these things are part of nature's plan to test men's endurance and make them appreciate good things by contrast.

Don't lose your faith in right. Don't grow hard hearted, cynical and pessimistic. The great escapement and pendulum swings backward and forward, first sorrow, then joy and finally gravitation draws the pendulum to mother earth, where it rests. A building out of plumb may stand some time, but there comes a day when it falls. The men, or the class of men that build on false foundations will experience failure.

Be not weary in well doing. Be as nearly right yourself as you can. Do not bother about being appreciated. Your own satisfaction is sufficient reward. Keep everlastingly doing right. Persistent, honorable effort will surely be rewarded. Ful-

ton, Stevenson, Lincoln, Garfield and other great men suffered reverses and experienced hard knocks. These men saw wrong doing and corrupt methods apparently thrive, but the thousands who were their enemies are forgotten while they who dared to do right, lived to see their ideals attained.

Right will finally win. Wrong will take a back seat. The world is going through a period of evolution. Finally all will be well and it is because individual men now and in the past have helped to raise the standard by daring to stand for right and to preach truth. If the privilege of doing right and experiencing the self-satisfaction that comes from it was something that had to be bought for cash, the vender would have most of the money in the world.

Because the privilege of doing right is free to everyone like water, air and scenery, we are prone to overlook its value. Let us resolve to be and to do right.—Sel.

Unconscious Decay of Character.

Character is easily marred and when marred is hard to rectify and reinstate. It is of a very delicate makeup, nothing can be more easily vitiated and nothing is so difficult of rectification. If one loses wealth it may be regained by frugality and perseverance; if health is lost it, too, may be regained, but when character is forfeited it may never be restored to what it once was. Unless it is jealously guarded constantly and everywhere, in an unguarded moment all may be lost that has been gathered for many years.

While we are writing this editorial an instance of this kind forces itself upon our mind, of a man who stood high in the councils of the church, but who had been leading a double life for some years. Unconsciously, as it were, he drifted from righteousness until he was a morally rotten man. No man within the circle of our acquaintanceship ever had brighter prospects for a brilliant career, but alas! the little foxes destroyed the vine and the character was polluted perhaps beyond repair.

One reason for the decay of character may be found in a carelessness of sin. Sin is wily and strategic and temptation to minimize it often precedes moral decay. Sin must be shunned as a dreaded evil and must be resisted at all hazards. Men who trifle with sin are in a dangerous way. Sin saps the tap root of character and hath slain its thousands strong as Goliath. Another danger of unconscious decay of character lies in the sad fact of dimming in the soul of noble ideals. Character is being builded every day.

Then still another way that moral decay of character is brought about is in the loosening of the soul's grip upon God. This is the saddest and most destructive of all moral decay of character. A man who desires to build up a strong character must constantly reckon with God and with his truths. A true Christian character is rooted in God always.—Evangelical Messenger.

A long face is not a passport to glory.—Sel.

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The Two Witnesses.

THOSE TWO witnesses stand by or against the Lord of the whole earth, as stated in Zech. 4:14, also in Zech. 6:5, and in Revelation 11:4. That is, they will dispute the authority of the beast that he is a god to be worshipped. Rev. 13:12. This beast will cause all who do not worship the image of the beast to be killed. Rev. 13:15. Also in Rev. 6:11, it is prophesied the saints should be killed, the beast will make war against the two witnesses and shall overcome them and kill them, Rev. 11:7.

Those three prophecies have not yet been fulfilled and are all one and the same event. This beast that overcomes the saints, (or two witnesses) is a mighty power composed of ten nations, Rev. 17:12, 13; Rev. 19:19.

And is it reasonable to believe that this mighty beast composed of ten nations would make war with just two men (if the witnesses are two men as some believe)? More likely they would be arrested by the sheriff. The Word of God says those two witnesses are the two olive trees and the two candlesticks standing before the God of the earth, or standing against this beast who represents himself as god of the earth. Rev. 11:4, 7.

The Lord called the house of Israel and the house of Judah a green olive tree. Jer. 11:16, 17. Paul recognizes the Jews as the good olive tree. Rom. 11:24. The branches of the tame olive are the twelve tribes of the Jews, and 144,000 were sealed as one of the anointed ones to stand against the God of the earth. The second olive tree, Rom. 11:17, is the Gentiles that were grafted into the good olive tree, the branches of which are the seven churches. This is the second olive tree that stands against the god or beast of the earth. The seven churches are also called the seven candlesticks. Rev. 1:20, and only two of the candlesticks (or churches) stand before the God of the earth, those two churches keep the commandments of God and the faith of Christ Jesus. Rev. 14:12. The other five candlesticks or churches, (the branches) are broken off because of unbelief.

Brethren, should we not strive to be one of those churches who keep the commandments of God and the faith of Jesus, who would rather die for Jesus sake than to worship the beast? Rev. 11:7.

J. W. Burget.

The man who can smile and won't do it cheats others and robs himself.—Sel.

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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.

JESUS IN THE TEMPLE.

YOU WILL remember, children, that an angel of the Lord warned Joseph in a dream that the wicked king, Herod, was plotting to kill the baby Jesus, and how Joseph took him and Mary his mother and fled into Egypt. They had not been there very long when Herod died. In those days there were no papers, or telegraph or telephone wires to tell the people in one country what was happening in other lands far away, so God sent an angel again to Joseph in a dream. This time the angel said: "Arise, Joseph, and take the young child and his mother, and go into the land of Israel; for they are dead which sought the young child's life."

They did not go back to Bethlehem where Jesus was born, for God told Joseph to go to Nazareth. Nazareth was a little town about fifty miles north of Jerusalem, and as the roads were rough and stony it must have been a hard and tiresome journey all the way from Egypt.

Joseph was a carpenter, you know, and I think Jesus must have had many good times playing with the long, curling shavings and clear blocks of wood that fell about the work bench.

The shepherds who had heard the angels sing, "Glory to God in the highest, and on earth peace and good will toward men," and had gone to see the baby in the manger, and the three wise men from the East, who had brought presents to Jesus from their homes so far away, and all the others who had known that Jesus was really the Son of God, no longer knew where he was. The people of Nazareth thought he was the son of Joseph and he grew up just like the other little boys around him, except that he was always good.

But Mary never forgot that her little boy was God's own dear Son, and that some time he should be king over the land of Israel and over all the world. So she taught him many things about God and the Bible, and how God had once had a great kingdom on the earth. But the kings who ruled over it became so wicked that God took their kingdom away from them and said he would no longer have a kingdom on the earth until a king should be born who would rule the people as God told him to.

LET IT PASS

BE NOT swift to take offense;
Let it pass!
Brood not darkly o'er a wrong
Which will disappear ere long,
Brother, sing this cherry song,
Let it pass!

Echo not an angry word,
Let it pass!
Think how often you have erred,
Let it pass!
Any vulgar souls that live
May condemn without reprieve,
'Tis the noble who forgive,
Let it pass!

If for good you've taken ill,
Let it pass!
Oh, be kind and gentle still;
Let it pass!
Time at last makes all things straight,
Let us not resent, but wait,
And our triumph shall be great,
Let it pass!

Lay these homely words to heart,
Let it pass!
Follow not the common throng,
Better to be wronged than wrong,
Therefore sing this cheery song,
Let it pass!

—Selected.

She told Jesus that when the kingdom was taken away because of the wicked kings that God scattered the people of Israel, his own chosen people, all over the world to punish them for their sins. But sometime their punishment would end, for God loved them, and then they would remember how good he had been to them in the past, and they would be sorry they had done so wickedly. When they prayed, God would hear them and bring them all back to their own land again. So Jesus came to know a great deal about what God had promised and what he was going to do for his people.

Every year Joseph and Mary took Jesus and went down to Jerusalem, where the Jews met in a great meeting called the "feast of the passover." (Ask your mamma or papa to tell you why that great meeting was held, and how it came to be called the "passover." It is a wonderful story). When Jesus was twelve years old he went as usual to the passover with Joseph and Mary. There were a great many people in the company they went with whom he knew, and he sometimes went about with them. His mother did not worry when he was not with her for she knew he was a good boy and that everyone liked him and was his friend.

When the great meeting was over and they all started for home, Jesus did not go with the others. There were so many things he wanted to learn about God and his people that he stayed behind in the tem-

ple to talk to the wise old men who made their homes there. Joseph and Mary did not know that Jesus was still in Jerusalem until they had been traveling all of one day on the road home.

When night came and he was not with them they began to ask their friends if they had seen him. No one seemed to know where he was or what had become of him, and Mary became quite worried about him. She and Joseph went all the way back to Jerusalem looking for him.

They hunted for three days before they found Jesus in one of the rooms of the temple. Around him were gathered a number of Jewish elders or teachers who were both asking him questions and telling him many wonderful things which they had learned from the Bible. And the Bible says, "All that heard him were astonished at his understanding and answers."

When Joseph and Mary finally found Jesus they were surprised to see him talking so earnestly with those wise men, and Mary said, "My Son, why have you treated us in this way? Joseph and I have hunted for you thinking some dreadful thing had happened."

Jesus answered, "Why did you hunt for me? Did you not know that I must be doing my Father's work?" But no one but Mary understood that he meant that he was God's Son and must be working for Him.

Jesus then went back to Nazareth with them, and as he grew larger he also learned much that God wanted him to know. And because of his goodness God loved him and all the people felt that Jesus was their friend.

It Is Possible.

It is possible to mistake the approval of men for the approval of God and the applause of men may lull a conscience into a fatal sleep not to awake till too late to right a wrong. We often hear the remark, "I am glad God is my judge and not man." Such forget that mankind judge thousands worthy of salvation and eternal life where God would not accept ten of them. The ritual of every lodge and fraternity reads every dead member into the kingdom of heaven, yet, perhaps not one of them ever rejoiced in the reign of Christ over their lives. Jesus saith, "The word that I have spoken, the same shall judge him in the last day." Every wise man will see to it that no word spoken by Christ or his apostles condemns a single act of his life unrepented of. "The Judge standeth before the door." "Prepare to meet thy God" is a timely exhortation to us all.

—Selected.

Once to every man and nation,
Comes a moment to decide,
In the strife with truth and falsehood
For the good or evil side.—Sel.

What Of The Zionist Movement?

IT IS a well known fact that individuals and organizations may be judged by the purpose they have to accomplish certain results. Many of the faith believe that the call to the Jewish people to go to Palestine is to restore to them the kingdom to Israel. We have been a careful observer of the Zionist movement for many years. We have concluded that it is wholly a human affair and instead of the fulfillment of Jehovah's covenant with Abraham and David it will result in producing the severest persecution to this people that they have ever experienced. The most that the Zionists purpose for their brethren is to settle them in the land by planting colonies and therefore render the land habitable. One faction is favorable to the establishment of a nation by which the land will be governed by the Jewish people. Another faction will be content to settle them in colonies under the protection of a strong political power. I have talked with a number of the race and have never found one interested in the promises made to the fathers. If they are comfortably settled here they have no desire to emigrate. The wisest of them have no interest in the establishment of a future kingdom that will in the end subdue all kingdoms. I have recently had convincing proof of the above statement. About a month ago I read an article written by Judge Brandies, of the U. S. Supreme Court, as an answer to one written by Rabbi Schulman, who is opposed to the movement. In this article the Judge makes no allusion to the future of his people as taught by the prophetic Word. The most that the writer expresses is found in few words, well chosen, to which may be fixed almost any interpretation. The following are his words: "But as the Ghetto walls are falling, Jewish life cannot be preserved and developed, assimilation cannot be averted, unless there be reestablished in Palestine a center from which the Jewish spirit may radiate and give to the Jews scattered throughout the world that inspiration which springs from memories of a great past, and the hope of a great future." Just what the Judge meant by the last statement, viz., "the memories of a great past, and the hope of a great future," was not plain to me. I therefore wrote to Judge Brandies and requested him to state if the "future hope" embraced the statements made by the prophets of old. I submitted to him a number of quotations from the prophecies, gleaned from one of their Rabbis, Luser. I gave him the statements made by Moses when he speaks of the prophet who would be raised up from among his people, etc. I also called his attention to Isa. 9:6, 7, where the kingdom of David would be given to the Son born. Jeremiah speaks of the same person as ruling in justice and judgment in the earth. Ezekiel speaks of a kingdom overturned and again restored to the rightful heir. I also gave the promise recorded in Ezek. 20, where Jehovah will gather Judah and Israel from among the nations where he had scattered them. I requested him to express himself regarding these testimonies. In due time I received a letter from the Zionist Head Quarters in

the city of New York, where my letter was sent. The following is a copy of the letter addressed to me and signed by Charles A. Cowen:

Fifty-fifth Avenue, New York.
Dec. 1, 1918.

D. C. Robison, Salem, Ohio.
Dear Sir:

Your letter of Nov. 25th addressed to Justice Brandies has been referred to me for reply. We are very glad to have the cooperation of our non-Jewish fellow citizens. With regard to the prophecies to which you refer, we can say that we feel that it is our duty to do all in our power to restore the Jewish people to their own land. There is much difference of opinion to the exact meaning of these prophecies. The true meaning can only be solved by time. With many thanks for your good wishes I am very truly yours.

Charles A. Cowen.

As we stated in the beginning, "organizations may be judged by the purpose they have to accomplish certain results." In a careful reading of Judge Brandies article and the answer to my letter we are privileged to say that the Zionist movement is of the flesh. A few may be benefited but the end will be "Jacob's trouble." The land of Palestine does not belong to the Jewish people. They were driven from it because they remembered not the covenant made with their fathers. Only an acceptance of covenant conditions can give them a title to any part of the land. This land in the future will be given to Abraham's seed through Christ. No human government can protect them in the land when the one to whom it belongs comes. Those going back under the protection of Zionism will go as aliens to the commonwealth of Israel and strangers to the covenants of promise. They have no more right to that land than any Gentile. As long as human governments exist there can be no secure and permanent settlement. They will still have to reckon with the Gog power. As students of the prophetic Word we should be able to distinguish between the call made by the Lord and the one made by human agents. The prophetic call must come while Jacob is in dire distress. Note the following, Jer. 30:4-10; Zech. 12:6-9; 14:1-5; Dan. 12:1-5.

In all these statements we see distress to Israel. We also see them brought out or saved from this affliction. When they have passed through the fire of persecution they will be refined as silver and the dross destroyed. Ezekiel expresses it in passing under the rod and brought into the bond of the covenants. It is also stated that he will purge the rebels out and they will not be permitted to settle in the land. In Isa. 66 we have a very vivid picture presented expressing the conditions that will prevail when the Lord comes. The Lord's call to his people may be found in the 19th verse. There is a class who have escaped or passed through the punishment and "passed under the rod and into the bond of the covenant." These the Lord will send to those afar off, that have not heard of the Lord and declare his name among the Gentiles where his people have been scattered. This is the Lord's call to dispersed Israel. Some may say that this will delay the coming of the

Lord for years to come. The Lord will come and remove the saints and remove them to the secret chambers where they will remain until "the indignation be overpast." Much time may elapse during this period. The times will be perilous. Persecution will reach its flood tide under the leadership of a false religion. Imagine to what extent men will go when the spirit of the living God no longer hovers over a benighted world. Truly there will be a famine not for the lack of food but for the word of God. Some will seek for the word and suffer persecution and death because of it. There will be martyrs in that day and will have their names written in the book of life, by which they will be judged before the great white throne. They have passed through great tribulation. The Lord will come with his saints during great trouble. Daniel 12:1 describes these times of trouble such as never were since there was a nation even to that same time. Note, please, that there will be a deliverance of his people through the power of the Mighty One, even Michael the great prince. In conclusion let me say that the Lord may come any day, yes any hour. The nations are getting ready for the last great battle. Universal democracy will solve the problem.

D. C. Robison.

Many Called But Few Chosen.

IN TWO instances, given in Matthew, Jesus uses language conveying the thought of our subject. What does he mean?

In Matt. 20:16, he closes the parable of the householder by saying: "So the last shall be first, and the first last: for many shall be called, but few chosen."

Again in Matt. 22:14, in closing the parable of the marriage supper of the king's son, he says, "For many are called, but few chosen."

There are many other passages in which "chosen," "called," "calling," and "election," are used. What is the difference between being called and being chosen?

In Jno. 15:16, speaking to his apostles, Christ said, "Ye have not chosen me, but I have chosen you," etc.

In James 1:18, we read, "Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures."

Who does the calling? And the choosing? Are there any who are not called, and if God does the calling why are some not chosen?

There is food for thought in these questions, at least for the writer.

Our mind is invited back to the time of Israel in Egyptian bondage, for surely, as a type, we can find many things of interest there.

We also are in the "bondage of corruption," corresponding to their bondage in Egypt.

All Israel were called out of that bondage and so far as we are able to know all were redeemed from that bondage. Not all, however, were chosen. Only the first-borns were chosen. Israel had nothing to do with being called; the first-borns had nothing to do with being first-borns. Neither could they be first-borns who by nature were not firstborns. It was God's

division and election—not man's. All there is to do on the part of the called and chosen ones is to obey the commandments given them.

Why has the gospel begotten you while dozens of others who have heard it as much and who are morally just as good as you are, are not found rejoicing in it. Is it because you are made of finer clay? Or is it because you are a first-born while the others are not? If God has done the choosing, why should we boast ourselves or condemn those who are not chosen as first-borns? Will you give us your thought on these texts? I am sure there are great fields of unexplored truth to be found in the Bible, which, when found will enrich us and show us God's goodness and wisdom as we never before have known them.

S. J. Lindsay.

The Commercial Value of Christianity.

THAT Faith, honesty, good-will and service, the emphasized truths of the Bible, can be made to return dividends both spiritual and temporal, is a fact recognized by all thoughtful business men, and acknowledged to be the only safe foundation upon which a great commercial enterprise may be successfully conducted. The following editorial which came to our desk in the trade journal of the largest electrical concern in the world, we consider worthy of a place in the columns of *The Restitution Herald*, which speaks much for our opinion of the article.

G. E. Marsh.

Good Will.

The old Christmas message of "Good will toward men" rings in the air today.

It involves the sanely emotional element which, however unconsciously, the normal human being looks for and values in every relationship.

The most prosaic transaction of every day leaves us in better frame of mind if it is performed in an atmosphere of friendliness—though unexpressed.

The simple cordiality which you can infuse into the most ordinary sale is tied up with the package that the customer carries away, and it is his permanent possession after the purchase is worn out and discarded.

It is a natural instinct to be friendly to those who show friendliness. The purchaser may not recommend your goods to others, but he will mention the spirit in which they were sold.

The reason is simple. The purchase was in exchange for his money. The cordiality was a gift such as he could feel free to receive at your hands.

But this is only the acorn from which may spring a sturdy oak of business success. A community has a common perception which is as individual as that of one man. You cannot deal with this community face to face, but your cordiality may breathe across your printed words and glow through the glass of your store windows.

The community does not open its door to the first knock, as the individual will. The summons must be persistent and consistent. But if the desire to serve, the will to friendship—adorn every message and act, and if your fulfillments can be trusted to exceed your promises, you cannot fail to enlist a generous support and

be received as a public friend—and that is Good Will.

One more word. An individual may sometimes be deceived; in the long run a community estimates justly. If you would achieve genuine Good Will you must bring to the enterprise a cordiality and friendliness which spring not from the lips nor from cold calculation, but from a deep-seated desire to serve for the sake of the serving.

The Grandest Thought of the Precious Bible.

He will swallow up death in victory, and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it. Isa. 25:8.

This is the most glorious promise left on record. It points toward a time to come when death, the most formidable foe, shall be conquered; not only conquered, but utterly abolished, swallowed up in victory. But before we depict some of the glories embraced in this text it may be well for us to enquire into the origin of death. We know that death exists; we see its work on every hand and feel its virus working in our various systems, admonishing us that sooner or later we must fall beneath its oblivious surge. In view of these facts we enquire, how came death to exist in the first place?

The Bible, the book of books, furnishes us the only satisfactory answer. Paul says, "Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned (margin, or in whom all have sinned) for until the law sin was in the world, but sin is not imputed where there is no law. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come." Rom. 5:12-15. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15:21, 22. The cause of death is found in Adam, the progenitor of the human family, through his disobedience to the precepts of God, death, the dread enemy of all living, passed upon all. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." All must look to Christ the great Life-giver for the resurrection from the dead. Jesus said unto her, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." Jno. 11:25. Pointing forward to the glad time introduced in this text he will swallow up death in victory, and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth, for the Lord hath spoken it. This is conclusive evidence that the earth restored to its Edenic beauty will be the final home of the redeemed, and God himself shall dwell with them and wipe away all tears from their eyes, for the Lamb that is in the midst of the throne shall feed them and shall lead them unto living fountains of water and God shall wipe away all tears from their eyes. Rev. 7:17.

Again, in 21:4, "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall their be any more pain, for the former things are passed away."

Oh, how unlike the present world. Dear reader, are you ready for a home in the earth made new, there to breathe the sweet odor of the tree of life with friends of long ago? But some one will be missing there, dear brother or sister, will it be you, or will it be me, or some other dear one that we have known so long? Are we doing anything for the salvation of others, that it may be said of us, "Well done, good and faithful servant, enter thou into the joy of thy Lord"? The great reparation time is nigh at hand. I pray God we may be more active in the Master's service in 1919 than ever before. Pray God to strengthen us for the work before us and guide us into all truth.

Your afflicted brother, in hope of entering the kingdom,

D. M. Spencer.

The Entertainment Craze.

WITH THE great prophetic scourges, war, famine and pestilence (Luke 21:10, 11), doing their work, and with the day of judgment right upon us, and the closing of probation's door, it is saddening to see the masses so largely asleep to the situation and so much awake to anything and everything that may serve to divert attention from God and eternal things. Right in the midst of such a time of trouble as the world has never before experienced yet what a craze to be entertained, to be amused.

In a certain New England city with over three hundred victims of the grippe epidemic that has been sweeping these Eastern States, a paper remarks that "influenza has been so thoroughly stamped out at Camp Devens that its theatre and all amusement centers are to reopen tomorrow," and the writer wishes to speed the day when this city can do likewise, adding that "the people want to be entertained." Yes, that is it, and that will doubtless be the case on the very day when the opening heavens shall reveal the Son of man coming "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."

The churches in this particular city had been closed for two Sundays, at least many of them, and the places of amusement had been closed on account of the epidemic. These are trying times for the church and for the world. And darker days are ahead, at least for the world, and possibly for the church. But deliverance for God's waiting children is near, while a pleasure loving world is going down without hope like the cities of the plain in the days of Lot. If only a few more might turn to Christ and experience the joys of salvation in these closing hours; but the Bible does not give a very bright picture of the closing hours of the dispensation. And among other characteristics of the last day man, as given in the prophetic picture, is this one: "lovers of pleasure more than lovers of God," 2 Tim. 3:4.

—Linden J. Carter, in *World's Crisis*.

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S. J. Lindsay, Editor and Manager.

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The Restitution Herald

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

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

Address, The Restitution Herald,
Oregon, Illinois.

**Editorials
and Church News.**

F. E. Siple's Appointments.

Dixon, Illinois, the first Sunday of each month.
Adeline, Illinois, the second Sunday.
Oregon, Illinois, the fourth Sunday.
The third and fifth Sundays are optional at present.

Sr. Fae Beardslee of Waterloo, Iowa, had occasion to write us an inquiry concerning the lateness of the recent issue of the S. S. Leaflet. What we especially liked about her card of inquiry was that she had the forethought to write her full address, street number and all, which saved us extra steps and time. All others please do likewise when writing us. It will save us so much.

Bro. L. Bridegam of Grand Rapids, Mich., came home from his place of employment just before Christmas day with with a great big check as a Christmas remembrance from his firm. It gives us pleasure to know that his services are thus appreciated.

Word comes that the families of Bro. Bert Sheets and Bro. B. A. Cummings, of Blanchard, Mich., have been suffering the assaults of influenza and that it has served them in a very rough manner. It has been a long time since the world has been afflicted with such a scourge.

It gives us great grief to learn of the death of Sr. Wm. Fey, of Ripley, Ill. So much she was needed for her family of little girls. Both Bro. and Sr. Fey were so zealous for the truth and their home was one where the lover of truth could enjoy himself to the limit. Let the members of our church make themselves instruments in the hand of God to bring comfort to this bereft home.

New grandchildren are reported to both the family of Asa Roose, Argos, Ind., and Philip Senff, Bourbon, Ind., and yet we dare say that Asa and Philip would claim to be as young as ever.

Remittances.

Chas. Gesin; Kate E. Reed; J. D. Jeffries; T. J. Ellis; Hulda W. Myers; Helen Zeller; S. J. Lindsay.

EMERGENCY FUND.

J. D. Jeffries, \$50.

A double Affliction.

From an exchange we copy the following:

"A sad accident happened to Mrs. James Tilton about midnight last Friday, when in going from one room to another she fell and broke her hip, and because of Mrs. Tilton's advanced age the accident is all the more serious.

Others in the house hearing her scream with pain, hurried to her assistance and discovered their barn was in flames. A doctor was hastily summoned, and at the same time a fire alarm was turned in. As the fire had gained great headway the barn was practically a total loss, amounting to about \$700, covered partly by insurance.

At the time this is written Mrs. Tilton is under the best of care, having a trained nurse, and her condition is as good as could be expected."

The foregoing concerns Bro. and Sr. Tilton of Rochelle, Ill. We are especially sorry for Sr. Tilton. Hers has been a lot of suffering for a long time past. She has our love and sympathy in her affliction.

Obituary.

Mrs. Wm. Fey.

Mary Myrtle Cooper was born near Ripley, Ill., Dec. 18, 1884, and died at her home in the Sugar Grove Neighborhood, Schuyler Co., Ill., Dec. 25, 1918, at the age of 34 years and 7 days. She was united in marriage to Wm. Fey Jan. 3, 1903. To this union were born four children who are left with the husband and numerous relatives and friends to mourn her loss. Early in life Myrtle became interested in God's Word. She united with the church at Ripley, Ill., and was baptized by Bro. L. E. Conner in March 1902. Myrtle was one of our closest students of the Word at Sunday School, Berean meetings and at home Brief services were conducted at the cemetery at Ripley, by the writer, after which we laid her to rest to await the Master's

call. May it be his pleasure to hasten his glorious appearing is our prayer.

J. W. Cooper.

An Appeal to the Brethren.

To the brethren scattered abroad we wish to say that we have a brother here worthy of your help. Bro. Wm. Fey's family was taken with influenza, all the children being sick and one's life being despaired of for hours. The wife and mother was taken by the cruel hand of death. There is expense for nurses, doctor bill and funeral expenses beside regular expenses. Bro. Fey will of necessity be confined to the house for some time and unable to get out to work. While it is our belief that our brethren of the local church will respond generously, the need is great and all contributions will be acceptable and appreciated. Send the donations to the treasurer of our local church, W. F. Paisley, Mt. Sterling, Ill., Route 5.

Your brother in the faith,

J. W. Cooper.

The news in the foregoing appeal brings much sadness to our hearts. Brethren, if you can help, here is a worthy cause.

S. J. Lindsay.

A Correction.

In the article, "God's Covenants with Israel," and in one of the recent lessons we made the statement that the law covenant was 450 years after the Abrahamic covenant. We should have said 430 years.

Alta King.

NOTES.

We spent Sunday, Dec. 29, with the brethren in Chicago. A goodly number gathered at our service and we enjoyed the meeting with them very much. We hope conditions may make it possible for us to meet with them more often in the future.

Bro. Ferd Winfrey, of Bosworth, Mo., who has been in Camp MacArthur, Texas; and Bro. Leland Roose, of Iowa, who was stationed in camp in Georgia, have each received their honorable discharge, and returned to their homes. It is reported, also, that each is wearing a satisfied smile.

On our recent trip to Chicago it was our privilege to witness the presentation of Handel's famous Oratorio, The Messiah. As we sat there and beheld that chorus of 200 trained voices, accompanied by an orchestra of over 60 pieces, present this most magnificently arranged sacred program, we wondered in awe how they could sing those Bible prophecies and still not realize the truth of what they sang. The following scriptures contain the exact words which were used. Look them up and try to imagine that host of silver-toned voices proclaiming these truths to an audience to be numbered by the thousand.

Part 1. The Overture. Isa. 40:1-5; Hag. 2: 6, 7; Mal. 3:1, 2; Isa. 7:14; Matt. 1:23; Isa. 40:9; Isa. 9:2, 6. The Pastoral Symphony. Luke 2:8-11, 13, 14; Zach. 9:9, 10; Isa. 33: 5, 6; Isa. 40:11; Matt. 11: 28-30.

Part 2. Jno. 1:29; Isa. 53:1, 3-6; Psa. 69:

20; Lam. 1:12; Isa. 3:8; Psa. 16:10; 34:7-10; 2:1, 2, 4, 9; Rev. 19:6, 16; 11:15; Job 19:25, 26; 1 Cor. 15:21, 22, 51-53, and Rev. 5:12, 13. This last part made us wonder what the song will sound like when it is sung by the redeemed saints before the throne of God.

May we soon gather in that throng to swell the chorus.

Frank E. Siple.

The Sunday School.

By Alta King.

First Quarter.

Patriarchs And Early Leaders of Israel.
THE PASSOVER.

Lesson 3. Jan. 19, 1919.
Lesson Text. Ex. 12:1-8

Golden Text: Our passover also hath been sacrificed, even Christ. 1 Cor. 5:7.

Memory Verses: Psa. 107:13-15.

Time: Immediately after last lesson.

Place: Pharaoh's palace in Zoan. Moses and Aaron with the children of Israel in Goshen.

Questions and Comments.

The story telling how God accomplished the deliverance of Israel from Egypt through Moses is interesting but too long to be treated in detail in the lesson. Read Ex. 5; 6:1-13; 7, 8, 9, 10, 11, and be prepared to give a condensed account in class using the following suggestions:

Chapter 5. Moses again questions God,—the cause.

Chapter 6. God assures Moses but Moses still hesitates to obey his command..

Chapter 7:1-9. God assures Moses.

Chapters 7:10-25; 8, 9, 10, 11. The plagues. Be able to name the plagues in order. Which ones are within the experience of modern times only perhaps on a smaller scale? Through what means did God harden Pharaoh's heart? Chap. 7:11-13. Why did he harden his heart, or permit his heart to be hardened? When did the Egyptian magicians apparently perform miracles to equal those performed by Moses? Note that they exercised their power only after Moses had turned all the waters to blood and covered the land with frogs. They could easily have deceived Pharaoh into thinking that the work was partly due to their power. When did they fail even in this deception? 8:18, 19. To whom did Pharaoh always appeal for relief from the plagues? Was he gradually learning the lesson mentioned in 7:5? If Egypt or any other nation does not eventually learn this lesson and profit thereby what will be the result? Zech. 14:16-21. Ex. 12:1-11, describes a ceremony which God commanded the Israelites to observe in commemoration of their deliverance. Was this ceremony commanded before or after the Israelites had been assured by Pharaoh that they could go? This proves that God knew just how far he would permit Pharaoh to exercise his will power in resisting his commands. Is not the exercise of human will power always thus circumscribed

by God's will?

Be able to give from memory all the main points concerning the Passover feast. Why was it called the Passover? Of what was the Passover lamb typical? 1 Cor. 5:7. What ceremony did Jesus institute in commemoration of this event? 1 Cor. 11:23-27.

How did God provide for the financing of the Exodus out of Egypt of this great people who were all slaves? Ex. 3:22; 12:35, 36. See margin for verse 35. Were they borrowing as we understand borrowing, or did God command them to take only what was theirs by right of their years of service?

Letters.

Dear brothers and sisters of like precious faith:

I am renewing our subscription to the dear little paper, it is the only preaching we have here now. Once there was enough of the faith here to meet as we are commanded and keep the first day to the Lord, but alas, we are scattered abroad, and with the past drouth and the war we are not doing what we would like to do in his name. So pray for us that we may have a gospel preacher some day, as there are people here that would like to obey the gospel if they had a teacher. I am sending \$1.50 for renewal and 50 cents for donation. Your sister and brother awaiting the coming of the Lord,

Mrs. J. D. Jefferies.

Abilene, Texas, Nugent R.

Oregon, Ill., Dec. 28, 1918.

Dear friends:

I wish to thank you for the Christmas offering you sent to Bro. Lindsay for me. May the Lord help you in your good works is my prayer.

Elizabeth Sigler.

The Gospel of the Kingdom. Matt. 4:23.

SO Called Christianity defines the gospel as belief in the name of Jesus Christ, but says nothing about the literal kingdom on earth which is also embraced in this good news, and people generally seem to believe as the old minister did, when someone quoted "the meek shall inherit the earth," quickly replied, "No, no, brother, not earth, heaven." And yet the great Teacher emphasizes this phase of the gospel continually, and not only he, but his disciples, and the worthies of old repeatedly affirm throughout the Bible this truth which we believe. Let us see what some of them have to say on the subject:

Jeremiah says it is to be a literal kingdom, established on the earth, for 3:17, says, "At that time they shall call Jerusalem the throne of the Lord, and all the nations shall be gathered unto it."

Ezekiel tells us that the kingdom will consist of the twelve tribes of Israel, who will be gathered from all nations, and, after the rebels have been purged out, will be planted in the land of Palestine. Ezek. 20:38. "And I will purge out from among you the rebels, and them that transgress against me; I will bring them forth out of the country where they sojourn, and they

shall not enter into the land of Israel."

Daniel says that the dominion pertaining to this kingdom will embrace all Gentile nations on the earth. Chap. 7:27. "And the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom."

Both Old and New Testaments tell us that Jerusalem will be rebuilt in splendor, and will be "the city of the great King," the capital of the world. Isa. 62:6, 7, "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day or 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." Matt. 5:35 says, "swear not by Jerusalem, for it is the city of the great King."

The nations then in existence will consist of mortal men and women as at present. They will go up representatively from year to year to worship the Lord, the King, at Jerusalem. And Isaiah tells how they shall build houses and plant vineyards and enjoy them themselves, "for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. And I will rejoice in Jerusalem, and joy in my people."

The Apostle John in his vision on the Isle of Patmos saw what the Prophet Micah had foretold hundreds of years ago, and which has not yet been fulfilled, that when the kingdom has been established, the nations will learn war no more, but live in peace 1000 years.

Every kingdom must have its rulers, and the first and last books of the New Testament tell us that these governors will be immortal, and will consist of Jesus and his brethren. These kings will be those who have been redeemed by the blood of Jesus out of every nation. John, listening to the song of the twenty-four elders heard, "For thou hast redeemed us to God by thy blood, and hast made us kings and priests and we shall reign on the earth." Jesus promised the twelve that they should sit on twelve thrones judging the twelve tribes of Israel.

But before this can take place Jesus must return to Jerusalem to sit on David's throne. David sang in the 72nd Psalm of the glories of that reign, Paul testified of it, and the angel announced to Mary that her Son would be that desire of all nations.

When Jesus and his brethren have reigned 1000 years over mortal nations, all sinners shall be rooted out of the earth and from that period it shall be inhabited by a race of immortal beings, of whom we are told, "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."

This is the tangible hope of the church, not a disembodied spirit floating about or playing on a harp, which seems to be the only occupation the angels have according to every day theology, but a working for Jesus now, and a sure place in his kingdom in the hereafter.

Lottie E. Young.

Berean Column.

INDIANA BEREANS

PEACE ON EARTH.

THIS Glad Christmas day prompts me to praise God in the highest, and with peace again so near at hand, causes me to rejoice in his name. I have been much impressed with the order of the prayer which Jesus gave his disciples.

Before teaching them to ask for daily bread, or the forgiveness of sins, or deliverance from evil, or protection in time of temptation he taught them to pray that the Father's name should be hallowed, that the kingdom of God might come and that his will be done on earth as it is in heaven. He put heavenly things first. God was the center of his thought and desire, and God's glory his chief concern, and it was this that he would teach his disciples.

What Jesus taught his disciples, that he himself practiced, as we learn from his prayer in John 17. Alone, deserted, on the eve of the denial of Peter and the great betrayal, his thought was for the glory of the Father. He asked that while men put him to utter shame the Father would glorify him, but only that he might in turn glorify the Father.

When the captain of God's host appeared to Joshua his first and only word was not the outlining of an attack upon the enemy, but this: "Loose thy shoe from off thy foot; for the place whereon thou standest is holy." He would impress Joshua with the holiness and hallowedness of God.

And so with the angels' song, when the heavenly host appeared over the plain of Bethlehem, the first note of their song was, "Glory to God in the highest." They put heavenly things first. God was foremost in their thoughts, then his glory, and last, "Peace on earth, good will toward men," or properly translated, "Peace on earth among men of good will."

The gospel was introduced among men for their salvation, their guidance and the direction of their lives, their desires, their aspirations; and all who embrace the gospel are introduced into the life and spirit of heaven. In the light of these truths the Christmas song of the angels, sung over the sleepy little town of Bethlehem, becomes a guide to us in these days. Our chief business is to give the glory to God, to put him first in our lives, to have a divine jealousy for his honor.

This will help us to crucify our old man, that the body of sin might be destroyed, that henceforth we should not serve sin. Rom. 6:6. Hence we should fight sin because it robs him of his glory in us. The man that has this spirit would rather die than commit sin, because he loves to honor God. God is supreme in his thought. God is first in his love. All his affections embrace God, and his heart mourns, and sobs, and breaks within him when he sees God dishonored, rejected and unloved.

It also leads him to meditate, to plan, to take counsel with his own heart, and in every way possible to find out the best means by which he can accomplish his purposes of winning men over to God's side, of saving men from their sins for

God's glory and turning them into warriors for his army. This spirit makes sacrifice a joy, and service a delight. Everything that man has is at God's disposal; he gives his whole life for the glory of his Lord. He only wishes he had a thousand lives and could live a thousand years to fight God's battles.

So blessed is the man that is filled with this spirit of God that he puts heavenly things first, and sings on earth while angels sing in heaven, "Glory to God in the highest."

Love to God will beget tender love to men—true love, love that is patient and long-suffering, and forbearing, love that leads to just and righteous dealings, truth and reliability in word and action, and these are essential to true peace and good will among men.

The Bible tells us that there is a good time coming when men shall learn war no more, when they shall be ashamed to attack one another in war, when widows and orphans shall no more mourn their beloved slain, when young men shall no more be shattered and torn by shot and shell, and there shall be no more utter waste of property by the storms of war; but it is only as holy men prevail over the unholy men, by winning men to love God, that that glad time will be brought about.

Solomon said, "only by pride cometh contention." Prov. 13:10. In the heart of every quarrel, and in the hate and fury of every war pride will be found; pride of opinion, of wit and of wisdom, or physical strength, of position, and of reputation of powers. Truly humble men never begin with a strife. They speak softly; they are willing to make concessions; they are swift to hear, slow to speak, slow to wrath, they speak peace and ensue it. So far as lies in them they live peaceably with all men.

If they do get mixed up in a contention they may fight manfully, but it is for the sake of righteousness and ordered peace and not from pride of self. They are peacemakers, not strife-makers. They follow peace with all men, and they do this because their lives, their desires, their affections, their ambitions and activities are all guided and ruled by one glad, glorious purpose.—the glory of God. That purpose consumes pride.

And this desire for God's glory makes peacemakers of men. They love their fellows because they are dear to the heart of God. A tender feeling of sympathy and love, and brotherhood steals into their hearts, takes captive all their affections, fills them with love of God's will, banishes hatred, disarms suspicion and establishes within them God's kingdom of "righteousness, and peace and joy."

The nations will go on building dreadnaughts, while their proud hearts are quaking with nameless dread, casting great guns and inventing submarines and airships for the destruction of men, but let every humble lover of Jesus Christ catch the spirit and sing the Christmas song of the angels, assured that God is on the side of the men of peace, who love him and seek his glory, and have hearts which brim over with good will.

Our God is the "God of Peace." Let us wait on him in fervent prayer and faith

for the fulfillment of the angels' song and put away hate and suspicion and strife forever from our hearts, that, so far as in us lies, his will may be done upon earth as it is in heaven.

He has made the nations of one blood. May they become of one spirit! It is our mission to make them so, to fill them with brotherly love and trust.

How shall we do this? How can I, a poor, weak, short sighted, single handed man, help to fill the world with peace and good will?

In the first place, by keeping my own heart with all diligence and letting the peace of God rule in it. To this end, if any one wrong me, I must beware of harboring ill will toward him, and of thinking of how I can get even with him. I must remember how much Jesus was mocked and crucified daily, and how he prayed for his enemies, and for the men who were doing him to death and mocking him in his agony. I must be filled with his blessed, loving, meek, forgiving spirit. It is no sin to be tempted to be angry and revengeful, but it is a sin if I yield in my heart to this temptation.

I must also be a man of peace in my own corps, or church, and with my brethren. I must seek to soothe instead of irritate the people about me, remembering that "a soft answer turneth away wrath: but a grievous word stirs up anger."

I cannot enter into the councils of kings and presidents and war lords, and in such high places work for peace among the nations, but I can enter into my closet and pray for these great men with their heavy burdens of care and perplexity and responsibility, and ask God to guide and help them to rule the world in peace.

Indeed, we are exhorted to do this, for Paul says, "I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men: for kings and for all who are in authority: that we may lead a quiet and peaceful life in all godliness and honesty."

God does not set us to pray in vain, and if Christian people the world over will pray in love and faith they can help to establish and maintain the peace of the world until Jesus comes as King of peace and restores the earth to a Paradise of love, and then nation shall not lift up sword against nation, neither shall they learn war any more.

So may we all so live and order our lives that when Jesus comes he will own and crown us with all his saints in his everlasting kingdom upon the earth.

One in the faith,

Pvt. Rolland C. Stilson.
Quartermaster Corps, Ft. Michie, N. Y.
Via. New London, Conn.

The Church.

THE GREEK word for church is ecclesia. It has several usages, the one to which I wish to call your attention in particular is a body of persons called out, or in other words, the "body of Christ."

That there is to be a special blessing pronounced on those who form that body is very clearly portrayed in the scriptures.

"Do ye not know that saints shall judge

the world? And if the world shall be judged by you are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? How much more things that pertain to this life." 1 Cor. 6:2, 3.

Thus we can see the high calling to which the body of Christ is subjected.

The name of that body is given in many places in the scriptures, for example, "Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the Church of God which he hath purchased with his own blood. Acts 20:28. We do not find the names Baptist Church, Methodist Church, Christian Church and many other names given churches by man, anywhere in the Bible. In nearly every place where the word Church is referred to it is called "The Church of God." Therefore, we can come to no other conclusion than that it is the proper name to use.

We next consider the object or mission of the church. "He that is of God heareth God's words," said Jesus. Jno. 8:47. He does not listen to them in a careless, indifferent way, but feeds on them. No one ever had or ever will have such a great mission as Christ, and with what meekness did he approach it! This is the key that opens to us the design of that mission showing its heavenly origin. The more we study the life of Christ the more we see the spirit of meekness which characterized the life of him which spake as never man spake.

Christ stated his mission very briefly when he said, "The Son of man is come to seek and to save that which was lost." Luke 19:10.

He commenced his work by preaching the "gospel of the kingdom," Matt. 4:17. After his resurrection he remained with his disciples forty days, instructing them in things pertaining to the "kingdom of God." Acts 1:3.

Before ascending on high he gave his commission to his disciples, "Go ye into all the world and preach the gospel to every creature."

He thus delegated to the church the charge to carry on the work he had begun. The history of the church is a sorry recital of how poorly that work has been done. The love, the peace, the joy which Christ gave to his church were neglected, while the spirit of contention was allowed to reign supreme. What a sad picture to contemplate and what a warning to vigilance and an earnest effort to maintain the spirit of the gospel, without which all else is a vain show.

The spirit of Christ is the great spirit of tenderness and compassion.

The parable of the debtor and creditor is on this line. Who can read without emotion the pathetic parable of the shepherd leaving the ninety and nine in the wilderness and going after the lost sheep till he found it, then returning with it on his shoulder with great rejoicing, and calling on his friends to rejoice with him? Luke 15:4.

The work of the church is two-fold, namely, to preach the gospel for the conversion of sinners and also to develop Christian character in the lives and conduct of those who take his name. Where

this is wanting the whole thing is an empty name, no fruit, nothing but leaves.

It is a terrible thing not to live up to the requirements of the gospel, with the teachings, the life and character of Christ spread before us for instruction and imitation; but back sliders always have been and will continue to the end. The work of cutting off from the body is a dreadful thing and can only be reverted to after every effort has failed to reclaim the fallen one. The Son of man came to seek and to save that which was lost. He had compassion on the ignorant and on them who are out of the way. Without that compassion we are undone. We must remember that we owe all we are and all we hope to be to the tender mercy of a sin-pardoning God, conjointly with the compassion of his self sacrificing Son, who freely delivered himself for us.

Yours in the blessed hope,
Ezra C. Railsback.

The Bible is the Book of books. There are sixty-six of them. It is not the book, not a book. It is God's book, not written merely to be read and discussed, but to be believed and obeyed. It reveals, it does not suggest; it declares, it does not investigate. "All the surprise is on the side of the reader, not on the side of the writer." In the Old Testament are objects for the eye; in the N. T. are objects for the ear. The Bible is more than a book. It is:

1. A mirror to show us our sin. Jas. 1: 23-25.
2. Water to wash away every stain. Jno. 15:3; Eph. 5:26.
3. A lamp and a light to guide us in the way of righteousness and peace. Psal. 119: 105.
4. Milk to sustain babes. 1 Pet. 2:2; Heb. 5:13.
5. Meat for strength for manhood. Heb. 5:14.
6. Gold to enrich with heavenly treasure. Psal. 19:10.
7. Fire to burn the dross. Jer. 23:29.
8. A hammer to break the flinty heart. Jer. 23:29.
9. A Sword for warfare. Heb. 4:12; Eph. 6:17.
10. The seed to beget souls and plant harvest fields. Jas. 1:18; 1 Pet. 1:23; Luke 8:11.

The origin of the book is divine. 2 Tim. 3:16; 2 Pet. 1:21; 2 Sam. 23:1, 2.

The purposes of the book are eternal. Psal. 119:89; Matt. 24:35.

The contents of the book are absolutely true. Psal. 119:142; Jno. 17:17.—Sel.

FRUIT UNTO HOLINESS.

Fannie Bula.

Holiness is gold without alloy. It is patience without the dregs of impatience, peevishness or fretfulness.

It is "fulness of joy," with doubts, blues and despair extracted.

It is peace without variance, strife, unrest and discord.

It is the assurance of faith rid of every vestige of unbelief.

It is love without coldness, bitterness and uncharitableness.

It is longsuffering without any feeling

of complaining or repining.

It is kindness without the roots of harshness, censoriousness and uncompassionateness.

It is meekness separate from a self-asserted, bold and arrogant spirit.

It is like a glass of water without dregs; the troublesome plant pulled up by the roots; the fort with the last internal enemy routed.

Holiness is running without limping, obedience without shrinking, freedom without obstruction.

It bears sorrow without murmuring, hopes without fatigue, submits without dictating, follows without hesitating, has "its fruits unto holiness" and the end everlasting life.—Sel.

Short Meter Philosophy.

To be prudent is not necessarily to be a prude.

It's a man's shortcomings that keep him short.

Notoriety is a longer word than note, but it doesn't last as long.

A man is never too old to learn, but he may be too young to think so.

A bad habit resembles a porous plaster on a man's inner consciousness.

Some trust to luck because that's the only kind of trust they can get.

Political economy may be all right, but liberality counts for more in politics.

If good intentions were all realized the devil would have to shut up shop.

Time never hangs heavily on the hands of a woman who marries a man to reform him.

The confirmed cynic rises to remark that virtue is the best policy because honesty is its own reward.—Philadelphia Record.

To the Weary Ones.

He knows that your feet are tired,
He knows that your road seems long,
That your eyes are dim with weeping,
And your heart too full for song.

But let not your heart be troubled,
And lay not your burden down.
Run ye to the end of the race,
And "let no man take thy crown."

There is a crown for the victor
At the end of the weary race,
When the King shall claim his loved ones
And we see him face to face.

Oh, the joy of that blessed moment!
'Twill atone for every cross,
And the world with its fleeting pleasures
Will indeed count as loss and dross.

So bear ye the heat of the day,
Nor shrink at the coming night,
For you remember God's promise,
"At evening it shall be light."—Sel.

You are surprised at your imperfections—why? I should infer from that, that your self-knowledge is small. Surely you might rather be astonished that you do not fall into more frequent and more grievous faults, and thank God for his upholding grace.—Sel.

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THE SOUL that sinneth it shall die. Ezek. 18:4. No one can keep his soul alive. Psa. 22:29. The Lord said that living souls died. Rev. 11:3.

These sacred truths do you deny?

Immortality we must seek. Rom. 2:7. We get it when the dead awake. 1 Cor. 15:51-54. Christ Jesus has brought it to light. 2 Tim. 1:10. Are these truths to you a delight?

God's only Son, he has it now. 1 Tim. 6:16. It is denied to all the proud. Prov. 15:25. Sinners will never see this life. Jno. 3:36. Deny these truths, can you be right?

An immortal soul is unknown. Ezek. 18:20. To any prophet God would own. Isa. 8:20. The serpent said, Ye shall not die. Gen. 3:4. Do you not know he told a lie?

Not a promise has God given. Jno. 7:31-34; 8:26. That we'll ascend into heaven. Jno. 3:13. At death we go to the grave. Eccl. 9:10. To deny it can you be saved?

If souls of men do not die, Josh. 11:11. The resurrection is a lie; Dan. 12:2; Jno. 5:28. And all who sleep in Christ are lost. 1 Cor. 15:18. Reject these truths, what will it cost?

The judgment day is null and void, 2 Tim. 4:1. If men at death get their reward. Matt. 16:27. Traditions set God's Word at naught. Matt. 15:1. Deny these truths, won't you be lost?

Like fat of lumps sinners consume. Psa. 34:20. To smoke and ashes is their doom. Mal. 4:1-5. Their wages is the second death. Rom. 6:21. To call this false, will you be blest?

They all will die an endless death, Ezek. 18:20. Called everlasting punishment. Matt. 25:46. Satan and works will be destroyed. Heb. 2:14. Are not these truths to you a joy?

None of the dead know anything. Eccl. 9:5. Their Maker's praise they do not sing. Psa. 115:17. Until they rise their thoughts are gone. Psa. 146:4. Believe God's Word, can you be wrong? H. M. Williams.

Why People Go To Church.

Some go to church just for a walk; Some go there to laugh and talk. Some go there for speculation; Some go there for observation. Some go there to meet a friend; Some go there the time to spend. Some go there to doze and nod; But very few to worship God.—Sel.

Well done, good and faithful servant; thou hast been faithful over a few things. I will make thee ruler over many things; enter thou into the joy of thy Lord.—Matt. 25:23.

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 MAN WHO ATE LOCUSTS.

I WONDER if you remember about the little boy called John, whom I told you about a few weeks ago? He was a second cousin of Jesus, and was to teach the people to look for the coming of Jesus.

You see, the Jews who were God's chosen people had become very wicked, so the heavenly Father had punished them by taking away their king and giving their cities and homes into the keeping of other nations. He had told them many years before this, however, that a Messiah, or holy King should come to them some day, and that they should again have their country and their cities for their own. The people had looked for a long, long time for this king, but when the shepherds and the wise men told them that the baby Jesus was to be their King they would not believe it. They said: "Oh, no! The Messiah is to come as a great king with many servants and soldiers. This baby isn't our king. Why, he is only the son of a carpenter." For the people thought Joseph was his father. They didn't know that he was the Son of God. And after Joseph and Mary took the tiny boy down into Egypt, the people could learn nothing about them. Then they laughed more than ever at the shepherds for thinking such foolish things. But the shepherds and the wise men still believed, and they waited for the time when Jesus should come to them again.

And then one day about thirty years after the shepherds had gone to that old cave in Bethlehem to see the Christ-child, there came a strange man out of the wilderness, crying: "Repent ye, for the kingdom of heaven is at hand." Can you guess who this man was? It was John.

From the time he was just a boy he had lived alone in the wilderness. That is a lonely place where only wild animals live. Sometimes it may be a desert and sometimes it is a grove, but it is always a very lonely place to be. John had gone there to live so that he would be able to think more about the work that the heavenly Father had given him to do. And at last it was time for him to come out of the desert, or wilderness, and preach to the people about Jesus.

When people first saw him they thought he must be crazy. His hair was long and coarse and his skin was tanned until it

JUST TO GO HOME



JUST TO go home when the day's work is over,

Just to go home when the sky's getting gray,

That's the best of all if a man's a home lover—

Just to go home with the laddie to play;

Just to go home to the wife who is waiting—

What of the cares which are past or to come
When it brings gladness the tired heart elating
Just to go home?

Bright dreams must fade and hopes buoyant must perish,

No man may live without sorrow and pain,
Yet if life's one dearest gift we but cherish
Love brings the hopes and the dreams back again;

Knowing our dear ones are waiting to greet us,
Troubles disperse like the bubbles in foam,
Sorrow and loss of content cannot cheat us,
When we go home.

What a good world is this world which we live in,

What a good life is this life which we lead!
Weary we grow in the race which we strive in,
But the reward is repayment indeed!

Long is the work-day, but sure is the guerdon
When stars awake in the darkening dome;
Gladly we live and toil on with the burden,
Just to go home.—Sel.

was dark brown. His clothing would look very strange, indeed, to us. It was a long piece of camel's hair, something like our grain sacks. In this a hole was cut so that it would go over his head and hang down before and behind him. A wide leather belt held it together around his waist.

While in the desert his food had been the wild honey that he found and locusts which he caught. These locusts were much larger than the ones that we see in our own country. They grew from three to five inches long and the people would sometimes boil them or dry them as your mamma does her fruit and vegetables, and use them for meat. I hardly think we would like them. Do you? But in that country the people liked them, and the locusts and honey were John's food.

He was a wonderful preacher, though. And the people soon learned that, even if his clothes were poor, and even if he was an odd looking man, he was very wise. He came into the cities along the banks of the Jordan River and, as he stood in the streets, he preached to the people. He always told them that a Messiah, or Savior, was coming to them; and that they should be sorry for their sins and be baptized, so that they would be ready for the Savior when he came.

We always try to have the house nice and clean, and ourselves nicely dressed if we expect company, do we not? Well, John wanted the people to have their hearts clean, and think good, pure thoughts so that when Jesus came they would find it

easier to do the work he left for them. Many of the people were baptized. Then they went away and told others all about it, until everywhere in Judea people were talking about the great prophet who had come to them out of the desert. And some of them went many, many miles to see this great man.

Many thought that he must be the Christ, but when they asked him if he were, he said, "Oh, no! I am not worthy to unfasten the shoes of the Christ. He will do many things that I cannot do. But you must repent and do good and useful things, if you wish to know him when he comes."

Because he was the first preacher who baptized people he was called John the Baptist.

THE FIRSTBORN.

DEAR Bro. Lindsay: In your article, "The First Born," printed in The Restitution Herald of Dec. 25, 1918, you opened up a big subject, one that will furnish much meat to every one who will investigate. The blood of the Passover lamb saved the first born from death on that night, provided he was in the house. Ex. 12:22.

In 1 Cor. 10:6, 11, we find that these things were types and were written for our learning.

God has called us to be members of the class of the first born. Acts 15:14; Heb. 12:23. And we must make our calling and election sure by obeying 2 Pet. 1:5-11. The house where the blood was, as a type, represents the Church of God. 1 Tim. 3:15. Then to receive the full benefit of Christ's blood we must be in his church, members of the called out ones. Now, I would like to notice the lamb whose blood saved the first born. This lamb was without spot or blemish. Ex. 12:5. In Lev. 22:19-25, we find that God would not accept a victim that had a spot or a blemish.

This lamb was a type of Christ who was without spot. 1 Pet. 1:19.

The lamb died not for itself, but for the first born.

Christ, as the antitype, died not for himself, but for us. Rom. 4:24-25; 1 Pet. 3:18; 1 Cor. 15:3.

In connection with the Passover, they were to eat unleavened bread; all leaven must be put out of the house. Ex. 12:15.

So, after we have united with God's Church, the house, we must serve him with the unleavened bread of sincerity and truth. 1 Cor. 5:7-8. Again, we noticed in Ex. 12:43-48, that no stranger could eat at this feast until he was circumcised. In Col. 2:11-12, we find that our circumcision is baptism, and in Eph. 4:5 we find that there is but one baptism. Then in order for us to receive the full blessings of Christ's blood, we must come into the house of God by baptism and then stay in that house.

J. H. Anderson.

A FEW THOUGHTS IN REVIEW OF
"THE COMING CONFLICT."

PROPHECY IS a revelation of the future, since the future is all included in the plans of the infinite God. As the blue-print is to the builder, so prophecy is the plan of God's future work. He lets us see the blue-print and watch the work, but he is the Builder.

If he reveals details in his prophecy we can make assertions of what will be in the future, as far as those details go. If he does not reveal the details all we can do is to declare the future in outline as far as he declares it in the prophetic revelation. Therefore, it is always unwise, and a doubtful procedure, for us to declare what will be in the future farther than he expressly has said.

We can declare that Jesus will return, for prophecy repeatedly so affirms. We can declare he will shout and will awake the dead then, and that many other things will then transpire. But we cannot tell when he will come, for it is not revealed. Neither can we say what the weather will be, nor who will first see him, nor many other details. In short, to try to be prophets instead of students of prophecy and observers of events to correspond to prophecy is a great mistake. To say how or where or when a prophecy will be fulfilled is, therefore, to become a prophet if the Word itself does not declare these things. Obviously, the wise course is to become well acquainted with the prophetic word, then watch events and test them carefully to see which event is really a fulfillment and which event meets only some of the prophetic specifications, and is therefore not a fulfillment. To illustrate: If Kaiser Wilhelm is prophesied in Zech. 11: 16-17, we must see to it that he has not only a withered arm but one blind eye, and the left eye will not do either. Predictions of three and one-half years for the war have also failed.

We mention these things because there seem to us some items of future events named in the articles under review which are not specified in the word of prophecy.

Then another thing. Prophecies may be fulfilled right under our eyes and we not see them. Witness the birth, life, and death of Christ. The same is true in many present events which are only casual happenings to many. How great a thing it is to have "eyes to see." Pride was the veil of blindness in Israel's case, and probably is also in modern times. Prejudice and stubbornness aggravate the case much, also.

Therefore, before we hasten to follow any man's prophetic or other teachings we should know the man, for prophets are known by their fruits.

We are doubtful of the interpretations of our Brother, V. Gelesnoff. It may be because of prejudice in past views, however, for we have always believed Rome to be the legs of iron. We have not changed our mind after reading it, yet we confess he has caused us to doubt our previous views enough to wonder if he is not right and to desire to search more carefully and observe events more closely. We do not feel able to criticize so able a man, nor to say much on prophecy in our present limited knowledge of it.

If we understand his argument, one reason he objects to Rome being the fourth empire of Daniel is that Rome was not universal over the same territory as its predecessors. But it seems to us that Assyria, Persia and Greece were not universal over the same territory. Then, too, if the fourth monarchy turns out to be what he expects, it will take in many modern territories not included in the domains of the first three, and therefore be over different territory than they.

Speaking of his argument that Rome is not the legs of iron he says, "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."

But, we reply that Rome existed before 63 B.C., and therefore, there is no gap between Greece and Rome, as there was none between Greece and Persia, nor between Persia and Babylon. And furthermore, in Dan. 7:6, and 8:8, the four divisions of Greece are reckoned as a continuation of Alexander's kingdom, which leaves no gap between Greece and Rome and shows the human figure of civil power in chapter 2, continuous from head to toes, in the feet of which we evidently now live. And the prophecy that the iron should be mixed with clay has been partly fulfilled and is continuing to be fulfilled before our eyes. For Daniel is shown that iron signifies "strength" of the government, and in the scriptures elsewhere clay signifies the people ruled, called here, to Daniel, "the seed of men." So that we have seen absolute monarchy (iron) get mixed with clay and the result is democracy, socialistic developments, Bolshevism, and such present ideas as initiative, referendum, recall and suffragette developments.

Our brother says that the fourth empire must exist with ten horns when Jesus comes. That is true. But just as we found Alexander's empire continued under four heads and four wings in Dan. 7:6, and four horns in 8:8, so the iron legs continue in feet and ten toes, or in Dan. 7, as ten horns.

If Grecia under Alexander was projected onward in four horns why not Rome continue as ten horns in Dan. 7., and as feet and ten toes in Dan. 2?

If the objection raised is valid that Rome is not the fourth because it did not conquer Grecia under Alexander, how can any future fourth empire conquer Grecia? Especially when Rome conquered Grecia in its continued form of the four horns?

In Dan. 7:12, you have the three first empires still in existence in the fourth, so that in the parallel in Dan. 2:35, all the empires are crushed "together" at the coming of Christ, as you find in Rev. 13: 1-2, the fourth beast with ten horns is a combination of the three preceding ones of Dan. 7. So that in Ezra 5:13, and 6:22, Cyrus, king of Persia, is called, "king of Babylon," and Assyria, because Babylon then existed as Persia. Likewise Persia existed as Grecia and Grecia as Rome, and thus the life of the human figure of Dan. 2, is continuous from Babylon to the king-

dom of God, and thus, as he says, the whole image is standing when the stone strikes. The territory of all is the same. Also many of their institutions, such as the legal and military.

He argues that the clay is Israel, saying, "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." He continues by saying that the attempted assimilation of this Israelitish clay by the Gentiles is the cause of the last crisis, which is the burden of Daniel's visions. He appeals to Jer. 18, that clay is Israel. But in Rev. 2:26, you have also Gentile clay, formed into proud jugs and crocks and vases. And in Dan. 2:40, 41, we surely have the same "kingdom," in both verses, do we not? In verse 40, it is iron legs and in verse 41, it is mixed iron and clay in feet and toes. If some future fourth empire is to be smitten by the stone, will not the stone fall on the legs, (for that is the fourth) and not on the feet and toes, as the prophecy states? For the above argument would have the fourth kingdom end with the legs and not continue as feet and toes.

We cannot see that "they" is the ten toes and the clay is Israel, for we are expressly told that iron is the fourth empire, so that no mixture of iron and clay in feet and ten toes (which ten toes, he argues, try to mix themselves with Israel) could be mixed with clay, because they already are "mixed." And we are just as clearly told that iron is "strength," evidently strength of the fourth empire. Then "seed of men," is clay, for the "seed of men" is what "they" mingled (mixed) with. Then iron is the strong fourth empire, (they) clay is the people ruled, and feet and toes are more and more democracy till Christ comes. In Dan. 2:38, "seed of men," ("children of men") is the people ruled.

However, Jeremiah's "king of the north" is Babylon, as he seems to think, and as do others, that Babylon will yet arise again and be the fourth empire. But it is possible that the future ten-toed development may be Babylonian. We are slow to adopt it, however, for our views of iron and clay lead us to look for the toes as being Roman.

Personally, we have little confidence in time calculations based on the times of the Gentiles beginning at the overthrow of the two divisions of Israel. We would rather think the times of the Gentiles began with the rejection of Messiah, the overthrow of Jerusalem and the calling of Gentiles into the gospel.

Well, we feel that we know little of prophecy and will try to be open to a change of mind on the above matters anytime someone shows us the light, but we fear our brother's views are not prophetic light.

J. W. Williams

Thoughts at the Closing of the Old Year
and the Dawning of the New Year.

AS WE take a retrospective view of the closing year, with its tragic events of world wide importance, so fresh in our memories, of countries laid

waste, cities despoiled, homes destroyed, and vast multitudes of the human race deprived of the precious boon of life, and all to satisfy the long cherished ambition of the German war lords for world supremacy, we can now thank God that the war clouds have, for a time at least, rolled away, and the battle flags have been furled. Although God in his mercy has thwarted the deep laid plan of the Kaiser to subjugate the nations to his pitiless rule, nevertheless the cheerless homes, the vacant chairs, the widow's sighs, and orphan's tears are pitiful reminders of the havoc war has wrought. Truly, "Man's inhumanity to man. Makes countless millions Mourn."

Never in the history of the world has there been such "distress of nations, with perplexity," as war-torn Europe presents today. Luke 21:25, 26. Plots and counterplots, revolutions and counter revolutions, follow each other in rapid succession. "Famines, pestilences, and earthquakes," add to the horrors of "wars and rumors of wars." Matt. 24:6, 7.

From this dark picture of the old year we turn with expectancy to the new year.

"A flower unblown, a book unread,
A tree with fruit unharvested;
A path untrod, a house whose rooms
Lack yet the heart's divine perfumes;
A landscape whose wide border lies,
In silent shade, neath silent skies;
A wondrous fountain, yet unsealed,
A casket with its gift concealed;
This is the year that for you waits,
Beyond tomorrow's mystic gates."

Although we cannot, of ourselves, lift the veil of futurity and gaze upon its mysteries, "times are not hidden from the Almighty." Job 24:1.

He who can see and declare "the end from the beginning, and from ancient times the things that are not yet done," has "revealed" to us through his matchless word much that should deeply concern us, with reference to the future. Isa. 46:10; Deut. 29:29.

It is enough for me to know. "Thou art my God. My times are in thy hand." Psa. 31:14, 15. "As thy days, so shall thy strength be." Deut. 33:25. Oh, tempted and despondent ones, "be of good cheer!" Matt. 24:27. "He careth for you!" 1 Pet. 5:7; Psa. 37:5; Matt. 6:25, 26; Heb. 13:5. "The steps of a good man are ordered by the Lord; and he delighteth in his way. Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand." Jer. 10:23; Psa. 37:23, 24; 121:1-8. "In all thy ways acknowledge him, and he shall direct thy paths." Prov. 3:6; 16:9. Whatever the new year may bring to us, of joy or sorrow, of this one thing we may be assured, "that all things work together for good to them that love God, to them who are the called according to his purpose." Rom. 8:28; Prov. 12:21. With the eye of faith we can see, in the near future, what these terrible events of the past are but the premonitory signs of, namely, "The Son of man coming in the clouds of heaven with power and great glory." Matt. 24:30. When the Prince of Peace returns to earth again, "the times of refreshing shall come from the presence of the Lord." Isa. 9:6; Acts 3:19. "The times of restitution of all things,"

spoken of by God's holy prophets will then be inaugurated. Acts 3:21. What a glorious prospect the future holds out for us, of soon seeing "the King in his beauty." Isa. 33:17. No wonder Christ's true disciples should so ardently "love his appearing." 2 Tim. 4:8. They want to be with him, and he has said, "I will come again, and receive you unto myself; that where I am there ye may be also." Jno. 14:3. Our intense longing to be "in the presence of our Lord Jesus Christ," can only be realized "at his coming." 1 Thes. 2:19; 1 Cor. 15:22, 23. We cannot "appear with him in glory," until "Christ, who is our life, shall appear." Col. 3:4. Our fadeless "crown of glory," cannot be received until "the chief shepherd shall appear." 1 Pet. 5:4. Neither living nor dead saints can "meet the Lord," or "ever be with the Lord," until "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." 1 Thes. 4:16, 17. The coming of the Lord and our proximity to that glorious event, should so strengthen our faith, vitalize our hope, and perfect our love, that we will pray more zealously than ever before, in quick response to the Master's last pledge to his waiting church, "Surely I come quickly. Amen. Even so, come, Lord Jesus." James 4:7, 8; Rev. 22:20. Paul's sermon at Athens should not be forgotten now, as we tread the border land of dispensations. "Jesus and the resurrection," was what he preached unto the Athenians, and this divinely sent messenger was termed by them a "babbler," and his message they pronounced both "new" and "strange." Acts 17:16-20. They were not the only people that were grieved by this doctrine. Acts 4:1, 2. The world's destiny is affected by that brief sentence, "Jesus and the resurrection," for it is divinely decreed that Jesus "shall judge the quick and the dead at his appearing and his kingdom." 2 Tim. 4:1. Through his agency the consummation will be attained, "Glory to God in the highest, and on earth peace, good will toward men," Luke 2:14. This "good tidings of great joy," "shall be to all people." Luke 2:10. He maketh wars to cease unto the end of the earth." Psa. 46:9. "In his days shall the righteous flourish, and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth." Psa. 72:6, 7. When Jesus comes again and is enthroned at Jerusalem, as King of kings and Lord of lords, "many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more. Isa. 2:1-4. How I long for this era of millennial blessedness and peace to dawn upon our earth that has been stained with the blood of martyred millions. It all depends upon the coming of Jesus. In the language of Eld. D. T. Taylor, deceased, "The coming of Jesus is the

over-mastering, consummating, approaching event of the future. Oh, that men would preach it! Not as a sectarian theory, but as a God-appointed reality, an indispensable necessity, an eternal truth!"

"The coming of the Lord draweth nigh." James 5:7, 8.

Rufus A. Curtis.

The Death of Christ.

THE PLACE where Jesus was crucified was necessarily without the city. Heb. 13:11-13. But the exact locality is unknown. It was near one of the gates, but there is no mention of its being on a "hill" or "mount."

The Latin name Calvary which occurs in Luke 23:33, as the place where Jesus was crucified is the same place as the Hebrew term Golgotha, spoken of in Matt. 27:33-34; Mark 15:22-23; Luke 23:33, and John 19:17. As a mark of shame the criminal had to carry his cross to the place of execution, and in this way Christ was led forth with two criminals who were "justly in the same condemnation," Luke 23:26, 32-41; Isa. 43:12. Honor must have been laid on Simeon, a man of Cyrene, whom the soldiers seized as he was entering the city and on whom they laid the load under which Jesus had sunk. It was then that he told the women that were weeping after him to mourn rather for the judgments which were coming unto them and their children. Luke 23:28.

The condemned were stripped at the place of crucifixion and either bound to the cross by means of cords or nailed, and sometimes both methods were used. Our Lord was nailed, both hands and feet, as had been foretold (Psa. 22:16; Jno. 20:25-27), this being a very great torture.

Usually some drug was given to deaden the sense of torture, but in our Savior's case he refused the mixture of wine and myrrh that was offered him. Mark 15:23.

He bore the agony of death in meekness and silence as was predicted in Isa. 43:7, 8. He died between two malefactors, the just for the unjust, and "numbered with the transgressors." Mark 15:27, 28.

But even though Christ was on the cross he did not forget to pray for his murderers; "Father, forgive them, for they know not what they do." Luke 23:34.

The time of our Lord's crucifixion was the third hour (Mark 15:25), or nine o'clock A.M. The very time when the morning sacrifice was offered, and his death was at the ninth hour, the time of the evening sacrifice; and the space of the intervening six hours was divided at noon by the commencement of the miraculous darkness. Luke 23:44. The cross was watched by a centurion and a guard of four Roman soldiers.

The garments of the sufferer were the fee the soldiers received and so the raiment of our Lord was divided among them except his vesture, which was without a seam. This they cast lots for.

In this way the soldiers unconsciously fulfilled another prophecy, "They parted my raiment among them, and for my vesture they did cast lots." Matt. 27:35; Jno. 19:23-24.

Lynn Slocum.

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.

At this writing we hoped to be in Louisiana at work, but a fresh outbreak of the flu. in the vicinity of our meeting place there forbids meetings for the present. We've had the war, now we are having the pestilence. Will famine follow?

We were called to Lanark, Ill., to conduct the funeral services of Bro. John Renner on Wednesday, Jan. 8. Obituary in next issue.

Bro. J. H. Anderson, Woodstock, Va., has been entertaining diphtheria in his home and he himself has been sick with the flu. for the second time. He has done no preaching since some time in Nov. Surely sickness is no respecter of persons.

Bro. J. H. Anderson suggests that in our "Firstborn" article it may be that we have started something, and from the amount of copy on the subject coming in, we begin to think so. Let the good work go on. If all is done in a Christ-like spirit, good will come of it.

Our little friend, Gladys Cummings, of Blanchard, Mich., is forming the habit of laying aside one-tenth of what money comes to her for the Lord's work and within the last week has sent the Herald for a year on its mission to a friend. We wish more would follow her example.

Remittances.

Wm. Findlay; S. P. Renner; Edwin Renner; Mrs. Rena Endsley; Mrs. John Frederick; N. A. Hardison; Mrs. K. L. Buckley; A. J. Eychaner; Mrs. Joe Couch; Mrs. E. O. Larkin; Mrs. J. Hill; Edna Gruber; Golda Darby; Albert Singer; Mrs. Mary Hart; Sarah Harper; R. J. and M. J. Worthington; Harry Sheets; Adelle Starbuck; Ethel Manken; Mrs. H. C. Hammond; L. V. J. Kimball; Mrs. A. B. Campbell; J. W. Williams; Gladys Cummings; Frank Laning; Mrs. Edith Rossiter; Mrs. Herbert Rossiter; Mrs. DeWitt Dauntler; Silas Claypool; Mrs. E. C. Railsback; R. C. Railsback; L. A. Crouch; Mrs. W. W. Johnston; W. H. Cuffel; R. P. Story.

EMERGENCY FUND.

R. J. and M. J. Worthington,	\$3.50.
Mrs. H. C. Hammond,	1.00.
Mrs. A. B. Campbell,	.50.
Mrs. Edith Rossiter,	1.00.
Mrs. W. W. Johnston,	.50.
R. P. Story,	2.00.
Mrs. John Frederick,	3.50.

HELPING FUND.

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

Mrs. H. C. Hammond,	\$1.00.
Frank Laning,	3.50.
Silas Claypool,	2.00.
N. A. Hardison,	1.00.
Mrs. K. L. Buckley,	.50.

Reports.

Report For December.

Sermons 11. Lessons 16. Expenses \$36.49. Car fare \$28.91. Hotel bills, \$4.87. Transfers \$2.25. Telephone, postage and supplies 46 cents.

Points visited, Clarksville, Eagle Grove, Ft. Dodge, Gladbrook, Hickory Grove, Koszta, Pleasant Prairie and Waterloo.

All the appointments were kept this month. The attendance at most places has fallen off a little, probably from the epidemic of influenza. However, at Waterloo it was better than usual. We meet there now in private homes, the chapel having been given up. At Koszta we met this month in a country school house instead of the one in Koszta, because of some complaint about our organ being in the latter place. We had some lessons there this month and found the brethren alert to take part and able to do it well. We hope to have a building to meet in there this year.

At Eagle Grove our attendance was quite large and interest good, so we planned to hold a meeting Dec. 29 to Jan. 5. We are in the meeting at this writing, but only a few came.

Bro. Isaac Fish's family expected to

move to Maxwell for the winter just after our appointment there. We were pleased to fall in with our esteemed Brother Moran, the conductor on train as we left Colo, and gladly learned that their son, Harold, is improving, and that he expected to go to Davenport and have Xray plates taken, to determine what Chiropractic adjustments to follow. Having done the same ourself, and knowing the merit of Chiropractic, we gladly recommend it to you if you need better health.

We have held several of our Thursday night lessons at our home lately.

Our work is very agreeable and we count it a great privilege to be engaged in it.

We shall be glad to serve any of you by correspondence who may care to write.

Our genial treasurer, G. P. Allard, has lately suffered a severe case of bronchitis, with complications, but at this writing is much improved.

We are glad to welcome back our young Bro. Leland Roose from military camp, and to read a late letter from Bro. Glenn Allison, of Eagle Grove. Our friend Marcus Nelson has lately been home on furlough to his home with the Cassen's at Waterloo. We missed seeing him, however. Bro. Ed. Mead is home at Clarksville from the hospital, much improved in health.

The coming month we hope to reduce expenses by securing clergy half rates.
J. W. Williams.

Obituary.

Dear Brother Lindsay:

I am very sorry to inform you of the death of Mr. Nick Cooley and Opal Cooley, the husband and daughter of Sr. Cora Cooley, of our Restitution Church near Moriah, Ill. also of Bro. Jake Cooley's wife. The deaths were caused by the influenza.

Esta Lansbery.

A Sad Case.

Some time ago we asked for some help for our brother, Relmond Anderson, of Piedmont, S. C., who has consumption. He is very low at present and his wife cannot earn a support as she has a young baby. So we are again calling this case to your attention. Should anyone feel like helping this brother and his family, the money may be sent to him and it can be used by his wife to help in their trouble.

J. H. Anderson.

Letters.

Dear Restitution Herald:

Another year has rolled around and we have many blessings to be thankful for. Our lives have been spared while so many have fallen asleep with the terrible disease, influenza, and we feel like rejoicing like David of old and saying, The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul, he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for

thou art with me, thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of my enemies. Thou anointest my head with oil, my cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever.

What a glorious promise.

Enclosed please find \$5.00, to pay for the Restitution Herald one year, the balance use for the good of the cause.

We wish you all a prosperous and happy new year. In love,

R. J. and M. J. Worthington.

The Sunday School.

By Alta King.

Israel Crossing the Red Sea.

Lesson 4. January 26, 1919.
Lesson Text. Ex. 14:21 to 15:2.

Golden Text: Jehovah saved Israel that day out of the hand of the Egyptians.
Ex. 14:30.

Memory verses: Psa. 103:8-11.

Time: B. C. 1498, (Beecher) within a few days after the Passover.

Place: Succoth, first gathering place; northern part of Gulf of Suez, place of crossing the Red Sea.

Questions and Comments.

What two-fold purpose did God have in afflicting Egypt with the ten plagues? Ex. 7:5. Judging from Ex. 14:1-9, had Pharaoh and his people fully learned their lesson?

If a map is available trace the journey of the Israelites from Succoth in Goshen to Etham, then south through the wilderness toward the Red Sea. Compare this route chosen for them by God (ver. 2) with the one they would naturally have chosen,— the way of the Philistines, a short and well traveled road to Canaan. See Ex. 13:17, 18, also Gen. Note 1.

Why does not God choose the easy and pleasant roads for those whom he is training?

Ex. 14:2 and Gen. Note 2 describe the difficult position in which the Israelites found themselves. Ex. 14:10-12 shows that the Israelites, when placed in this extremity, manifested little or no faith in the very face of 10 wonderful miracles God had just performed for their welfare. Can you hear God, calling for "faith and works" in verses 13-16? Moses had words to show his faith, but he said, "Stand still." Notice God's rebuke and command. Had not Moses and his people seen enough of God's power manifested through the rod to have warranted a faith which would have kept them moving ahead?

One reason our faith does not increase is that we do not use what God has already done as the basis of increased faith. We often do not even recognize that a good which has come to us, came from God, the source of all good. Instead we are apt to give "luck," or "chance," or "self," the credit.

Now read the story of Israel's final deliverance from the hand of Pharaoh, Ex.

14:17-31. Read Gen. Note 3, a comment on the retreating of the waters.

Find a verse which shows that the Egyptians finally realized the power of God. A verse which shows that Israel was restored to belief in God.

Show that this lesson demonstrates the truth of Psa. 103:8-14. Why did not God cast these people away from him? See also Psa. 115:2; Isa. 48:9-11; Deut. 9:23-29.

General Notes.

1. The routes from Egypt to Canaan: The northern route along the shores of the Mediterranean Sea was "the way of the land of the Philistines." It was and still is the great caravan from Egypt to Syria. "The way of the Red Sea," was the road which swept across the wilderness between the two arms of the Red Sea. This region was familiar to Moses through his life there for 40 years.

The Israelites moved toward the northern or Philistine road. This was the nearest and seemed the safest way. So long as Pharaoh did not change his mind, it is most probable that the authorities would have permitted them to go through the Great Wall (see map). But it was very uncertain how long he would keep his present intention. It would, therefore, have seemed the wisest plan to get through the wall while his permission was still in force. They therefore, moved away from Succoth till they came to Etham (Num. 33:6), "fortification," not the name of a particular place, but of the wall. The people doubtless now expected to turn northward and take the short, well traveled, well watered Philistia road. But it would not have been wise. They were not able to fight their way against the Philistine warriors, Ex. 13:17. Even if they could have done this they were totally unprepared to settle down in a new country and make good use of it. They needed the wilderness training and the chance to make and practice national religious institutions and a more definitely organized government.— Selected from Peloubet's Notes.

2. The Israelites had marched southerly to reach the gates in the great wall which opened into the Red Sea road to Palestine. They had, without doubt, permission to go through. But they soon found that everything had been changed. The garrison gates through the wall were closed. Here, therefore, the Israelites went in camp. But they soon found they were in a trap from which there seemed no escape. The wall coming down to the water prevented them from going around the head of the sea. On two sides were high mountains. In front of them the wide expanse of sea (and behind them the Egyptian army, —Ed.).—Sel.

3. That the wind could make the shallow sea to become dry land has been definitely settled by many recent observations among the most definite of which have been those carried on concerning the differences of level produced by wind on Lake Erie. The U. S. officials keeping the records at Toledo and Buffalo report marked changes in the level of the water at either end of the lake dependent upon the strength and direction of the wind. In extreme cases a west wind lowers the

water at Toledo seven and one-half feet below the average level and at the same time raises it seven and one-half feet above the average level at Buffalo.—Sel.

Natural forces are God's forces and all are miraculous in their operation. They are beyond man's comprehension. But we cease to regard as miraculous the activities of forces which come within our personal experience (for instance, the effect of wind on sea level). Whenever a Bible miracle is identified with some such experience we feel more sure of the reality of the God who claimed to perform it. We may not understand how it is performed, but it becomes tangible and real because of our experience and loses its element of superstitious mystery.

SIGNS OF THE TIMES.

A Series Of Thoughts Concerning Signs to Precede Christ's Coming.
Lyman Booth.

THE QUESTION is asked, what remains to be done before Christ returns?

What by the church, and what by the nations? The work of the church is the same that it always has been, viz., to preach the word, to labor and to watch, and to give meat in due season. The work of the nations will be pretty much the same that it has always been, only on a more gigantic scale. Events will transpire with ever increasing rapidity. All nations are seeking and striving for their own safety and gain at the expense of the others. All are striving for commercial advantages, and not a few are ambitious for national supremacy. All are crying peace and are preparing for war under pretense of self preservation. They recommend a reduction in armament, and continue building larger navies and stronger forts. They preach conservation of their resources and economy, while heavy taxes are levied on all wealth to raise funds which are expended most extravagantly in the manufacture of the implements of warfare, through the use of which there occurs a wanton destruction of both life and property.

Excessive expenditure will work a serious injury to nations as well as to individuals, and, in some instances, end in total loss and ruin. The lavish expenditure of money by all the nations which have been engaged in this world war has placed financial burdens upon their citizens that will require years to pay, if, indeed, they can ever be paid. But their payment is a matter of secondary importance to those who caused them to be made. The vital question is. For what was it fought? We are told it was to establish permanent peace and to make the world safe for democracy. If this were true the price may not have been too great. All liberty loving people will rejoice if such a favorable condition could be attained. But, be this as it may, the fact remains that modern militarism has never aimed to defend popular rights, but mostly strove to support and protect profits, and to the assurance and extension of boundary lines, and conquests in other lands, which always become a fertile field for commercialism. But is this the fruit of Russia's struggle? Also for the Central Powers? What have

they gained but disaster and internal revolution which may yet cost much loss of life and property to settle. For them there remains untold horrors, pestilence, famine and death. A time of serious trouble, the like of which the world has never witnessed. Nor is this all. Other nations are standing in breathless suspense fearing like disaster may befall them. Nor is this fear without foundation. They have lost confidence in each other's word. No promise has a sacred value. No contract is binding as between any two nations, when the interest of either becomes jeopardized. International law is violated in open defiance when an advantage is thought to be obtainable. Therefore, they are fast nearing that time mentioned by Jeremiah 25:32. "Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth."

While the present condition of the European nations may correspond closely to this prophetic picture, still it does not indicate the exact time of the end of Gentile rule, although we believe it shows plainly but a very few years of their power remain. It behoves the faithful few to be ever watchful, that no false cry may deceive them.

It is but natural that the horrors of war with their attendant evils, which are many, should cause all peace loving men to look with glad anticipation for that peace which can be established only through the power and coming of the Prince of Peace. It appears from history that all great wars during Gentile times have served as reminders to those who believe that Christ will return to earth, that his coming is close at hand. This is due to the fact that he is to return at a time of great trouble. I can well remember when the North and South were engaged in deadly strife, of hearing men say that his coming might be looked for at any day. Religious periodicals contained many articles teaching the same thing. The Spanish American conflict was not without the same teaching. And what can we say of this present strife just ended? When, in the history of printing has such a vast amount of literature along this line been published and scattered broadcast over the earth? Even statesmen and politicians have asked, "Is this Armageddon?" But how many of them understand its meaning, or are ready to meet such a crisis? Even the late Emperor of Germany, when interviewed but a few months ago upon the coming of Christ, replied, "That would spoil all my plans." His ambition was to extend his power beyond the boundaries of his empire. He was especially desirous of getting control of the land of the two rivers,—the Euphrates and Tigris—a distance of more than one thousand miles. A land of which Eleanor Franklin Egan writes as follows in "The War in the Cradle of the World."

"I was going to Bagdad, was I not? When I left New York I believed I was. I was on my way to the land of the two rivers; the land of the Garden of Eden, of the cradle of the world. It is the land not only of Adam and Eve and Cain and Abel, but the land as well of Noah and father Abraham; the land of Babylonia, where Daniel dwelt in captivity with the chil-

dren of Israel and was delivered from the den of lions."

"In Mesopotamia you live the story of the Bible and you do not wonder in the least if it is true; you know it is. You become as definitely acquainted with Daniel and Ezra, yes, and with Adam and Eve and Cain and Abel and Noah and Abraham and Hagar and Ishmael—especially with Ishmael and a thousand others, as though they were alive today. And in a way they are. As they have come down to us through the ages in tradition and picture they are exact prototypes of the men who now inhabit that ancient land."

Sin and murder began in the cradle of the race, and from there they have gone into all parts of the world wherever man is found.

Removed but a little way from the scene of the first murder will gather the storm-cloud of God's just judgments which will forever sweep both from the earth and then the dove of peace will spread her wing over the new world wherein righteousness will dwell evermore.

DEATH REIGNED FROM ADAM TO MOSES.

L. E. Conner.

No. 1.

ON PAGE 82, Restitution Herald of Dec. 18, 1918, appears an article upon above subject by Bro. D. C. Robinson. I do not believe that Bro. R. presents the correct view, according to the scriptures, and does not give the proper interpretation of the scriptures cited in said article. I, therefore, desire to consider the subject of resurrection with him, thro' the Res. Herald, as to its universality, or its limitations, as taught in the 5th chapter of Romans and other scriptures referred to by him.

I fully recognize and appreciate the godliness, sincerity, honesty and ability of Bro. R., and the fact that his views upon this subject are what generally may be spoken of as being more narrow than my views, does not cause me to esteem him less highly, nor to exclude him from my fellowship as a brother in Christ; as I entertain no such thought or feeling. But I believe him to be wrong in his contention upon this phase of the subject of resurrection; and that the so-called broader view is plainly taught in these and other scriptures; and that the broader interpretation brings out more clearly the harmony of the scriptures, and reveals more clearly God's plan of salvation, and shows more clearly his great love for all his creatures; and also reveals more clearly his justice and mercy in dealing with mankind, than is revealed according to the so-called narrow view.

I may be wrong in my interpretation of the scriptures, and if so I desire to be convinced of my error, and therefore enter upon this investigation, not for the purpose of controversy, but to bring out more plainly, if possible, the teachings of the scriptures upon this subject.

Bro. R. makes some statements, the full purport and meaning of which are not entirely clear to me; and therefore, as I endeavor to follow and, in a way, to review his article, I shall ask to be corrected if I

misinterpret them. What we desire is truth, and not to belittle nor ridicule one-another nor our respective views which we honestly and sincerely entertain. Let these be our prompting motives in our investigation.

Bro. R. says, "The writer believes that if it (Rom. 5) is rightly analyzed it teaches a limited resurrection. The resurrection serves two purposes, viz., the raising of the righteous to eternal life and the unrighteous to judgment."

I understand the righteous to be those who have been justified by faith, whether they lived before or since the birth of Christ; but it is not clear to me as to who are included in the unrighteous class, according to Bro. R's view. When no qualifying terms are used, I would understand the unrighteous to include all those who are not righteous. If a less number is meant in this statement, where does Bro. R. place the limit?

The next statement is, "These purposes are accomplished in one resurrection at different periods." John 5:29; 3:18; Rev. 20:5, 11-15; 1 Cor. 15:23 are cited as proof texts upon this proposition. John 5:29 reads: "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." This text surely does not prove that there is to be but one resurrection, simply because the subjects of resurrection are mentioned in one text or in the same connection, apparently. Two distinct classes are here mentioned, one class being raised to life (eternal), and the other class is raised to damnation (judgment). This being true, in what sense can it be one resurrection? The fact that the resurrection of these different classes are mentioned in one text does not prove that there is but one resurrection. In Isa. 9:6-7, the birth of Christ and his sitting upon David's throne, and the establishing of justice and peace upon the earth are all mentioned in one text and apparently all in one connection; but are we to understand that all this prophecy was to be fulfilled in one event, performed at different periods? Was the birth of Christ, to mortal life, and his coming in power and glory to judge the world to be one coming or event at different periods? The wide difference in nature, and the intervening time, whether long or short, between the events, make these separate and distinct appearances, events and accomplishments, though parts of God's plan of salvation. Likewise is this regarding resurrection.

John 3:18 gives no testimony upon the subject, as I can see, and I pass it. Rev. 20:5 reads, "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." In this text the rest of the dead being mentioned as not living until the thousand years were finished would surely indicate that there were other dead that had been raised prior to the time when the rest lived again. And in order to get the sense and meaning of the text, the 4th verse must be read in connection with the 5th. In the 4th verse those who had suffered martyrdom for the Master's cause are spoken of as living and reigning with Christ a thousand years. This indicates that they

must have been resurrected at or before the beginning of the thousand years mentioned.

Then the rest of the dead being mentioned in the text as not living until the thousand years were finished would indicate that at least a thousand years intervene between the resurrection of these two classes, the first class being raised to reign with Christ and the others raised to judgment.

I submit that in no sense can these different classes be considered as being of one resurrection.

But it may be said that the closing statement in this text—"This is the first resurrection"—shows that all that is said before in the text about raised up classes refers to one resurrection. This cannot be true, according to the scriptures. The first sentence of the 5th verse—"But the rest of the dead lived not again until the thousand years were finished,"—does not appear in the Vatican manuscript nor in the Syriac.

But giving it full credit, when reading the 4th and 5th verses together, as they contain the one complete text, the sentence—"But the rest of the dead lived not again until the thousand years were finished"—must be parenthetical, and the statement—"This is the first resurrection"—refers to those mentioned in the 4th verse as living and reigning with Christ a thousand years. This is further confirmed by the statement immediately following, in the 6th verse—"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

These last mentioned in the 6th verse are, without question, of the same class mentioned in the 4th verse, and the "rest of the dead" mentioned in the 5th verse, giving full credit to its authenticity, are of the same class as those mentioned later on in the chapter (vs. 12-13).

In the 4th and 6th verses a class of priests and rulers that have been raised in incorruptibility, immortality, are mentioned, and in the 12th and 13th verses a multitude, apparently of all other classes, or grades are spoken of as being raised up and going into judgment; and these texts, instead of proving that all that are raised up are of but one resurrection, appear to me to prove conclusively that they are of widely different resurrections, both as to nature and time. 1 Cor. 15:23 will be considered in due time.

Insofar as I now see, I quite agree with Bro. R's interpretation, generally, of the first four chapters of Romans and the first 12 verses of the 5th chapter, and also his proposition 1, Death, or the sentence of death passed upon all men. 2. That righteousness is counted to all who believe (are of faith). But the statement—"The latter are not counted as dead"—seems to me to be incongruous, in connection with the subject of the resurrection of the dead.

The faithful who have died are spoken of by the apostles as "them that sleep in Jesus," but they are also spoken of by him and in the same connection as "the dead in Christ." 1 Thes. 4:14-16. It is doubtless true that in the Lord's mind, plans and

purposes, the dead are only held in temporary suspension of life, as contrasted with the Sadducees' idea of death, viz., That there would be no resurrection of the dead.

But that same principle holds good as regards the unrighteous dead, and in fact, in all of God's plans and purposes, as indicated by Paul's statement—"even God, who quickeneth the dead, and calleth those things that be not, as though they were." This does not indicate to me that God does not count or consider that death reigns over all, good, bad or indifferent alike, in this world, and that other like evidences of sin in the world are realities, for these are all fully recognized, counted and considered by him. But, none of these things can frustrate his plans and purposes, which will be fully consummated in the end, sin with all of its attending evils only having the effect, apparently, of suspending for a time the full enjoyment of the life and blessings that God intended for his people. Is not this the more correct interpretation?

I am not quite sure that I understand Bro. R's statement concerning "a suppositional proposition," to which the rules of logic may easily be applied and the proposition proven." But he proceeds, "This is the proposition in opposition to the above: That God must raise all who have never heard of Christ to give them justice. The second proposition may be as logically proven as the first and have no element of truth in it."

I am quite unable to see wherein the "second proposition" is in opposition to Bro. R's first proposition, viz., 1. Death or the sentence of death passed upon all men. 2. That righteousness is accounted to them that believe" (have true faith). Permit me, however, for the purpose of this consideration, to paraphrase Bro. R's second proposition as follows: "That all the dead will be raised, and that God will do justice with all mankind."

The latter clause—"That God will do justice with all mankind"—is not an issue between us, as we all believe that, I am sure. And thus the issue is reduced to the simple question: Does the 5th chapter of Romans, with other scriptures, teach that all the dead will be raised; or that only a limited number will be raised? This is the phase of the subject of resurrection upon which we seek light in this investigation; and let us not be impatient to get through with the subject, but let us consider it carefully.

If this chapter, Romans 5, teaches that only a limited number of the dead are to be raised, then the other scriptures teach it. And if it teaches that all the dead will be raised, then the other scriptures teach it, for there is harmony. And I shall endeavor to make no "suppositional propositions" nor statements based upon mere presumptions as premises from which to reason into final conclusions.

Rom. 5:13 is the next text cited by Bro. R. It reads, "For until the law sin was in the world, But sin is not imputed where there is no law." Bro. R. says that this text lacks clearness, and gives the 20th Century N. T. translation, which gives the same thought, but in somewhat different language, and then he says, "There is but one logical conclusion to be drawn from

from this statement, viz., That since the time that Adam was placed in the garden there has been law, the penalty of which is death. Adam's disobedience brought death into the world by which he was returned to dust. In this sentence there is no hope of a resurrection to mortal nor immortal life."

Let us look at this text with its context, without which it not only lacks clearness, but is almost meaningless; but in connection with the context presents a plain truth for our consideration. In the 12th verse Paul states that sin entered into the world by, or through, one man (Adam), and death by sin; and in this way death passed upon all men, for that (by whom) all have sinned.

What law was given to man, the violation of which brought sin and death upon all mankind? Answer: "And the Lord God commanded the man (Adam) saying, Of all the trees of the garden thou mayest freely eat except the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die. Gen. 2:16, 17. This was the law that was violated and thus brought sin and death into the world. But did that law remain to govern Adam's offspring? Sin and death, the result and penalty for the violation of the commandment, remained, as Adam was sent from the Garden to till the ground; but the law which had been violated did not remain that they might keep it inviolate and thus redeem themselves from the curse that had come upon them from no fault of their own. Their teeth had been set on edge by a sour grape which their father had eaten, and therefore, Paul says that sin is not imputed where there is no law, and from his making this statement in this connection I conclude that he considered that those here referred to were under no law, such as would make them responsible to God to the extent that he would impute sin to them. Surely this is Paul's thought, if language means anything.

The 14th verse shows clearly that death reigned over them all during this period, though they were innocent themselves of having violated the law of sin and death.

It is quite true, of course, that in these three verses there is no promise of a resurrection to any of the race. These statements are evidently intended to show how sin and death entered the world and fastened themselves upon the innocent, and it remains for other scriptures to show by what means and to what extent those who thus have suffered are to be redeemed from the domination of such death.

(To be continued.)

All my life I still have found,
And I will forget it never;
Every sorrow hath its bound,
And no cross endures forever.
All things else have but their day,
God's love only lasts for aye.—Sel.

Lord, for the erring thought
Not into evil wrought;
Lord, for the wicked will
Betrayed and baffled still;
For the heart from itself kept,
Our Thanksgiving accept.—Sel.

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God is Love. I John 4:16.

AND Paul says, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." Some say this is true, but we can separate ourselves. Not so! We are only creatures. We can separate him from our love, because our love is weak and finite and easily exhausted. But the love of God is infinite, omnipotent, inexhaustable, eternal, and incomprehensible. Eph. 3:19.

That love was in Christ Jesus. Rom. 8: 39. And was tested at the cross. Could men or devils invent anything more trying, or do anything more to separate themselves from the love of God than they did? Surely satan did his utmost, for it was his last chance. Did they separate themselves from his love? In the midst of their hellish cruelty he said, Father, forgive them, for they know not what they do. Luke 23:34. Almighty love had triumphed over satanic envy and hatred. See Eph. 2:4, 5.

We may exhaust his forbearance, but we can never exhaust his love. Neither the heights of heaven, nor the depths of hell, nor the expanse of the universe can separate us from his love. Don't get the idea that I believe the wicked will escape the just reward of their deeds. I am no Universalist. Neither do I believe in the God-dishonoring doctrine of the etrenal torment in conscious existence. But I do believe that in due time God will do his work, his strange work, and bring to pass his act, his strange act. Isa. 28:21. And the wicked will be blotted out and be as though they had not been. Because that is the best thing that a God of infinite love can do for them.

William Brickey.

O Lord, if only my will may remain right and firm towards thee, do with me whatsoever it shall please thee. For it cannot be anything but good, whatsoever thou shalt do with me. If it be thy will I should be in darkness, be thou blessed; and if it be thy will I should be in light, be thou again blessed. If thou vouchsafe to comfort me, be thou blessed; and, if thou wilt have me afflicted, be thou equally blessed. O Lord! for thy sake I will cheerfully suffer whatever shall come on me with thy permission.—Sel.

A bruised reed shall he not break. Isa. 42:3.

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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.

JESUS IS BAPTIZED.

I WONDER if you have seen pictures of the Jordan river. It is a beautiful stream. The banks on each side are of white clay, and the trees and shrubs are very beautiful. Many little towns and cities have been built along its banks and the people living there make their living by raising grapes, dates and olives. Some of them have little gardens.

I am going to tell you of something that happened in one of those towns called Bethabara. That is a long word, but I wish you would try to remember it. As John the Baptist was preaching in the town one day some priests from the temple in Jerusalem came to him saying: "Who are you?"

He told them he was not the Christ, and they said: "Who then? Are you a prophet?" And he answered: "No. There is one living among you whom you do not know. He is the one I am preaching about."

The priests went away shaking their heads. They could not understand the thing John was teaching. The next day they were listening to him preach and wondering what he could mean when John suddenly stopped preaching, and pointing his finger, said: "Behold the Lamb of God!" The people all looked in the direction that John pointed and saw a young man walking along the road toward them. His head was bent forward as though he were thinking deeply, and his clothes were very dusty showing he had come a long way. Then some one said: "Why, that is the carpenter's son from Nazareth."

Of course you know by this time that it was Jesus. In the carpenter shop where he worked he had heard that John the Baptist was preaching and baptizing, so had walked all the way from Nazareth to Bethabara that he might be baptized. He knew so well what his heavenly Father wished him to do that he went straight to John and said: "I am come to be baptized."

But John forbade him, saying: "I have need to be baptized of thee, and comest thou to me?" Those are the exact words of the Bible, and I think John meant that because Jesus was the Son of God he was not good enough to baptize him. But Jesus said quietly: "Suffer it to be so now; for thus it becometh us to fulfill all righteousness." You see he knew that the

THE BOY OF GALILEE



HERE was a boy walked once in Galilee,
A child whose grace and sweetness
were from God.

The steep and rugged paths he daily
trod

And walked the yellow sands along the sea.
And every little child is happier now
Because of him, the Boy of Galilee.

There was a toiler once in Galilee,
A patient worker at a lowly trade.
Around his feet the little children played,
And tossed the surly shavings up with glee.
Now every sordid task is glorified
Because of him who toiled in Galilee.

The waves still lap the shores of Galilee,
And laborers plod from dawn till day is done.
He plies no more his task till setting sun,
No longer treads the sands along the sea;
But in the world's great heart he lives today,
Jesus our Lord, the Christ of Galilee.—Sel.

heavenly Father wished him to do this, and he intended to be perfect in every littlest thing. So John led him down into the water and baptized him.

As they came up out of the Jordan river Jesus bent his head to pray. Everyone near was very still, perhaps wondering who this kindly man might be whom John called the Lamb of God. Then they heard the whir of wings. At first it sounded far off, but the sound came nearer and nearer, and then they saw a beautiful dove circling around the head of Jesus. At last it settled on his shoulder and rested there. Then a voice from heaven was heard saying, "This is my beloved Son, in whom I am well pleased!"

Wasn't that a nice thing to happen? This beautiful dove was the spirit of God which came to Jesus in that way so the people might see it. This spirit or power of God made it possible for Jesus to do all sorts of kind and useful things, and I shall tell you about them some other time. It also made it possible for Jesus to understand the things he must do, if he was to "fulfill all righteousness," as he had told John he wanted to do.

A Letter From a Girl That Reads This Page.

Dear Mrs. Marsh:

I write a few lines to thank you for the Bible Story that appears in the Herald each week, and hope you may have a happy Christmas and a prosperous New Year. We are out here in California from Texas for my mother's health. As we are strangers here, I don't expect to enjoy Christmas this year. This is a beautiful city of 725,000 inhabitants, and is built on hills, both business and residential sections, and the climate is ideal. However, city life does not appeal to us.

Your little friend,

Hazel Crundwell.

152 N. Kern St., Los Angeles, California.

Thank you, Hazel, for your good wishes. I hope that you had a pleasanter Christmas than you were looking forward to, and that your mother's health is much improved. I am glad if you enjoy the stories, and I thought perhaps if we published this "lonesome letter" some other girls might cheer you up with post cards.

Do You Use Slang?

We who use "Dear me!" really substitute an exclamation for the Italian "Dio mio!" the French "Dieu me!" or the English "My God!" The negroes say, "Deah-me-suz," which really means, "Dear me, sirs."—The Ladies Home Journal.

If, in connection with the above note we take the quotation from Christ's sermon on the Mount of Olives as recorded in Matt. 5:33-37, we have a new outlook on slang. Our Perfect Pattern said: "Whosoever is more than these cometh of evil."

In the fact of our opening note we can readily see how even the most "innocent" (?) of our exclamations is rooted in evil.

Do you say, "You are misapplying scripture?" It is true that Jesus was speaking of swearing. But swearing is a method we have of strengthening our meaning when it seems to be required; and I have heard it said by users of slang that "one can't make their meaning clear without the use of slang."

Ever think about it?

Grace. M. Marsh.

Luck.

Hard luck is almost a synonym for laziness.

Good luck is the twin brother of hard work.

Luck walks while work rides in a carriage.

Luck pictures a dollar while work earns it.

Luck dreams of a home, but work builds one.

To trust to luck is like fishing with a hookless line.

Luck is a disease for which hard work is the only remedy.

Luck longs for a dinner while labor goes out and earns one.

Luck goes barefooted while work never lacks for a pair of shoes.

Luck is a weather vane with the distinguishing points broken off.

The man who relies on luck is lucky if he keeps out of the poor house.

Luck takes a nap while brains and hard work are winning the prizes.—Sel.

Do not shrink from any useful or kindly act, however hard or repellant it may be. The worth of acts is measured by the spirit in which they are performed.

DEATH REIGNED FROM ADAM TO MOSES.

L. E. Conner.

Number 2.

CONTINUING his interpretation of the 14th verse Bro. R. says: "In this scripture we have two classes, first, Adam the head, and second, his offspring. To prove that the second class have any right to a resurrection it must be proven that their head will have power to raise them."

Is not this a sort of "suppositional proposition" and assumption? Upon what scripture statement is such a proposition based? If that be true how will the unrighteous, whom Bro. R. admits are subjects of resurrection, be raised up? Who is their head? The Savior once said to a certain class, "Ye are of your father, the devil." These men were surely unrighteous and therefore must be brought to judgment. Who is their head? A theory is good only when it is based upon a sure foundation, which, in this case should be God's Word, and I submit that Bro. R's. last statement lacks this foundation.

But Bro. R's. contention is further darkened to me by his statement that, "Paul states that there is a resurrection for all who die in Adam, but there is an order," etc. I firmly believe that statement, but I cannot see the harmony between this statement and his contention that all of Adam's race will not be raised. Bro. R. continues, "Paul is here (1 Cor. 15:22, 23) writing to those who believe." This is true, but the same is true of all of Paul's writings, so far as we have any record. But he was not writing concerning those that believe only.

Let us examine this text and try to get its true meaning. Believers of the narrow view interpret the text to mean that as all that are associated with Adam by nature die, in like manner also, all who are associated with Christ by faith shall be made alive. This I believe to be a plain and faithful statement of their interpretation. If I have not stated it correctly I desire to be corrected.

Believers of the broader view interpret the text to mean that, as by or through Adam all men die, likewise, by or through Jesus Christ all men shall be made alive. We believe that the "all men" in the latter clause of the text is just as broad as the "all men" in the first clause, and that it covers the same class.

This difference in interpretation appears to come largely from the difference of meaning and use made of the preposition **in**, which appears in the text, first as related to Adam, and second, as related to Christ.

This same little word appears in a very great many places in the scriptures, and its meaning and import are determined largely from the connection in which it is used. The word **in** appears in the New Testament as a translation of more than a dozen different Greek terms, and likewise it has many shades of meaning, according to the particular connection in which it is used.

In Acts 17:28, Paul uses it thus: "For in him we live and move and have our being." All will recognize this statement as

Paul's declaration to the idolatrous Athenians, that our life and all things that we have and enjoy come from God. The idea of our being in God by nature or by faith was not meant. But from the fact that by, or through God's power we live, etc., and because of his goodness and mercy we ought to have faith in and worship him, rather than the objects worshipped by the Athenians, which were made by their own hands, and in which there was no life nor power.

The word **in**, in this text is a translation of exactly the same Greek term,—"**en**," as the word "**in**" used in 1 Cor. 15:22; and if it unquestionably means **by**, **through**, or **because of**, or similar idea in the one case, is it unreasonable to give it the same meaning in the other text, when the context so fully warrants it?

But it is contended that in 1 Cor. 15, Paul is writing to the household of faith, and therefore when he speaks of resurrection it is confined to the household only. This cannot be true, surely. The purpose of this chapter was not to show that there are certain limitations in resurrection, but that the dead are to be raised, as some had denied that fundamental truth. And Paul proceeds to point out to them that if such contention be true, the apostles had been giving false testimony, their faith was vain, etc., and that those who had sacrificed so much for Christ and had died had perished, all their labor and sacrifices having been in vain.

Having called attention to these fatal errors and directing their minds to the logical conclusions of such error, he proceeds to make positive statements, not in a specific, detailed manner, but in a general way, covering in a few short verses the facts concerning death coming into the world through Adam, and the resurrection through Christ, the reigning of Christ on the earth until the work of restitution shall have been completed, death, the last enemy, having been destroyed. He stated that there was to be order in the resurrection, but did not go on to specify in detail the entire order. He mentioned in this connection only the first in the order, Christ and they that are his.

If those of the order, rank, or band here specified "they that are Christ's," were the only ones to be raised, how about the unrighteous who, it is admitted, are to be raised to judgment?

But let us consult other authorities for whatever of light they may be able to cast upon this text, not commentators, but translations of the text.

American Revised: "For as in Adam all die, so also in Christ shall all be made alive."

Douay Translation: "And as in Adam all die, so also in Christ all shall be made alive."

Rotherham Translation: "For just as in the Adam all die, so also in the Christ shall all be made alive."

Moffett Translation: "As all die in Adam, so shall all be made alive in Christ."

McNight Translation: "Therefore, as by Adam all die, so also by Christ all shall be made alive."

Syriac—Murdock's Translation: "For as it was by Adam that all men die, so also

by the Messiah they all live."

Emphatic Diaglott: "For as by Adam all die, so by the Anointed, also, will all be restored to life."

Twentieth Century: "For as through union with Adam all men die, so through union with the Christ will all be made alive."

Of all these versions the last one quoted is the only one which renders the text in such form as to indicate that the idea of relationship, natural or spiritual, is the thought in the text. And even in this rendering the **all** in the last connection is not necessarily limited to a less number than is covered by the **all** in the first connection. The real thought which this version presents is that just as there was a union with Adam which brought death to all, there is likewise a union with Christ which will cause all men to live.

The "Twentieth Century," is recognized by many Bible students as being a rather "loose" translation; and as its authors themselves say that their purpose was to present the New Testament in Modern English rather than the English of three hundred years ago, strengthens the charge that in this version commentary is mixed with translation. But I submit that if the Apostle meant to state that because of the union of mankind in general, which was an involuntary union, death came to all, he also meant to state that likewise because of a like involuntary union with Christ, through God's grace and free gift.

This being the view expressed I desire to ask, upon what statement of the scriptures is the theory that the unrighteous includes only those who have apostatized and crucified the Son of God afresh based?

Now let us turn to John 5:29, once more. This verse contains only a part of a statement by the Savior, and to be understood must be read in connection with the 28th verse. The whole of the text reads, "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."

To get the full import of this text it is well to consider the 25th verse, which reads: "Verily, I say unto you, the hour now is, when the dead shall hear the voice of the Son of God; and they that hear shall live."

It is very evident that the dead here mentioned are limited to certain persons from the use of the qualifying phrase, "And they that hear shall live." This statement, or possibly its demonstration in their presence, it is also evident, caused those present to marvel at the statement, or possibly at the demonstration of his power, which caused him to say, in the language of the text: "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice and come forth," etc.

Not only was the Savior telling them that there is to be a resurrection, but he was telling them the extent to which it would reach by using the qualifying phrase, "all that are in the graves." What authority, therefore, has anyone for limit-

ing those that are to be raised to a less number than "all that are in the graves?" And if the latter phrase when used by the Savior in this connection does not mean what it would ordinarily be understood to mean, what does it mean; and what authority have we for giving it any other than its ordinary meaning?

I once heard a brother undertake to limit this statement in this way. He said: Are we to understand that when the scriptures say that, "Then went out to him Jerusalem and all Judea, and all the region round about to Jordan, and were baptized," etc., are we to suppose that every man, woman and child in the city and country went out? If this be the answer or explanation offered, I have to say that it is not for me to state the extent nor the limitations meant by the latter quotation. But had the statement been made that John's voice was heard in Jerusalem and those that heard it went out; but that all that were in Judea heard his voice and went out, I would understand the writer to mean that all that were in Judea went out. What less could it mean with any degree of accuracy?

But it may be said that the number is limited to the two classes,—“they that have done good and they that have done evil.” Well, let us look at this part of the text. The first class, they that have done good, I take it, raises no question. But who compose “they that have done evil”? Are they apostates only, and if so where is the authority for placing such limitations? Statements relating to Bible doctrines should be supported by at least one plain, simple statement of an inspired Bible writer if such statement is to be given full credit.

The word evil is a translation of the Greek term *phania*, which means worthless, and which includes much more than apostate.

This makes the text mean, as it appears to me, those whose lives have been good, as God reckons it, for the purpose of salvation, come forth to life (eternal), and those whose lives have been worthless, as God reckons it, come forth to damnation.

An examination of the word damnation will further assist us in getting hold of the full import of the text. Damnation in this text is a translation of the Greek term *krisezs* (*krisis*) and its literal meaning is: 1st, A separating, putting apart; hence a picking out, choosing. 2, A deciding, determining, a judgment, sentence. 3, A trial. Authorities:—Liddell and Scott's Greek Lexicon; Donegon's Lexicon; Young's Analytical Concordance and Emphatic Diaglott.

According to these authorities damnation, judgment, does not simply mean the hearing of evidence, passing and executing of the death sentence, as many suppose.

The word crisis in common use with us is a literal transfer of the Greek *krisis*, and is used in medical science to designate the critical period in an illness, but does not mean that the patient may not recover. And when applied to moral, social and business affairs it means, “the point of time when it is decided whether any affair or course of action must go on, be modified, or be terminated,” etc. And I submit that the Savior could not have

selected a word that would more fully cover the case, that we might be able to comprehend, in a measure, the great work of the Lord in judging the world.

And, I submit that the above is a most reasonable analysis of the text; the most logical conclusion being that the great body of the dead, “all that are in the graves,” are here divided into two general classes, the first class including those qualified for future (eternal) life; and the latter class including all those not thus qualified, and who come forth to judgment, the Lord and Judge of all the earth, who will do right, to deal with them in justice and mercy, according to his will.

(To Be Continued).

Letters.

Concerning The Rich Man and Lazarus.

JESUS taught in parables when teaching the multitudes and gave this reason for so doing, that they might hear and not understand, and sometimes even his disciples did not understand just what they were to represent, but aside from the multitude Jesus would explain to them. He also gave his disciples a reason for speaking to the multitude in parables. It is found in Matt. 13:13-15. Therefore speak I to them in parables, because they seeing see not, and hearing they hear not, neither do they understand, and in them is fulfilled the prophecy of Isaiah, which saith, By hearing ye shall hear and not understand; and seeing ye shall see and not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. Now if the parable of the Rich Man and Lazarus was a reality as the multitude at the present understand it, would not the multitude have understood it then?

Again, if not a parable, but a reality, it contradicts the popular, theological explanation of the immortal soul (some say immortal spirit). It is claimed by all such to be invisible.

Now the Bible statement is that the rich man died (could not have been immortal, then) and was buried, and in hell (the grave) he lifted up his eyes and saw Lazarus, the poor beggar, in Abraham's bosom and begged the invisible, immortal soul of Abraham to send the invisible Lazarus to dip his fingers in water to cool his invisible tongue. If all were invisible they could not have had eyes, fingers and tongues.

If this is a reality instead of a parable, then Abraham's bosom is still in the grave, as we have no account of his being raised.

Taking this as a parable, as it is in line with the other parables, let the rich man represent the Jews. They were rich in worldly goods, as we find in the books of Moses. They dressed in purple and fine linen, and fared sumptuously every day. And being God's chosen people they were rich in his word. He came to his own and his own received him not. O, Jerusalem, Jerusalem, who killest the prophets and

stonest them that are sent unto thee; how oft 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. Paul said because of unbelief they were cast off for a time. And Ezekiel says the Lord poured his fury upon them because of their evil doings; and scattered them among the heathen (Gentiles) and they were dispersed through the countries.

Let the beggar represent the Gentiles who at that time were without Christ; being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.

The Gentiles were also called dogs. Lazarus (Gentile), the beggar, was laid at the gate of the rich man (Jew) full of sores; desiring to be fed from the crumbs (God's precious words) which fell from the Jews' table. When the Gentiles received crumbs of God's word they died to their alienated state from God and were received into the faith of our Father Abraham (his bosom). Know ye, therefore, that they who are of faith, the same are the children of Abraham. And the scriptures foreseeing that God would justify the heathen (Gentiles) through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

So they who be of faith are blessed with faithful Abraham. For as many of you as have been baptized into Christ have put on Christ, and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

The rich man (Jews) died, were broken off their own olive tree (God's promises) because of their unbelief, and the Gentiles were grafted into the Jews' olive tree, (received into God's favor). After the Jews were broken off they were scattered into all nations, which put them in torment (hell) ever since, and God says they will continue scattered and persecuted until Jesus comes the second time. The Jew said he had brothers, and asked that one be sent to them, lest they come where he was, but Abraham told him that they had Moses and the prophets, let them hear them. But he said, If one go unto them from the dead they would repent. But Abraham said, If they hear not Moses and the prophets, neither will they believe one who rose from the dead. And the Jews fulfilled that prophecy when Jesus rose from the dead.

Rena Endsley.

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

Nothing is so contagious as enthusiasm. Enthusiasm is the genius of sincerity, and truth accomplishes no victories without it.—Sel.

A face that cannot smile is like a lantern without a light.—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. Stiple'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. Jennie Hill, Blanchard, Mich., is at a hospital in Grand Rapids, where she recently underwent an operation for an ailment of long standing.

Sr. F. L. Austin, Fonthill, Ontario, who has been seriously sick for several months is now able to sit up a good share of the day and to take rides in the open as weather permits.

It is authoritatively reported that all of the Hanson family enjoyed the Christmas-tide together at the old home near Lebanon, Ill. Once a large family begins to leave the old home it is a difficult matter to get them together again. We're glad this could happen for this family is so loyal to the cause we love.

We have received the sad news that Bro. O. J. Allard, who is in the work in California, has accidentally lost an eye and is now in the Pacific Hospital at Los Angeles, California. We are exceedingly sorry for such a report as we are informed that he

has been doing some most excellent Bible class work, to say nothing of the pain and inconvenience to which such an unfortunate occurrence will put him. We trust that he may speedily recover and soon be at work again.

Johnnie and Mae Miller of St. Jacob, Ill., have just done their butchering and the editor's family are remembered with a liberal parcel of real, sure-enough country sausage. We do not tell this to make others envious, but to give them a chance to rejoice while we eat.

We cannot refrain from expressing again our appreciation of our many kind and generous friends who think when sending in their subscriptions to add enough to help along a little. If it were not for such friends it would be pretty hard sledding.

We have often warned our brethren against sending money loose in an envelope. Following are some of our reasons: Since Nov. 1, money sent from Fredericktown, Mo., postal orders from Colorado and Mo., a check from Goodland, Ind., a draft for \$45.00 from Hammond, La., and a letter from Delta, Ohio, have never reached us. In the case of checks, drafts and postal orders, there is a safe chance to recover, but loose money is gone forever. If your name does not appear in the remittance list within two weeks after you send in money, please notify us at once. We will do all we can to look such things up.

We hoped to give obituary of Bro. John Renner in this issue, but up to time of going to press the cut had not come, so we must wait until next issue.

Bro. E. C. Railsback, South Bend, Ind., recently had a fall on the ice which so sprained his left shoulder that he is incapacitated for work for some time to come.

Bro. and Sr. Geo. Rahn, South Bend, Ind., are for a short time in Detroit, Michigan. George is at work there during a lull in the work at home.

Remittances.

C. A. Stowe, J. T. Auld, F. L. Austin, Nelson Morton, Mrs. Frank Richardson, Mrs. G. W. Young, Mrs. Ollie Bradley, Mrs. Mauvine H. Greene, Rufus A. Curtis, H. M. McInturff, Wm. G. Rothe, J. E. Boyer, W. H. Boyer, R. C. Boyer, Harry A. Sheets, E. E. Elton, Sylvester Logan, Dan'l Coffin, A. C. Byers.

HELPING FUND.

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

Wm. G. Rothe, 5.00.
Sylvester Logan, .50.

EMERGENCY FUND.

Mrs. Geo. W. Young, 3.50.
W. H. Boyer, 1.00.
R. C. Boyer, 1.00.

Obituary.



Sister Myrtle Fey.

Born Dec. 18, 1884, near Ripley, Ill., died Dec. 25, 1918, at her home near there. Aged 34 years, 7 days.

Obituary given in full in issue of Jan. 8, 1919.

Beulah Updike.

Beulah Updike, youngest daughter of Bro. and Sr. Randolph Updike, was born Sept. 10, 1901, and died Jan. 9, 1919, aged 17 years and 4 months, lacking one day.

The writer became acquainted with her in April, 1917, when he went to Cool Springs Church, near her home, to preach. She became very much interested in God's word and was faithful in her attendance at church. On Oct. 1, 1917, she made a confession of her faith in the truths of God's word, and with her sisters, Sr. Grace Grove, and Sr. Ella Johnson, was baptized into Christ. She was united in marriage to E. Swartz, Aug. 10, 1918. Being very anxious to have her husband come into Christ she united with him in reading the word, asking the writer for help when he was at her home. The result was that on Oct. 2, 1918, he, with H. Grove, the husband of her sister Grace, was baptized. During the holidays she and her husband took the flu, from which she fell asleep to wait until Jesus comes. She was conscious to the end. Just before the end she asked her mother not to grieve over her death as she was ready to die. Then calling her husband to her bedside she asked him not to grieve. Then she said, "Give me a farewell kiss." She then quietly fell on sleep.

Words of comfort were spoken by the writer to a few relatives and friends, and then she was buried in the field near her father's home. We sorrow not as those who have no hope, but we look forward to the day when Jesus shall call her from the sleep of death, never to die again.

May God comfort the husband, mother, father, sisters and the members of Cool Springs Church in their great loss is our prayer.

J. H. Anderson.

In Memoriam.

Mary J. Burcham was born in Madison County, Missouri, April 30, 1853, and died at her home in Fredericktown, Missouri, Sunday, Jan. 5, 1919, being 65 years, eight months and five days of age.

She was married March 19, 1868, to W. T. Graham, who preceded her to rest. To this union were born seven children, of which Mary, Henry, Pleasant and James also preceded her to rest. About six years ago she was married to G. W. Smith, who also in a short time after their marriage

preceded her to rest.

On Aug. 18, 1918, she was married to Uncle Henry Pruett, who still survives her. There is also left to mourn her loss the following children, Mrs. T. A. Pogue, George and Jacob Graham, of Fredericktown, Mo., besides thirteen grandchildren, two great grandchildren and a host of friends.

Sister Pruett was a member of the Blush church, being baptized into the Church of God by Bro. J. L. Winningham, to which she has ever remained faithful. She has been known within the last year to walk seven miles to fill her place at church.

She was laid to rest in the Clubb Cemetery, to await the resurrection morn; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

W. S. Cooper.

The Sunday School.

By Alta King.

The Giving Of The Manna.

Lesson 5. Feb. 2, 1919.
Lesson Text. Ex. 16:11-18, 31-35.

Golden Text: Give us this day our daily bread. Matt. 6:11.

Memory verses: Jno. 6:48-51.

Time: One month after crossing the Red Sea, 15th day of 2nd month.

Place: The northern part of the wilderness of Sin. Find it on the map, noting the distance the Israelites have traveled.

Questions and Comments.

Before taking up the lesson read chap. 15, containing the song of triumph sung by Israel after crossing the Red Sea. Who is given all the praise? Where is God's dwelling place on earth declared to be? Has it been changed? Within how many days after crossing the sea were the people murmuring again? How did God give them good for this evil? Verses 25, 27. Use the map and locate places.

Chap. 16 is a repetition of Israel's murmurings and God's patience and mercy. Read or relate the story. Read Gen. Note 1, a comment on the meat and bread provided by God.

How did God make the giving of the manna a test of the people's obedience? What lesson had Israel failed to learn in full? Ver. 6. How do verses 2, 6-8, show that they did not fully realize this fact? Contrasting all that God had done for them with the little they had learned of the lesson he was teaching them shows something of the great distance separating the people from God. To eliminate this distance and regenerate the people into a nation in complete harmony with himself was God's purpose in choosing them. Has he accomplished his work? For answer look at Israelites as we see them today. Has he failed and given up his purpose? Jer. 31:31-34; Zeph. 3:13; Isa. 65: 18, 19. How and through whom will the work be accomplished? What covenant will this fulfill?

Why is worrying and murmuring wrong,

what do they show? Find and read Christ's teaching concerning these evils.

Of what did the Jews in Christ's time understand the giving of the manna to be proof? Read John 6:30-31. What did Christ declare to be the true bread from heaven, more essential than the manna? Jno. 6:32, 33. Jesus declared himself to be the true bread. What was he able to give which would give him the right to make such a comparison? See Ver. 33. Had Jesus given abundant and tangible proof of his power to do this? Should not these Jews, then, have accepted this as a "sign" that God was working through Jesus, just as they accepted the giving of the manna as a "sign" that God was with Moses? Discuss how Jesus is the bread of life. See Jno. 6: 63. In Jno. 6:51 he says the giving of his flesh for the life of the world constitutes the bread. Can you explain how giving his flesh laid the foundation for giving life to the world? Heb. 5:8, 9; 1 Cor. 15:45. How and when was Jesus made a quickening spirit? Do you think the phrase, "the words that I speak unto you," in Jno. 6: 63, refers only to the moral and ethical teachings of Jesus? May it not refer, also, to the life-giving words he spoke in Jno. 11:43, and whenever he healed a disease?

General Notes.

1. The quails sent to feed Israel. These were quails which came from the Arabian Gulf of the Red Sea "across which they fly in the spring in great numbers, and often are so fatigued after their passage, and fly so low as to become an easy prey wherever they alight." "These swarms are familiar in many parts of the East. In Palestine and on the Euphrates they are very common after the spring rains, and immense numbers of the birds are caught for food. Vast flocks are known to visit the Sinai desert, even now at the time of migration."

Manna is said to owe its name to this question, 'man hu?' 'what is it?'—Sel.

The commercial manna of today is a saccharine exudation obtained by making incisions in the trunk of the manna ash tree, found in eastern Europe and Asia Minor. This does not answer to the description of the manna in the Exodus, but there are various other kinds of manna.

"The manna of the Bible narrative, not withstanding the miraculous circumstances which distinguish it from anything now known, answers in its description very closely to the Tamarisk manna." This tree grows in Arabia and in western Asia. This manna "occurs in the form of small, roundish, hard, dry tears, varying from the size of mustard seed to that of a coriander, of a light brown color, sweet taste and senna like odor." "The honey like drops in the cold temperature of early morning are found in a solid state."—Encyclopedia Brit., Ed. of 1911. Prof Macalister of Cambridge, in Hastings Bible Dictionary, after discussing four kinds of modern manna says, "none of these could be the manna of Exodus which was a miraculous substance." Although the manna may have had a natural basis, as in the case of most of the wonders of this period, yet it must have been miraculous, as is implied in its not keeping except on the sabbath; and by the double quantity on

Friday mornings; and still more from the fact that "if this (tamarisk manna) was the manna the children of Israel ate all the trees of the peninsula would hardly have produced a dozen camel loads."—Sel.

THE SONS OF GOD.

IT HAS always been considered an honor to be born well, to have good blood in your veins, particularly to be the sons and daughters of royalty. What crimes men and women have committed to attain to the dignity of being rulers over some kingdom, petty enough, often, but here in this verse Paul says we can be called the children of God, no matter how poor, or ignorant, or despised. Can we imagine such a dignity? Children not only of a king, but of one eternal and immortal, one who always has existed and will exist until time shall be no more. We all know the chief requisites of good children of earthly parents are love and obedience, and the same is true if we would be children of the heavenly King.

Jesus says, "If ye love me, ye will keep my commandments," so really love is the one great thing to be attained and practiced before we can become a child of God in name and nature. The law of love is laid down in a few verses in the 13th chapter of Romans, and although these words were penned nearly 2000 years ago, this law is unchangeable, and applies to us today just as perfectly as it did to those early converts who often found it hard to decide between the old faith and the new.

The 8th verse of Rom. 13, tells us the first thing a son or daughter of God must not do,—owe no man anything but to love one another. Because the non-payment of debts is not regarded as a gross immorality, many never think of it as breaking the law of Christ. Neglect of your debts, big or little, will surely undermine your spiritual influence, for how can one talk of loving his neighbor when he is keeping from his neighbor what belongs to him. Some say it is no sin to smuggle goods through a custom house, to cheat a railroad corporation or the government, but love pays its dues always. The only debt we are authorized to let run on is love to one another, for this is the one debt that makes life brighter for all.

In the next verse Paul summarizes the Ten Commandments and says he that loves another will not deprive him of his wife, his life, his property, or his good name, but that he will love him as himself. We all love ourselves so truly we do not want anyone to injure us, so we must love our neighbor as never to injure him. Who is our neighbor? Just the one who lives next door to us, or above us? No indeed, it is the poor, the sick, the stranger, the oppressed, the heathen, the intemperate, those we meet in the home, the school, the place of business. Jesus' answer to this question was in regard to the good Samaritan, "The one who shewed mercy." It is easy loving nice, pleasant people who think as we do, and do as we do, but the thought of the little boy who said, "Love me when I'm naughty," is the longing of every human soul.

Lottie E. Young.

An Article By Request on Rev. 12:1-6.

Dear Bro. Anderson:

Will you, through The Restitution Herald, explain Rev. 12:1-6? I am confident that an article on that subject will do some good."

THE ABOVE was received from one of our ministers. In reply will say that he made a mistake in sending the request to me when we have so many writers who are better qualified to write upon this subject than I am. However, I will give a brief outline of the subject, and then perhaps someone else may take it up.

The book of Revelation is a book of symbols, and to understand it one must understand what the different symbols represent. The book was written about 96 A. D., and the events outlined in it were then in the future, Rev. 1:1; 4:1. In this book, I understand, we have a history of the important events from John's literal standpoint on the isle of Patmos to his spiritual standpoint at the thief-like coming of Christ, and then in the closing chapters he goes forward through the 1000 years reign of Christ and his bride, then through the little season to the time when the wicked are destroyed and the earth, brought back to its Edenic state, becomes the dwelling place of God and his people.

In Rev. 12:1-6, John sees a woman clothed in the sun, standing on the moon, wearing a crown of 12 stars and giving birth to a man-child, who is to rule all nations with a rod of iron. This woman cannot be the Virgin Mary, neither can this child be Christ, because the book was written long after Christ's birth, and the things were still in the future. Again, to make this woman a literal woman we would have to make the sun, moon and stars literal, and no woman could wear the literal sun. As a rule when a woman is used as a symbol she represents a church. A pure woman, God's true church, the bride, and an impure woman, an apostate church. The woman of Rev. 12:1-6, represents the true church and the woman of Rev. 17:1-18, is papal Rome. (Reader, who are the daughters of verse 5?) The sun represents Christ, Mal. 4:2, the moon the law, and the stars the 12 apostles. Here, then, John sees the true church clothed in Christ's righteousness, Rev. 19:7, 8; 2 Cor. 5:17-21, standing above the law, which reflects Christ's righteousness, just as the moon reflects the sun light, Rom. 6:14; Heb. 10:1, crowned with the truths taught by the 12 apostles.

When John sees this woman, church, the pangs of birth have taken hold of her and she gives birth to a man child who is to rule all nations. In Rom. 8:22, 23, Paul sees the church in labour, waiting for the new birth. Who is this man child? When is he born? The woman represents the whole church, the many that are called, Acts 15:14; Matt. 22:14. The man child represents the class in the church who, like Paul, lay aside every weight, present their bodies living sacrifices, and thus are born of the spirit when Jesus comes.

Now to understand the time of the birth we must understand that there are two stages in the second advent. Before Christ comes he sends out the angels, reap-

ers, to gather this manchild; the birth, resurrection, takes place, and the man child, those who have a part in the first resurrection, is caught up in the clouds (God's throne) to meet Christ, while the woman (foolish virgins, those not ready), is left in outer darkness, the true light gone. Matt. 24:31-41; 1 Thes. 4:13-18; Matt. 25:1-13. From the time that the man child goes up to meet Christ till Christ and the man child return to earth is the term that the woman is persecuted by the dragon. This term is the great day of wrath described in the Bible as a day of darkness. Amos 5:18; Joel 2:2. The man child escapes this time of trouble.

At the end of this term Christ and the overcomers return to the earth, Jno. 14, to rule all nations with a rod of iron. Rev. 2:26-29; 12:5, show that the overcomers of the gospel age and the man child are the same.

When Christ and the overcomers return to the earth John sees the woman, those of the church who are not worthy to be of the bride class, come out of the great tribulation and stand before the throne while the man child is on the throne. Rev. 7:9-17.

Reader, let's watch and pray that we may be overcomers and thus escape the great time of trouble from the thief-like coming to the public coming of our Master. Luke 21:36.

J. H. Anderson.

A LETTER AND REPLY.

A BROTHER and sister living in Ohio, who are very much devoted to the spreading of the gospel by means of tracts, the Herald, etc., have received a letter from one of their friends in reply to their endeavors. We are furnished a copy of the letter with a request to make reply, leaving out all names since we are seeking truth for the good of all, with a disposition to put no one in an embarrassing position. The letter breathes a spirit that is worthy of commendation for its gentleness, but we can see in it the same feeling of security that one has in a physical sense after an application of a strong narcotic. The letter follows:

Mr. and Mrs.—

Have received several of the papers and tracts sent me and appreciate your kindness. It is true I love to read the Bible and believe it from cover to cover. But we must remember that most anyone can pick out certain portions and change a word or punctuation and make the reading or meaning altogether different. But those points do not bother me. What difference does it make whether heaven will be or is on earth or some other place, or if our souls sleep until judgment day, or if animals will inhabit heaven, if we have faith in the Lord? These things should not bother us. What we should do is do the best we can while permitted to live here, and we know the Lord will take care of the rest.

Yours very truly,

The advice of the foregoing letter could be accepted by any religionist anywhere in the world and would serve the Indian or Hottentot quite as well as the Chris-

tian. It would require no particular study on the part of the Christian, yet Paul writes to Timothy advising him to "study to show thyself approved unto God; a workman that needeth not to be ashamed, rightly dividing the word of truth."

We are also admonished, "Let the word of Christ dwell in you richly," etc.

Christ says to a certain class of Worshippers, "Why call ye me Lord, Lord, and do not the things that I say?"

We are admonished to have faith in God. Faith is not an abstraction. We must know what God has promised and what he asks of us if we are to have faith in him.

If not, why did he go to the trouble to give us the Bible?

This friend has been taking the same narcotic pill spiritually that is sleeping many good people to death. It is a sugar coated pill and comes in a box labeled, "It doesn't make any difference what you believe just so you live right."

In the garden of Eden God said, "The day thou eatest thereof thou shalt surely die." Satan said, "Thou shalt not surely die." Did it make any difference which one was believed? If believing Satan then cost man life, will it not do as much now?

Salvation by good works proved a failure under the law. Because of this the gospel of faith was preached through Christ and faith saves us. It is because we believe something, as we read of Abraham in Rom. 4. Why will good people get so careless in a matter that deals with their eternal welfare?

S. J. Lindsay.

Did Peter Follow Jesus to Heaven?

Bro. Lindsay.

Had a letter from Bro. Williams explaining why Jesus said to Peter, "Whither I go thou canst not follow me now; but thou shalt follow me afterwards," and he suggests in his letter that you might care to publish the answer if I would re-copy it and send it to you.

Mrs. W. C. Ratliff.

616 16th Ave.,
Moline, Illinois.

Did Peter follow Jesus to heaven? You notice in the last of John 13, that Jesus begins his speech in the upper room at the supper and the speech runs through two or three chapters. In it he tells them he is going away but will send the comforter to be with them in his absence. In the last of John 13, he tells them that where he is going they cannot come (to heaven). Peter, not knowing where Jesus was going, wondered where it was and why he could not go along. So he asked why and said he would follow Jesus even to death. So you see there are two places spoken of as Peter following Jesus; one mentioned by Jesus, to heaven, and the other mentioned by Peter, to death. So when Jesus said, "whither I go thou canst not follow me now, but thou shalt follow me afterwards, he must have meant one of the two places of following, either to heaven, mentioned by Jesus, or to death, mentioned by Peter. We know by verse 33, that he could not have meant heaven, so we reason he must have meant that Peter could not then follow him to death but that he should "follow" him to death "afterwards."

But we will not trust to reasoning, so we read on a little later, just about three days afterwards, in chapter 21, and find Jesus telling Peter to "follow me" to "death," verses 18, 19. So it was to "death," Peter was to follow Jesus, and not to heaven. Jesus went to heaven bodily after rising from the grave, and if Peter followed him to heaven he would have to die and rise again, and we know he will not rise till Jesus returns. People in scriptures never are spoken of as going to heaven out of their flesh and blood body, for the body spoken of by Paul in 2 Cor. 12, is the body of Christ, the church, and the third heaven to which he was taken was the world to come, or the kingdom, or paradise, and he was taken there only in vision. Elijah went up into the heavens (the air, Gen. 1:20) bodily. So did Jesus, Acts 1:10-11, go up to the real heaven bodily. David did not go up to heaven, Acts 2:34, neither has any man ever gone up to the real heaven where God is except Jesus, Jno. 3:13, for Elijah did not go to that heaven, but only into the air, for he went up by a "whirlwind," hence could not go to any height farther than "wind" would take him, which would be the air, the "heaven" of Gen. 1:20.

So Jesus in John 13:33 spoke of heaven and in verse 36, spoke of death, and it was to the latter that he meant Peter should follow him by Jno. 21:18-19.

J. W. Williams.

Dear Brother Lindsay:

IN YOUR issue of Dec. 11, 1918, I read an article quoted from Messiah's Advocate, about the binding of satan. The question is, if the wicked are destroyed and the righteous immortalized at the coming of Christ, what is the use to bind satan? My understanding is that this is symbolic language, and that this is the chain that binds him. And by this question he virtually admits that it would be effective. After asking this question, with a fine flourish of rhetoric he dismisses the subject without one word of proof that his position is right, except his confident assertion that "no tailor could cut a suit to fit that folly." It has been truthfully said you can't convince a man by ridicule. We are playing no bluff game. God says, Come, let us reason together. If we would convince a man we must give him proof.

All we know about that thousand years we must learn right here in the 20th chapter of Revelation, for it is not mentioned elsewhere in the Bible. We may infer many things, but inferences prove nothing. But we have scripture proof that Christ takes his people at his coming, 1 Thes. 4:16-18. We also have proof that the wicked will be destroyed at his coming, 2 Thes. 1:7-9, and Rev. 19:19-21. Will that stop the deception of satan? I think he will then be bound. Bro. Hunt says that renders null and void a priesthood reign of the church of God with Christ for one thousand years. There will certainly be a priesthood reign of one thousand years with Christ: not of the church, however, but of those resurrected ones. John says, I saw thrones and they sat upon them. Rev. 20:4. Who sat upon them, not the church, but those who had part in the first resurrection, verse 6. Surely they

that reign are the ones that occupy the throne. And they are called priests of God and of Christ. In what sense are they called priests? Is it because they are teachers? You can't teach the dead. The rest of the dead lived not again till the thousand years were finished, verse 5. They shall not teach every man his neighbor, and every man his brother, saying, know the Lord, for all shall know him, from the least of them to the greatest of them. Heb. 8:11. Neither will they offer sacrifice for sins, to belittle the all-sufficient sacrifice of Christ which he offered once for all. Heb. 10:5-14. But they will offer spiritual sacrifices, which is the praise of their lips. 1 Pet. 2:5, 9; Hosea 14:2. And John says judgment was given unto them, Rev. 20:4. But who will they judge? Not the living, for the rest of the dead lived not again till the thousand years are finished, verse 5. Surely they are not judging each other.

Do ye not know that the saints shall judge the world? 1 Cor. 6:2-4. Now I am no Solomon. I have no advantage over my brethren in understanding the scripture. But it looks to me that these priests of God that reign with Christ a thousand years are judging, examining records, and passing sentence on those wicked dead who will be raised at the end of the thousand years, which releases satan so he goes out to deceive them. It does not say they were raised, but we know satan could not deceive them till they were raised.

William Brickey.

The Past, Present and Future.

Dear Brethren:

It is a great pleasure to me to write upon the subject of the past, present and future of the world. Now in the beginning God made the heavens and the earth; and every thing that is in them. David says in his beautiful book called Psalms, that God made this world to be inhabited. Sometime after creation man began to depart from the Lord, and the Lord said that his spirit would not strive with man for that he is also flesh. So God warned the world that he was going to destroy the world by a flood, and only one man gave heed to that warning, and that was Noah. Noah worked for 120 years on the Ark, and after 120 years of hard labor it was finished and the angel of the Lord told him to come into it, and he did, and the angel of mercy went away and after 7 days the people of the world saw a big cloud coming upon them and then what a fear came over them, but it was too late. So it began to rain, and rained 40 days and 40 nights, till at last all the highest mountains were covered by a flood, and everything that had life died, both man and beast wherein was the breath of life died. Noah and his family were the only ones saved. So will it be in the days of the coming of the Son of Man.

What do we see in the world today? We see all the world's head leaders at the great Peace Conference, held at Versailles, France, with President Wilson as one of the main leaders of the conference. The greatest war of all history has just ended. Millions of lives have been lost in the great war. But is it the last war? I an-

swer, no. There is another war coming in which the dead will be from one end of the world even to the other.

Now, dear brethren, there have always been wars. Once there was a war which lasted 100 years. Christ says that there will be wars and rumors of wars, Matt. 24:6. Dear brethren, we are living in the end of Gentile times.

Another great event is we see the Jews are going back to their home. Also we see Turkey shaken as told of in Rev. 16:12. And the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the east might be prepared. Again, in Rev. 11:18, we have these words: And the nations were angry and thy wrath is come and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth. In Luke 21:24, And they shall fall by the edge of the sword and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled.

The signs are appearing in the heavens, also blood, fire, and pillars of smoke. But the day and hour of our Lord's coming is not revealed to man. Our beloved brother Paul says that we are not in darkness that the day should overtake us as a thief. Another thing for us to do is to watch lest he comes and finds us asleep.

I do not think the next great war is very far away, in which the Lord will come. I saw in the Herald a few weeks ago that Germany is seeking alliance with Russia.

Now in these last days what else do we see? We see the forming of the ten nation confederacy in Europe now, and the appearing of the anti-Christ, and whoever does not bow down to them will be killed. Famines are in the land. In our own country people have died by the thousands on account of the great plague called Spanish influenza.

Daniel, speaking of the last days says (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, everyone that shall be found written in the book.

Now, dear brethren, let us all get ready for that day. Your brother looking very soon for the Lord,

Ora L. Worley.

O Father, help us to resign

Our hearts, our strength, our wills to thee;

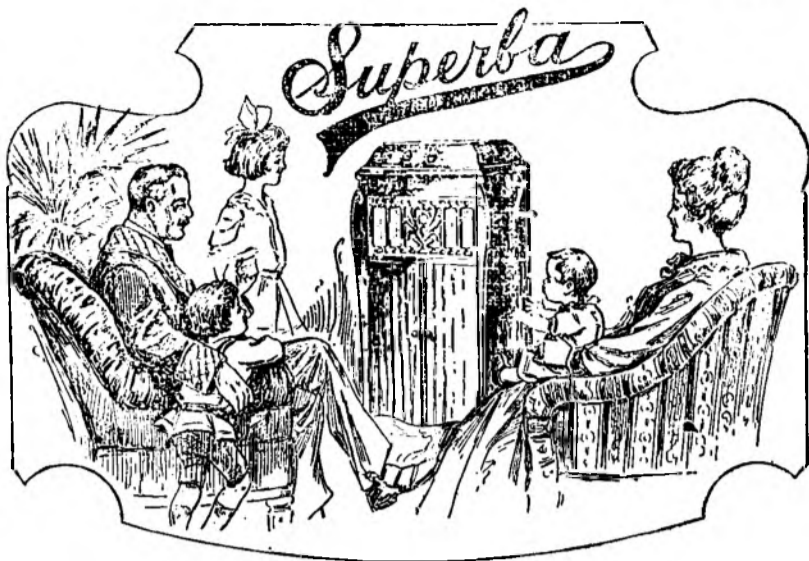
Then even lowliest work of thine

Most noble, blest, and sweet will be.

—H. M. Kimball.

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.

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WOULD ENJOY A

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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 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 wjth 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.

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

A contemporary has discussed at some length the topic “Is Christianity a Failure?” It is not. In every case in which it takes the symptoms are the same as formerly. There are, however, a very considerable number of immunes.—Sel.

THE RESTITUTION HERALD.

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Oregon, Illinois, January 29, 1919.

Number 17.

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.

FORTY DAYS IN THE WILDERNESS. Luke 4:1-13.

DO YOU remember about the pretty dove that came from God and settled on Jesus' shoulder after he had been baptized? Of course you do, and you know I told you that this was the spirit of God coming to Jesus so that those who saw it would know that he was the Son of God.

Now Jesus was just like we are. There were many times when it would have been much easier for him to do wrong than to do right. And the spirit of God that came to him in the form of a dove made him understand that. He knew that if he did not do exactly right in everything, no matter how hard it was for him, he would not have done the work that God gave him. For he was to live a perfect life so that we could follow his example.

When your mother makes a new dress she generally uses a pattern, does she not? Or if you boys try to make something it is usually like something you have seen, isn't it? And Jesus was to be our pattern, so that we could live as he lived and please our heavenly Father. When the spirit first made him understand this it seemed so hard that he wanted to go off by himself and think about it. The only place he knew of where he could be all alone for a long time was out in the wilderness. So after he had said good-bye to John he went there. With only the wild animals and birds around him he tried to decide what he would do.

He knew that if he tried to please the people he would have many friends, a fine home, lots of money, and that they would probably make him king over all the nations. If he did as his dear Father wanted him to do, he would be very poor. Most of the people would make fun of him and after a while the wicked people would hate him so that they would kill him. But if he lived a perfect life, the good people could do as he taught them, and then sometime God would make them all live again in a beautiful kingdom that would never end. And Jesus would be their king.

At first it seemed to him that he just couldn't do all that God asked him to, but he thought and thought, and thought, and at last he made up his mind that he would do every single thing that was right. Now

DESPONDENCY



SOMETIMES THERE comes within the life,

This checkered life of ours,
So much of loss and pain and strife,
That our sad eyes, with tear drops rife,
Look up and see no flowers.

A sudden sorrow clouds the day
And the tired heart grows faint,
For strength and courage die away,
And lips that have been firm to pray,
Can only make complaint.

And life becomes at such a time
An unattractive thing;
There is no sound of cheery chime,
The days move on in dreary rhyme,
And bring no heart to sing.

If such a time should come to thee—
And somewhere in the years
For everyone its pain will be—
Do not despair, but try to see
Some sunshine through the tears.

And know that he whom sorrows teach
Receives a gift from heaven,
His tenderness some hearts may reach,
To whom the glad in vain might preach,
And joy through him is given.

Oh, then, be thou a comforter
To some more sad than thee;
And while thou dost thus minister,
Strange bliss in thine own heart shall stir,
And grief forgotten be.—Sel.

all this thought had taken him many days and nights. Forty days, the Bible tells us. And he was so worried over it all that he had forgotten to eat anything. But when he had at last made up his mind to do the right thing he began to feel very hungry.

Then a temptation came to him to turn the stones around him into bread so that he might eat. For he knew that he could do this with the power that had come to him when the dove lighted on him. But he remembered his resolve and said, "No. That would do only me any good. And God wants me to use this power to help others." Just think how hard that must have been when he was so hungry.

Then another temptation came to him. He seemed to see all the kingdoms of the world and something said to him: "If you will use this wonderful power you have to suit the people, you may be king over all these nations." But Jesus said, "Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." And Jesus would obey no one but his heavenly Father.

But still the temptations came. Perhaps it was a wicked angel who came to talk to him, or it may have been only a selfish thought that came to him just as they do to us sometimes. The Bible says that the devil wanted him to throw himself

from the top of the high temple in Jerusalem, for the angels would keep him from being hurt. But Jesus said quickly, "That would be foolish and I shouldn't deserve help. I'll do only that which is good."

And then Jesus came out of the wilderness to preach. But before he came his Father sent angels to give him food. And I think they must have told him that God was pleased with his decision.

God beholds thee individually, whoever thou art. "He calls thee by thy name." He sees thee, and understands thee. He knows what is in thee, all thy own peculiar feelings and thoughts, thy dispositions and likings, thy strength and thy weakness. He views thee in thy day of rejoicing and thy day of sorrow. He sympathizes in thy hopes and in thy temptations; he interests himself in all thy anxieties and thy remembrances, in all the risings and failings of thy spirit. He compasses thee round, and bears thee in his arms; he takes thee up and sets thee down. Thou dost not love thyself better than he loves thee. Thou canst not shrink from pain more than he dislikes thy bearing it, and if he puts it on thee, it is as thou wilt put it on thyself, if thou art wise, for a greater good afterwards.—Sel.

No felt evil or defect becomes divine until it is inevitable; and only when resistance to it is exhausted and hope has fled, does surrender cease to be premature. The hardness of our task lies here; that we have to strive against the grievous things of life, while hope remains, as if they were evil; and then, when the stroke has fallen, to accept them from the hand of God, and doubt not they are good. But to the loving, trusting heart all things are possible; and even this instant change, from overstrained will to sorrowful repose, from fullest resistance to complete surrender, is realized without convulsion.—J. Martineau.

Open our eyes, thou Sun of light and gladness,

That we may see that glorious world of thine!

It shines for us in vain, while drooping sadness

Enfolds us here like mist; come, power benign,

Touch our chilled hearts with vernal smile,

Our wintry course do thou beguile,
Nor by the wayside ruins let us mourn,
Who have th' eternal towers for our appointed bourn.—Sel.

It is rare when injustice, or slights patiently borne, do not leave the heart at the close of the day filled with marvellous joy and peace.—Gold Dust.

DEATH REIGNED FROM ADAM TO MOSES.

L. E. Conner.

Number 3.

BROTHER R. makes another statement which I am not sure that I fully understand. He says, "There is a class who are not wilful sinners, but have sin counted to them through entailment. For this class Christ obtained eternal redemption that they might seek reconciliation through Christ's righteousness."

The first sentence of this statement being true, is it not also true that all of Adam's offspring have sin counted to them "by entailment?" Is not that the meaning of Paul's statement,—and so death passed upon all men, for that (in whom) all have sinned?" Is it not counted that all have sinned, not wilfully, voluntarily, but through Adam? And is not this the way that sin came to mankind by entailment? If All are not included in this class, where is the line of limitation to be drawn? Kindly base answer upon a scriptural statement.

He further says, "We have sought in vain for a scriptural statement of a resurrection for the purpose of correcting the lives of those who had died in ages past."

I hope that Bro. R. will bear with me if I do not comprehend these statements. I want light, and I am unable to see the consistency in the above statements. If Christ obtained eternal (?) redemption for those who did not sin wilfully, but to whom sin was counted through entailment, that they might seek reconciliation through Christ's righteousness, are they not to be raised up for the purpose of correcting their lives that they may be reconciled to God? Surely their lives were not correct simply because they did not sin wilfully, but ignorantly! And surely they would not be subjects of eternal redemption except through knowledge and faith in God through Christ!

If these questioned statements can be simplified and harmonized, and placed upon a scriptural basis citing texts, I shall be glad to consider them further.

I now come to Bro. R's. statement, "The expression, second resurrection, is not found in the book....the word first.... means chief, or important." Admitting this to be entirely true it does not necessarily follow that there is to be no resurrection except that spoken of as the first, or chief resurrection.

Let us look at the text in which the term "first resurrection" is found, and those in connection with it once more. Rev. 20:5. "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." As I have stated before, if we will read the context, the 4th and 6th verses, it will clearly appear that the first, chief resurrection refers to the priests and ruling class that are to be associated with Christ in the government of the nations of the world. These, I take it, are raised to immortality, as it is declared that upon them the second death shall have no power.

But the rest of the dead, those who have no part in the first resurrection, do not

live until the thousand years have expired.

From this statement are we not fully justified in concluding when the thousand years are finished the rest of the dead are to live again? And if so, in what resurrection are they to have part? Not in the first, chief resurrection, surely.

We now come to verses 12, 13: "And I saw the dead, small and great, stand before God....and the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them; and they were judged every man according to their works." Does not this class embrace those of whom the Savior spoke, "they that have done evil (whose lives, as pertaining to eternal life have been worthless), unto the resurrection of damnation" (judgment, trial)? These could not have had part in the first resurrection; for if so they would not have come up to judgment, and on none of them could the second death have any power; and they would have been priests of God and of Christ, and would have reigned with him a thousand years, according to verse 6.

Therefore, call this last mentioned resurrection by whatever number or name you may, "second," "third," "general," "subordinate," or other qualifying term as may be thought will designate its place in the great plan; but with no degree of propriety nor correctness can it be said that this is any part of the first resurrection.

It will also be observed that in these texts we have these statements: 1. Verse 5, "The rest of the dead," with no limitations, lived not again until the thousand years were finished, and 2. Verse 13, "The sea gave up the dead which were in it; and death and hell (hades) gave up the dead which were in them." etc. When this takes place, how many, and who, of all that have died, will be left, undisturbed, in death?

The Savior's declaration was that "all that are in the graves....come forth." John 5:28, 29. And in Rev. 20:4-6;....12, 13, is revealed the sight which exemplified this great truth to John.

But, Bro. R. says, "Those who have been visited with retributive judgment have suffered the penalty of the second death, which is final. Those destroyed in the flood and those of Sodom and Gomorrah belong to this class." If this statement were accompanied with a plain, simple Bible text cited, declaring this to be God's plan or purpose it would be more convincing.

The phrase, second death, occurs in the scriptures but few times, and only in the book of Revelation so far as I know. Its application seems to be described in Rev. 20:14; 21:8. But I know of no authority for applying it to the case of the flood and other cases where destruction came to mankind and other creatures through decrees from Jehovah. Nor do I know of any instances in which "retributive," or "final," are used in the scriptures as qualifying terms with judgment; and I know of no place in the scriptures where the destruction of any of those mentioned is described or spoken of as retributive or final destruction or judgment, nor any other term of like import. If Bro. R. knows of such scriptures, in this connec-

tion is a good place to cite the texts.

The Sodomites are spoken of by Jude as having suffered the vengeance of eternal fire. The qualifying term, eternal, however, modifies fire, showing the unquenchability of God's means of destruction, and not the finality of the destruction as a punishment or retributive judgment.

God overturned and destroyed the kingdom of Judah with his eternal power; but that does not signify endless destruction of that kingdom, as it is promised restoration.

But in order to determine whether the destruction of the cities of the plain was a retributive, final execution of God's power in destroying those people, though sinners they were, let us examine the scriptures further. We turn to Ezek. 16th chapter. This is a long chapter, and therefore only short extracts can be quoted here. But the reader will observe that sore judgments are determined against Jerusalem and her people, Judah and Israel.

Coming to verses 44, 45, and reading on, her lineage is traced, which brings her into such relationship to the heathen world that she is excluded from the right to boast of her exclusive, superior blood. Verse 26 speaks of Samaria and her daughters as Judah's elder sister, and Sodom and her daughters as her younger sister, Samaria being the chief city upon the hill, the others surrounding her in that district doubtless are recognized as Samaria's daughters.

Likewise, Sodom being the chief city in the Jordan valley, in her day, the cities surrounding her in the valley, among which were Gomorrah, Admah and others, were mentioned as Sodom's daughters.

It is admitted that these cities were corrupt, and for that reason God overthrew them. Likewise, because of the corruptness of the kingdoms of Judah and Israel God overthrew them. But the fact does not signify that such overthrow and destruction was to be a perpetual termination of their existence.

Read verses 47-50, and it will be seen that although Judah and Israel had not walked after the ways of Sodom, yet her ways were more abominable and her sins greater than those of her sister, Sodom. In verse 49 Sodom's sins are set out as "pride, fulness of bread,....idleness and failure to help the needy, committing of abominations, and haughtiness, and for these reasons God "took them out of the way, as he saw good." But no word is used to signify that he had executed final or retributive judgment upon them.

(Concluded next issue).

"PRESENT TRUTH."

THESE WORDS of Peter are often perverted, according to our way of thinking. As generally applied, they are used in reference to truths which are supposed to be particularly in order at a given time. But by reading the context it is evident that Peter used the words to mean truth which was known to the brethren, "present" being used as a synonym for "known,"—"though ye know them (these things) and be established in the present truth," the truth which is present

with you, known to you.

We have no objection to the idea that certain truths are more in order at one time than another, particularly prophecies such as the one of Daniel's which was sealed up till the time of the end, for at that time the previously sealed truth, then unsealed, would be "meat in due season." For when Jesus used the latter words he seemed to have reference to the signs of his coming. However, whenever any person needs any particular truth is the "due season" to give it to him. The time he transgresses is when he needs the correction, the hour of his sorrow is the time to console, before it is too late or before he passes into pleasanter times.

One of the most perplexing things to a preacher is to judge what to say and when and how, to a mixed audience, whose needs are generally unlike.

Please take these words in the way they are meant, for our purpose is not to show that truth is never more in order at one time than another, but to show that Peter did not use the two words usually applied thus. Our plea is to study scripture carefully and apply it accurately.

We are growing weary trying to reform many glaring perversions of scripture, but if our efforts do any good we will try to be patient.

Another very common perversion is to misquote Solomon as saying, "As a man thinketh in his heart so is he." for Solomon did not say that. What he did say was that the rich host was not to be taken according to what he seemed on the outside to be, as judged by his words of welcome, but the real host was the one of the heart, which was far from being in his words. Read and see, Prov. 23:7. Other scriptures, such as Prov. 4:23, show that the heart thoughts do have much influence in moulding our lives, but to apply Prov. 23:7 so, is a gross perversion. For Solomon's words are, "As he (this particular man he has mentioned) thinketh in his heart so is he," not, "So he shall be, as a result of his thinking," his idea being that not as this man seems by his words is he, but as he really is in his heart so is he, and his heart thinks of you as unwelcome, for all that his words speak welcome.

Another thing, the fig tree parable. As the leaves appearing on the fig tree "and all the trees," are signs of spring, so the signs mentioned show that his coming is near. To go farther and make it a figurative figure by interpreting the fig tree as Israel, and the other trees the Gentile nations, and say that Zionism is leaves on the figurative fig tree, seems to us to be misapplying scripture. In other scriptures the fig tree probably does represent Israel, but our plea in all these three things we have mentioned is not to misapply scripture to teach truth even, though that truth be taught in other scriptures. It makes us careless to do such things knowingly. To do it ignorantly shows we have an opportunity to be more accurate in our reading and study.

We did not expect to mention but the first thing when we began. We trust all we have said may be taken only suggestively.

J. W. Williams.

Letters.

Piedmont, S.C., Jan. 13, 1918.

Dear Bro. Lindsay:

I wish to send you a letter to be put in your good paper as I want to thank every one of God's people who have helped me and who have been so good to me in my helpless condition. I sure do thank you and all of God's churches as I love those who give their love to me and my family. My Bro. J. H. Anderson has been so good to us. I may never see my brother on earth but I am living in hope to meet all of God's people in the world to come as I am waiting for our Savior to come.

Hoping that my dear brothers and sisters will never forget me as I will never forget them for what they have done for me, and thanking them all again.

Your brother still unable to work,
Relmond Anderson.

Two Questions.

1. What is "the secret place of the Most High," in Psa. 91, and may we apply this Psalm fully to ourselves in times like the present epidemic?

2. What did the first vail of the tabernacle represent, the one before the holy place?

The first question comes from our Berean class. Will Brothers Lindsay and Austin please answer both questions?

J. W. Williams.

We gladly resign in favor of Bro. Austin.
—Editor.

The Prophets.

A PROPHEET is one who foretells future events that exist only in the mind of God. We speak of things as natural and supernatural. Things that occur in the natural world we can largely comprehend because of their frequent occurrence, and consequently our familiarity with them. We search them out and know them. We sometimes become puffed up over the little that we do know and become, as Paul says, vain in our imagination.

How do we find out or learn the things that are of God, and especially the things that are future? Rom. 1:19, Because that which may be known of God is manifest in them, for God hath showed it unto them. 20th, For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead.

The Christian's foundation is the apostles and prophets, Jesus Christ himself being the chief corner stone.

Some people who profess to be Christians, who profess to believe the gospel, who are hugging a delusion by believing a false gospel, deny that the prophets are a part of or have anything to do with our salvation. Notwithstanding, Jesus and Paul both made use of the Prophets and Moses, in preaching the gospel which Paul said is the power of God unto salvation to everyone that believeth.

Hear Jesus. Luke 24:25, O, fools, and slow of heart to believe all that the prophets have spoken. Ought not Christ to

have suffered and to enter into his glory? And beginning at Moses and all the prophets he expounded unto them in all the scriptures the things concerning himself.

The Jews believed and trusted in Moses as a prophet of God, but refused to believe in Christ. Notwithstanding, Moses testified of Christ. How they could profess to believe Moses' testimony, and yet reject the Christ is a puzzle to me, and yet it is just as much of a puzzle as to how the people of our day profess to accept of the Christ and believe in him, and reject the testimony of Moses and the prophets as the very foundation of the gospel. Jno. 5:46. For had ye believed Moses ye would have believed me; for he wrote of me. "For if ye believe not his writings, how shall ye believe my words?"

Now we notice Paul's preaching, how that it differed very little from that of Jesus, and all the time he, like Jesus, was preaching and testifying the kingdom of God.

Acts 28:23. And when they had appointed him a day there came many to him into his lodging, to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the prophets from morning till evening.

And Paul was two whole years preaching just such a gospel, and using just such evidence. No wonder that he declared that the household of faith was built upon the foundation of the apostles and prophets; Jesus Christ himself being the chief corner stone. Moses spoke of the Christ. That God would raise them up a prophet like unto himself. And him shall ye hear in all things, whatsoever he shall say unto you; and it shall come to pass that every soul that will not hear that prophet shall be destroyed from among the people. Believing that Moses was one of God's prophets, is it possible that anyone can hear the gospel of Christ and not believe and obey it?

The prophets all spake of the Christ and testified, and their testimony came true, with reference to his first coming; and this confirms the evidence that they have given concerning his second coming. Holy men of God spake as they were moved by the Holy Spirit, and this became the word of God, and this is the very thing that sanctifies and saves if believed. John 17:17, "Sanctify them through thy truth, thy word is truth." Moses, the Psalms, and the prophets, and these were all prophets, were the only scriptures mentioned in the Bible as prophetic scriptures, and Paul said they were able to make one wise unto salvation through faith which is in Christ Jesus; also that they are profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works.

May we heed the words of the prophets, then, for if we do not believe Moses and the prophets we cannot believe in the Christ.

M. W. Perrine.

Unto you that fear my name shall the Sun of Righteousness arise with healing in his wings.—Mal. 4:2.

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.

A card from Blanchard, Mich., reads:

"The stork brought a baby boy on Jan. 15, 1919, to Mr and Mrs. Thomas Briggs. Name, Stanley Orville; weight, 8 lbs."

We rejoice with the family in the addition of a son. This means that the proud father will have to watch that trout stream a little closer now.

The poem appearing in the Jan. 8th issue was credited to "Selected." It should have been credited to Bro. J. J. Bronson.

We learn that Bro. Isaac Fish and family, of Maxwell, Iowa, have moved from the farm to town. We will make observations as we watch these good people become city "broke."

Sr. Jas. G. Adams, Pontiac, Mich., has paid for the printing of 1500 "Sleep of the Dead." We have a good supply on hand now. These are free for postage, 8 cents per pound.

Remittances.

Mrs. Elizabeth Scovill; Mrs. Lillie H. Willis; E. W. Moses; Mrs. J. G. Adams; Mrs. G. A. Bradley; Mrs. Mae Eaton; Jesse Pestle; Elzie Robbins; Grace K. Burnett; Mrs. I. Fish; Mrs. E. F. Horn; Mrs. Elmer Winfrey; Ferd Winfrey; Azalia Winfrey; Mrs. R. Jay Powell; J. G. Haupt; L. R. Rhodes.

HELPING FUND.

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

Mrs. R. Jay Powell, \$50.

EMERGENCY FUND.

Azalia Winfrey, \$5.00.
Ferd Winfrey, 2.50.
Mrs. Elmer Winfrey, .25.

Obituary.



John Dinwiddie Renner.

John Dinwiddie Renner was born Sept. 9, 1833, near Hagerstown, Md., and died at his home in Lanark, Ill., Jan. 6, 1919, aged 85 years, 3 months, 28 days.

He was baptized about the year 1860, and has remained a member of the Church of God ever since, dying in the faith of the gospel.

In 1861 he was married to Mary M. Hess, for a short time living at Plum River. Later he bought and operated a farm in Cherry Grove Tp. In 1880 he moved to Lanark where he has since made his home.

One son, Edwin T., born in 1880, came to bless the home. Besides Edwin, there is left to mourn his loss the faithful wife, Aunt Mary Renner, and two brothers, Simon and Daniel; also an adopted son, W. H. A. Renner, of Klamath Falls, Oregon. Numerous distant relatives and friends are also bereft.

In the years that are past, as the writer had occasion to serve the church at Lanark, the home of Uncle John and Aunt Mary Renner was always our home as it practically always was for our ministers. And a right royal home it was. These good people loved the faith and were especial lovers of all who loved it. It gives us a heavy heart to see the hands that have so often ministered to our need, lying cold and helpless in death. But this is what sin and death does for our dearest ones. We

laid Uncle John away to wait until the Master calls, in the well kept cemetery lying just outside the limits of the town on the south. We believe he will not have long to wait.

The funeral was held from the home on Wed., Jan. 8, the writer being assisted in the service by the ministers of the Church of the Brethren and the Brethren Church. Our theme was upon the nature of man and the hope held out to the believer by the scriptures of truth. Owing to the severity of the weather and the prevalence of the influenza, the attendance was not as large as it would have been under more favorable circumstances.

S. J. Lindsay.

Sr. J. J. Bronson.

Ida U. Munson was born in Mumford, New York, Dec. 15, 1850, and died at her home in Whitehall, Mich., Jan. 8, 1919. She removed from N. Y. to Buchanan, Mich. in 1866. Dec. 28, 1875, she was united in marriage to J. J. Bronson. To them were born three children, Mrs. T. W. Robson, and Miss Etta Bronson, of this village, and J. J. Bronson, Jr., of Milwaukee, Wis. In 1892 the family came to Whitehall, Mich. Here the deceased spent twenty-six years of an active life caring for her family and doing good to those about her as she had opportunity. None went empty away who applied to her for help. Two years ago a fall and a broken limb caused a rapid decline in health and Jan. 1, 1919, she was compelled to succumb to her bodily weakness.

She failed very rapidly, and Jan. 8, she fell asleep. All that love and skill could suggest was done but the enemy could not be held back. Husband and children were all about her and she recognized them all. She sleeps in hope of that "better resurrection," which brings not only life, but immortality.

Oh, the joy of that blessed moment,
"Twill atone for every cross,
And the world with its fleeting pleasures
Will, indeed, seem as loss and dross.

So we bear the heat of the day,
And shrink not at the coming night.
For we remember God's promise.
"At evening it shall be light."

J. J. Bronson.

Mrs. Almira Trumbull.

Mrs. Almira Trumbull died at the home of her son, 535 W. Indiana Ave., Elkhart, Ind., Jan. 12, 1919. She was the eldest daughter of Anslum and Celissa Cole, and was born in Calvissa, Ky., Aug. 18, 1842. She had been afflicted for six years and died of a complication of diseases at the age of 75 years, 4 months, and 25 days. At the age of ten she came to this state with her parents. On Nov. 26, 1859, she was united in marriage to Hiram E. Trumbull. To them were born eight children, two sons and six daughters. One daughter preceded her in death twenty three years. Those that survive her are George A., of Mason, Mich., Charles E., of Norfolk, Neb., Mrs. C. O. Crawford, of Plymouth, Ind., Mrs. William Pero, of Burr Oak, Grant A., of Montana, Adren, and William N., of Elkhart, Ind., and Robert

I., of California. She leaves four grandchildren, one great grandchild, and one sister, Mrs. Maranda Cupp, of Chicago.

Her husband died in 1897. She has made her home with her children since, at first with her youngest son until failing health compelled him to go west, then her son William took care of her, with whom she has lived for nineteen years. They have always tried to make her a happy home, and cared for her during her last suffering illness. Her pleasant countenance will be missed, but she is resting peacefully, free from pain and sorrow.

At the age of sixteen she accepted Christ and became a member of the Christian Church, but later united with the Church of God under the pastorate of Bro. N. H. Geiselman, at North Union. She has always lived a true life, always the same wherever she was. Our loss will be her gain in that she rests from her labors.

Her children.

Funeral services were held at Burr Oak, Jan. 13, 1919, and burial was made in the nearby cemetery.

D. E. VanVactor.

The Sunday School.

By Alta King.

JETHRO'S COUNSEL.

Lesson 6. February 9, 1919.
Lesson Text, Ex. 18:12-26.

Golden Text: Bear ye one another's burdens, and so fulfill the law of Christ. Gal. 6:12.

Memory Verses: Gal. 6:1-2.

Time: In the third month of the year, dating from the Passover.

Place: Rephidim, a waterless valley near Sinai.

Questions and Comments.

In today's lesson the Israelites begin their existence as an organized nation. If we have kept in mind the purpose for which God brought this nation into existence and the promises he has made concerning it (Deut. 14:2; Psa. 135:4; Ezek. 37:19-29; Jer. 30:11) then we will realize the importance of each of these minor steps in its development. Let us not forget that we are studying the development of God's nation, the greatest nation on earth.

Get a definite understanding of the meanings of the words organize, and organization, by studying their definitions.

Study Ex. 18, and be able to give in class an account of how the Israelites were organized, noting the following points: under whose influence the organization was begun; the necessity for organization, the source of power,—the people (as in democracy), or God; the general plan of organization.

Read the verses which show that organization made it possible for the Christian principle, laid down in Gal. 6:12, to be carried out.

Note the similarity between this organization and the first organization of Christ's followers by the apostles. Acts 6:

1-7. (The same need made organization necessary and in both cases the helpers were chosen by men who could show visible proofs of God's authority and direction).

What two lines of work is God carrying on through the followers of Christ? Luke 24:46, 47; Acts 15:14; Eph. 4:11, 12. Does he organize his workers? Eph. 4:6-8, 11-12; 1 Cor. 12:18, 28; 1 Cor. 14:33.

According to the following scriptures does God leave the selection of his workers to the votes of men? Acts 6:2-6; 14:23; Titus 1:5; 2 Tim. 2:2. Can you think of any scriptures which teach that God puts certain men over certain branches of his work through the votes of men?

The only thing we accomplish by our votes in conferences, Sunday Schools, etc., is a systematic agreement to collectively support and aid someone in performing the work we see he is naturally fitted to do. When we claim to do more than this, as, for instance, that the worker depends upon our votes for his right and authority to do his work, then we assume power never given to us. We cannot ordain anyone to be a preacher or an evangelist by our votes, but we can agree by voting to support, financially and otherwise, someone who is by nature an evangelist or preacher. 1 Cor. 14:40 gives us the right to do this in fulfilling our duty according to Rom. 15:27, and Gal. 6:6.

Moses was a mediator between God and the Israelites. Mark all the verses in Ex. 18, which show what his work was as mediator. Jesus is the mediator between God and anyone who seeks to know him. What is his work as mediator?

Read the verses in Ex. 18, which indicate that Moses had taught Jethro during his 40 year's sojourn in Midian, about the God of Israel. What finally convinced Jethro of the supremacy of the God of Israel? How did he and the Israelites show their fellowship in this common belief? Verse 12. Find a scripture which says that the Jewish nation is God's instrument for convincing heathens as Jethro was convinced.

General Notes.

Jethro was a priest of a heathen religion, yet he was able to teach a little truth to Moses, a man highly favored by God; and Moses, being teachable, was willing to accept what he recognized as truth, even though it was revealed to him by a teacher whose fundamental teachings were error.

Truth is eternal and belongs to God and it makes no difference who reveals a truth, whether he be saint or sinner, a believer or an infidel, the truth cannot be harmed. We should guard against being prejudiced against other teachers than our own that we do not recognize and accept the truth they may have to teach.

For sometime we have thought to offer a few suggestions concerning the teaching of children too young to use the Leaflets. As our General Notes are few this time, we will offer them now, hoping they may be of help to someone who has such a class to handle. We would suggest that the teacher first study the lesson from a grown person's view point, and be sure he understands it himself. Then make it over in story form in simple language which children will grasp without effort.

Reading Sister Marsh's stories will prove a great help to anyone who wishes to acquire this "knack." Wherever possible use a picture to illustrate the story. Children's minds require something concrete to strongly impress a thought upon them. Study the picture (the meanings of the expressions on the faces, etc.), with the children.

Nature study affords a rich field in which a child may be taught to know and love God. Study with them flowers and plant life and how God has provided in many ways for the peculiar needs of all his creatures. Teach them to see the wonder of God's power in his ability to produce two differently colored flowers from the same sunshine and earth, and to keep stored away between the two halves of a bean a tiny plant which will grow and produce a new plant. Use concrete examples or pictures to illustrate the lessons and keep the ideas of God's love and omnipotent power always well in the foreground of your talks.

This field of study is inexhaustive and there is no surer way of helping, not only the children, but one's self to regard God with love mixed with awe and fear of the right kind.

Whatever the nature of the lesson, whether it is Bible story or nature story, some simple verse of scripture bearing upon the lesson may be found, thoroughly explained, and memorized.

Above all, the teacher's heart must be in his work. Be prompted by strong desire to help the children to grow up bringing glory and honor to their Creator instead of shame and blasphemy as the Jews have done for so long.

Letters.

Dear Bro. Lindsay:

You will find inclosed P. O. for \$150, to apply to my subscription for the Restitution Herald. I should have sent it sooner, but I know you will excuse me, as on the 18th of Nov., I received a telegram saying that my son, David Lew Bradley, had died in France Oct. 24, 1918. He was born Oct. 15, 1892. He was 26 years and 9 days old. He was baptized in the all saving name in 1909, by our lamented Bro. W. H. Wilson.

O, that the Lord would come and put an end to wars and death. We hope to meet again in the sweet bye and bye, but my grief is almost more than I can bear. Pray for me, that I may hold out to the end.

Your sister in the blessed hope,

Mrs. G. A. Bradley.

Omro, Wis.

Dear Sr. Bradley:

The whole household of faith will be pained to learn of your severe loss and the love and sympathy of those of like precious faith is yours.—Editor.

These things I have spoken unto you that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world.—Jno. 16:33.

The Lord is nigh unto all them that call upon him, to all that call upon him in truth.—Psa. 145:18.

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.

Miss Ella L. Hanson, of St. Peter, Minn., spent the holidays with her parents at Lebanon, Ill.

Our heartfelt sympathy is extended to Bro. Fey and family in the loss of Sr. Fey.

Mrs. Mary Laning and Florence are spending a few weeks in St. Louis. It is fine to have them at our Bible study.

Thursday, Jan. 16th, Mrs. C. Townsend and daughter of Lebanon, Ill., attended our Bible study.

We hope anyone going through our city will make an effort to go through on Thursday and remain with us for class.

Dear Bereans:

"Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding." Prov. 4:7.

Our motto is "Search the Scriptures Daily." But there is something else to do besides searching. We do the searching to get the understanding that Solomon speaks of,—the knowledge of God's word. But we may know ever so much and not be wise, and "wisdom is the principal thing." Wisdom is the applying in our lives what we know.

We may thoroughly understand James' wonderful lesson on the unruly tongue and its evil effects (James 3), but if we fail to apply the lesson in our daily living by bridling our tongues, the knowledge profiteth nothing. Just as with each of the lessons that we learn through our searching.

In one of our recent Berean meetings the leader asked each one of us to cite some scriptural command and tell just how it could be applied in our daily Christian walk. The time was well spent.

I have sat many times through an hour's service and listened to a doctrinal discussion, baptism, for example, when every one present was a baptized believer. Would not the time have been much more wisely spent had there been a discussion on daily Christian living, on overcoming the little daily trials that are so annoying? For to the overcomers are the promises made.

It is sometimes said that we have too much head religion and not enough heart religion. That's true if we do the searching only and fail to do the applying.

Remember this, Bereans, in the preparation of your lessons. Keep ever in mind this question, "How can I apply this truth to my daily life?" That is the only key to the solution of Peter's addition problem (2 Pet. 1:5-8) whose sum is a beautiful Christian character.

"Wisdom is the principal thing; therefore get wisdom."

Evelyn K. Harsch.

HOPE.

We as Christians have a hope and a glorious one; that of the coming King, who will come with power and majesty to claim his waiting people and set up his kingdom.

It is this hope that spurs us on to overcome the difficulties in this life and reach forward to the life that is to come.

The meaning of the word hope is looking forward with expectation to something we wish to attain.

With worldly people it may be to attain wealth or greatness and a place in life that will satisfy some ambition that they may have. The sick look forward with hope for renewed health. The parent looks forward with hope for the future of their offspring and their success in life, and in all the walks of life each and every one has hope of sometime, somewhere attaining the goal for which they are aiming.

Without this hope life would be but a dreary waste with nothing to look forward to and without this hope one would sink under the burdens they have to bear. Practically, life would not be worth the living were it not for the hope of better things to come.

The hope of the Christian is something which holds them up in the day of adversity as a rock upon which to stand. In Rom. 8:24, it says, "We are saved by hope. But hope that is seen is not hope, for what a man seeth why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. Again, in Eph. 1:17-19, "That the God of our Lord Jesus Christ, the Father of glory, may give you the spirit of wisdom and revelation in the knowledge of him. The eyes of your understanding being enlightened that ye may know what is the hope of his calling and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward, who believe according to the working of his mighty power."

To believers this hope is the anchor of the soul, it points forward to a time when free from the cares of this life the King shall come in his beauty and this sin cursed earth shall blossom as a rose, when there will be nothing to mar the peace that we all long and look for.

In Heb. 6:17, are these words, "Wherein God willing more abundantly to show unto the heirs of promise the immutability of his council, confirmed it by an oath. That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us. Which hope we have as an anchor of the soul both sure and steadfast, and which entereth into that within the vail. Whither the fore runner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec."

The hope that can be an anchor no matter what trials may come to us is surely something to cling to, for without it we might sink in a slough of despondency. Living in the present time of war and bloodshed with all the horrors that are being committed we need something to hope and

look forward to, to keep us from despair. In 1 Cor. 15:19, If in this life only we have hope in Christ we are of all men most miserable.

This hope carries us into the future state where we will have life free from this turmoil where each man can sit under his own vine and fig tree and none dare to make him afraid.

If we have this hope we must give evidence of it to others by our daily walk in life, conveying the message to the world that we are his children in word and deed.

Many of us fall short of the standard to which we should attain and instead of upholding the honor of our Master we too often trail it in the dust by doing things that are unchristian-like and bring heart aches to others and censure upon the church. Let us rather be like David, who said, "But I will hope continually and praise thee more and more."

In Psa. 146:5, it says, "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God."

Again in Prov. 10:28, "The hope of the righteous shall be gladness, but the expectation of the wicked shall perish."

In Prov. 11:7, are these words, "When a wicked man dieth his expectation shall perish and the hope of unjust men perish."

Therefore we must be just and upright if we are to have any hope for a future life. We must not be guilty of injustice to anyone. Rather err on the side of being too merciful than of being unjust.

In Rom. 5:5, we are told that "hope maketh not ashamed because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

It is by faith that we have a hope of the glory that is to come, a faith that is strong enough to stand against anything that may assail us. We are told in Gal. 5:5, "For we through the spirit wait for the hope of righteousness by faith."

In 2 Thes. 5:8, we are admonished in this wise, "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."

Truly this is a helmet and shield from every temptation that may assail us, a hope of a better life. A hope, as it says in Titus 1:2, "In hope of eternal life which God that cannot lie promised before the world began, and in Titus 3:7, "That, being justified by his grace we should be made heirs according to the hope of eternal life."

Timothy tells us the Lord Jesus Christ is our hope, and in 1 Thes. 2:19 it says, "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of the Lord Jesus Christ at his coming? For ye are our glory and joy."

Our hope is in Christ only, he who gave his life that we might be ransomed from death.

1 John 3:3 says, "And every man that hath this hope purifieth himself even as he is pure." So if we have this hope it ought to make itself manifest by our lives and works.

We have a hope of a resurrection from the dead to immortality if faithful to the trust reposed in us, and as we look forward to his coming may we strive in all

earnestness to do the many things that come in our pathway to lighten the burdens of others and make some lives the happier for our having been in the world.

We are told to "bear one another's burdens and so fulfill the law of Christ."

Any one who will add to another's burden is not fulfilling this law and are none of Christ's children.

In Jer. 17:7 it says:

"Blessed is the man that trusteth in the Lord and whose hope the Lord is, for he shall be as a tree planted by the waters and that spreadeth out her roots by the river and shall not see when heat cometh, but her leaf shall be green and shall not be careful in the years of drouth, neither shall cease from yielding fruit."

Death is not to be feared, for in Prov. 14:32, we are told, "the righteous hath hope in his death."

Death has no terrors for the righteous for there is the hope of the resurrection to life eternal, if faithful to the trust reposed in us in this life.

Let us therefore go forward with renewed energy, holding fast to the hope we have in Christ Jesus. The time is fast approaching when hope will become fruition, when we will enter into the life eternal and attain unto the things promised by our Lord to those who keep his commandments and walk in his way. "For straight is the gate and narrow is the way that leads to life and few there be that find it. May we be of the few and enter with our Lord when he shall return again to gather his elect from the four corners of the earth. When "righteousness shall cover the earth as the waters cover the sea."

May we be among the ransomed of the Lord "when they shall return and come to Zion with songs and everlasting joy upon their heads, for they shall obtain joy and gladness and sorrow and sighing shall flee away."

This surely is a hope to cling to and carry with us through life, so that whether waking or sleeping when the Master comes we may have an abundant entrance into the kingdom of our Lord and Christ and reign with him through the ages.

May we all meet in that kingdom with those who have gone before. Let us not doubt the words of our Master, for that which he has promised will he fulfill. He says, "And he that overcometh and keepeth my words unto the end, to him will I give power over the nations." Rev. 2:7. Again in Rev. 3:5, "He that overcometh, the same shall be clothed in white raiment and I will not blot his name out of the book of life, but I will confess his name before my Father and before his angels;" and in the 21st verse of the same chapter it says, "To him that overcometh will I grant to sit with me in my throne even as I also overcame and am set down with my Father in his throne." Again the 21st of Rev., 7th verse, are these words: "He that overcometh shall inherit all things and I will be his God and he shall be my son." In the 3rd chapter of Rev., 12th verse, it says: "He that overcometh will I make a pillar in the temple of my God and he shall go out thence no more and I will write upon him the name of my God and the name of the city of my God, the New

Jerusalem, which cometh down out of heaven from my God and mine own new name."

This is what the righteous will have if they hold fast to the hope of a future life with Christ when he returns to this earth. Let us not grow weary though the way is long and we often stumble and fall by the wayside. Let us ever hope on until the trump of God calls us to receive the reward he has promised to all those that love his appearing and kingdom.

May it be yours and mine to enter into that rest that remains for the people of God.

Your sister in Christ,

Mrs. Josephine Barnebee.

—A Correction.—

"In one of the recent lessons we made the statement that the Law Covenant was 450 years after the Abrahamic Covenant. We should have said 430 years."—Alta King.

THE TIME between these "covenants," mentioned by Miss King, is generally estimated at 430 years. But is this the length of the time line? Consider the following as a sufficient reason for the question raised:

1. Abraham was 75 years old when called to leave his country and kindred, and received the promise of an inheritance, and that in him all families of the earth should be blessed. Gen. 12:1-4. He was 75 years old when he left Haran on his way to Canaan. We are not told how long he had lived in Haran. But Stephen (Acts 7:1-4) is positive that God made the promise while Abraham was yet in Mesopotamia, before he went to Haran. He lived in Haran until his father Terah died, then at the age of 75 years he left Haran for Canaan.

2. When Abraham was 100 years old Isaac was born. Here then are 25 years to be counted. Gen. 21:5.

3. Isaac was 60 years old when Jacob and Esau were born. The record gives us here 60 years to add to 25, making 85 years to Jacob.

4. On account of famine Jacob with all his family moved into Egypt. When he came Pharaoh asked him how old he was, to which Jacob replied, "One hundred and thirty years." Gen. 47:9. Here are 130 to be added to the above 85 years, making 215 years from leaving Haran to entering Egypt.

5. Joseph, under Pharaoh, was ruler at that time. He placed his father and his brethren in the best of the land, where they lived in peace about thirty years, "till another king arose who knew not Joseph." Acts 7:18. Then followed 400 years of oppression.

6. God told Abraham of the evil treatment his people would receive in a land not theirs, and said it would last 400 years. Gen. 15:13. We find Moses says Israel was in Egypt 430 years. Ex. 12:40, 41. "The sojourning of the children of Israel who dwelt in Egypt was four hundred and thirty years. And it came to pass at the end of 430 years, even the self same day it came to pass, that all the hosts of the Lord went out from the land of Egypt." It is evident, therefore, that the 30 years

under Joseph must be counted to make 430 years in Egypt. By adding these dates we have,—

From leaving Haran to Isaac's birth,	25.
From Isaac's birth to Jacob's birth,	60.
Jacob's birth to entering Egypt,	130.
In Egypt under Joseph,	30.
In Egypt in bondage,	400.

Total time from Haran to Exodus, 645.

We omit the time Abraham lived in Haran, as no date is given there. But it seems that it was some time, judging from the language used, both by Moses and Stephen. Children were born and wealth was accumulated. Thus by the plainest Bible evidence it is shown to be over 645 years from the covenant with Abraham to a law given to Israel at Sinai through Moses as mediator.

Covenants may be ratified or confirmed in different ways. 1st, by sectional fulfillment or a part of the promise being realized. 2nd, By a seal attached. 3rd, By an oath. And there are other ways of confirmation. In Heb. 6:17, God confirmed a promise with an oath. In Rom. 4:11, circumcision is the seal that made sure that Abraham should be the father of many nations,—a confirmation or a partial fulfillment of the covenant.

Again, in Rom. 15:8, Paul says that "Jesus Christ was a minister of the circumcision, for the truth of God, to confirm the promises (all of them) made unto the fathers." Since these covenants and promises were confirmed at different times and in diverse manners, the question arises, where was God's covenant made with Abraham confirmed just 430 years before the added law was given? To whom was it confirmed at that time? Not to Abraham nor to Isaac, for both were dead at that time. It was confirmed to Jacob and to Israel by their coming to Egypt, "a land not theirs," which was a partial fulfillment of the covenant God made with Abraham in Gen. 15:13. In Psa. 105:10, it is written that God remembers his covenant and that he confirmed it unto Jacob. When through the providence of God Israel was led into Egypt it was the first step in fulfillment and a divine confirmation. Israel came into Egypt just 430 years before the law Paul speaks of in Gal. 3:17. He does not contradict nor misunderstand the length of time Israel were in Egypt. He is not giving the origin, but the confirmation of a covenant. This he does to meet the idea that prevailed among those brethren that the added law set aside the promise. Then they ask, why was it given? He answers, "It was added because of transgression till the seed should come." It was the law of service of the Aaronic order and the tabernacle, and written by Moses as ministrator. The ten commandments to which it was added God spoke and wrote, and they had no mediator.

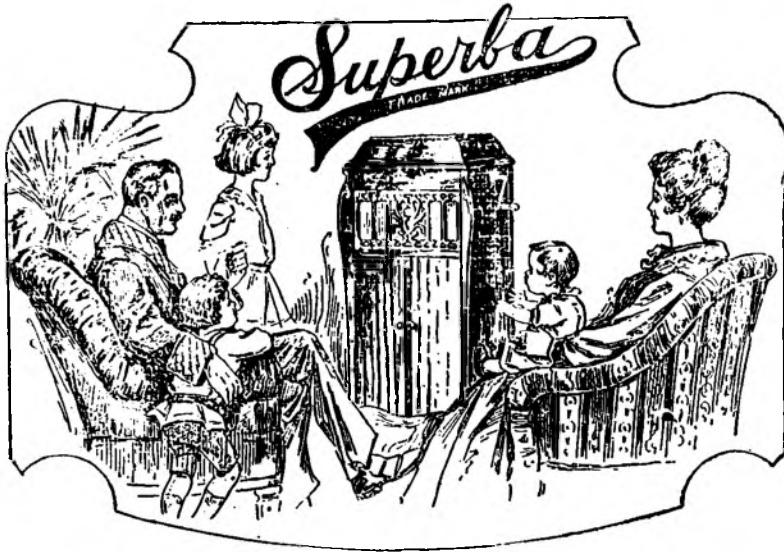
A. J. Eychaner.

O thou, the primal fount of life and peace,
Who shedd'st thy breathing quiet all
around,

In me command that pain and conflict
cease,

And turn to music every jarring sound.
—Sel.

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Take courage, and turn your troubles, which are without remedy, into material for spiritual progress. Often turn to our Lord, who is watching you, poor, frail little being that you are, amid your labors and distractions. This thought should enable you to bear your troubles patiently and gently, for love of him who only allows you to be tried for your own good. Raise your heart continually to God, seek his aid, and let the foundation stone of your consolation be your happiness in being his. All vexations and annoyances will be comparatively unimportant while you know that you have such a friend, such a stay, such a refuge. May God be ever in your heart.—Sel.

We never have more than we can bear. The present hour we are always able to endure. As our day, so is our strength. If the trials of many years were gathered into one, they would overwhelm us; therefore, in pity to our little strength, he sends first one, then another, then removes both, and lays on a third, heavier, perhaps, than either; but all is so wisely measured to our strength that the bruised reed is never broken. We do not enough look at our trials in this continuous and successive view. Each one is sent to teach us something, and altogether they have a lesson which is beyond the power of any to teach alone.—Sel.

The Prayer Perfect.

Dear Lord, kind Lord,
Gracious Lord, I pray,
Thou wilt look on all I love
Tenderly today!
Weed their hearts of weariness;
Scatter every care
Down a wake of angel-wings
Winnowing the air.

Bring unto the sorrowing
All release from pain;
Let the lips of laughter
Overflow again.
And, with all the needy
O, divide I pray,
This vast treasure of content
That is mine today!—Sel.

Accustom yourself to unreasonableness and injustice. Abide in peace in the presence of God, who sees all these evils more clearly than you do, and who permits them. Be content with doing with calmness the little which depends upon yourself, and let all else be to you as if it were not.—Sel.

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Number 18.

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.

Calling the Disciples.

YOU REMEMBER I told you last week about Jesus' life out in the wilderness. When he came out of the wilderness he went back into the country where he had grown up; but he did not at first go to his home. He walked along the banks of the Jordan River, thinking of the work he must do. He had so much to do that he would need others to help him in his work, and as he went among the people he watched them so that he would know whom to choose. When your father has to go away for a while he always tries to get someone to do his work who will do it well, doesn't he? And that was just what Jesus wanted. He knew that after a while he would have to leave them to do the work alone; and he wanted men whom he could trust.

One day as John was talking to two of his disciples he saw Jesus walking along the road, and he said: "Behold the Lamb of God." The disciples remembered that Jesus had said these words before, and they remembered the words from heaven, too, "This is my beloved Son, in whom I am well pleased." They wanted to know Jesus and talk to him, so they followed him. After a while Jesus turned around and said, "What seek ye?"

They came closer to him and said, "Rabbi, where do you live?" Rabbi is the word the Jews use instead of Master.

Jesus said kindly, "Come with me and you shall see where I live."

These two men, whose names were Andrew and John, were young fishermen whose homes were in Galilee. They went with Jesus to his home and talked with him for the rest of that day. Andrew was so glad to think that he had found the Christ that he went to his brother Simon, and told him about it. They went back to Jesus, and when he saw Simon he said, "Your name is Simon now; but you shall be called Peter."

The word Peter means "a stone," and I think Jesus must have meant for the man to try to be firm and strong like a rock in his work for the Master.

After a while these three young men went back to their homes and began to fish. But one day as Jesus walked along the shore of the little lake called the Sea of Galilee, he saw Peter and Andrew at

EVEN SO, COME LORD JESUS

THE WORLD is a welter of blistering sorrow,
All is an anguish of infinite pain.
Where are the once happy hopes of tomorrow?

Under the festering heaps of the slain.
Where are the songs of the Bethlehem chorus?
Mocked in the battle, defeated and dumb.
Yet is one hope, and one promise, before us:
Even so, even so, Comforter come!

Come, though the nations are reeling and falling,
Come, though the sages are silent in dread;
Come, though the mothers are sobbing and calling
Over the graves of the beautiful dead.
Deeper and darker our limitless error,
Louder the crash of the hurrying drum;
Wildier the maddening rush of our terror,
Even so, even so, Counselor, come!

Come at the climax of horror and wailing.
Never so needed and never so sought.
Are not the prayers of thy people prevailing?
Has not iniquity perfectly wrought?
Now, as the Judases kiss and betray thee,
Now, as their evil has made up the sum,
Now, as thy people believingly pray thee,
Even so, even so, Lord Jesus, come!—Sel.

their work. He said to them, "Follow me, and I will make you fishers of men."

He meant that he wanted them to preach for him, and they left their boats and everything they had to be with Jesus. Going on a little way they saw John, who had talked with Christ at his home, sitting with his brother James, mending one of their nets. Jesus called to them and they quickly left the boat and came with him. The boat, and perhaps a little home was all they had but they were glad to leave these with their father as long as they could be with Jesus.

On another day as Jesus walked along the seashore he saw a young man named Philip working among the fishers. When Jesus called him Philip left his work and after he had talked with Jesus for a while he went to his friend Nathanael and said, "We have found the Christ that the prophets wrote about, and it is Jesus, of Nazareth."

At first Nathanael did not believe it, but after he had talked with Jesus for a while he said, "Rabbi, thou art the Son of God; thou art the King of the Jews."

At another time Jesus saw a man who was called Matthew. This man had a fine education and when Jesus saw him he was collecting toll from the people who crossed the lake at this place. That was one way the government had of taxing the people, just as we have to pay now in some places if we wish to cross a bridge. But Jesus said, "Follow me." And Matthew left everything he had to be with Jesus. Afterward he wrote a book called by his name,

which tells us about Jesus' life while he was here on earth.

Afterward Jesus called other men to be with him. There were twelve of them in all and they were called his apostles. They were all Jews and Jesus asked them to preach to the Jewish people who did not believe that he was the Messiah.

A Question.

"For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15: 22. There are two interpretations put upon this verse. One interpretation takes the verse as it reads, leaving the word "all" in both places unmodified by the phrases "in Adam" and "in Christ."

The other interpretation places the phrases "in Adam" and "in Christ" after the word "all" in both places, thus making them modify "all," limiting its meaning to the "all" in a certain class, while, according to the translation we have the phrases "in Adam" and "in Christ" modifying the verbs "die" and "shall be made alive," respectively.

Questions: According to the original do these phrases modify the pronouns "all," or the verbs "die" and "shall be made alive," respectively? If it is so very evident that the phrases modify the pronouns, why do we, when making such interpretation, invariably transpose the phrases and place them after the pronouns "all"?

Alta King.

I cannot feel
That all is well, when darkening clouds
conceal
The shining sun;
But then, I know
He lives and loves; and say, since it is so,
Thy will be done.—Sel.

Be thou, O Rock of Ages, nigh!
So shall each murmuring thought be
gone;
And grief and fear and care shall fly,
As clouds before the mid-day sun.—Sel.

But now thus saith the Lord that
created thee, O Jacob, and he that formed
thee, O Israel, Fear not: for I have re-
deemed thee, I have called thee by thy
name; thou art mine.—Isa. 43.1.

Thou art as much his care as if beside
Nor man nor angel lived in heaven or
earth;
Thus sunbeams pour alike their glorious
tide,
To light up world's, or wake an insect's
mirth.—J. Keble.

Talent is power, tact is skill; talent is
weight, fact, momentum; talent knows
what to do, tact how to do it; talent is
wealth, tact is ready money.—Sel.

DEATH REIGNED FROM ADAM TO MOSES.

L. E. Conner.

Number 4.

IN VERSE 51 (Ezek. 16th chapter), the Lord says that Judah had multiplied her abomination more than her sisters, Samaria and Sodom, and thereby had justified her sisters by her own abominations; and continuing in verse 52, he says that Samaria and Sodom are more righteous than Judah. Read on to verse 53, where he says, "When I shall bring again their captivity, the captivity of Sodom and her daughters, then will I bring again the captivity of thy captives in the midst of them."

Verse 55, "When thy sisters, Sodom and her daughters, shall return to their former estate. . . . then thou and thy daughters shall return to your former estate." The Lord, through the prophet, continues by reminding his people of their wickedness, and in verses 60, 61, says,

"Nevertheless, I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger (Samaria and Sodom and their daughters, verse 46), and I will give them unto thee for daughters, but not by thy covenant." If not by her covenant, by what will it be done? By God's goodness and mercy, according to his wisdom and grace.

When we read these declarations of God's plans and purposes our grateful hearts can only give expression through the language of the apostle, "O, the depths of the riches, both of the wisdom and knowledge of God."

Man is selfish, vindictive and Shylock like, demands the last drop of blood. But God's ways are not our ways, nor are his thoughts our thoughts. Pride, selfishness and prejudice rule us to a large degree, and to our shame; while mercy, love and goodness move our Father in his dealings with us, to his eternal honor and glory.

In view of the declarations concerning the Sodomites, etc., above cited, upon what basis and authority does the statement that they "have suffered the penalty of the second death, which is final," rest? But Jesus also has given us some evidence concerning the Sodomites. In Luke 6:11, where he is instructing the twelve as to the course they should pursue in their evangelistic work, when they were not received by a city, he says, "Verily I say unto you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for that city."

If he had said that it was more tolerable for Sodom. . . . in the day of their judgment than it will be for that city in the day of its judgment, then the case might not look so promising for Sodom. But I submit that there is not one plain statement in the scriptures to the effect that the destruction of the world by the flood, and others at different times because of their corruptness was their final cutting off, and that there is to be no resurrection for them.

It may be asked, "For what purpose are

those whose ways have been crooked, and their conduct not only bad and sinful, but corrupt and abominable, to be raised up? Are they to be given another chance, and then another, etc?"

In reply to such possible inquiry I have to say that in this investigation I am not concerning myself particularly as to all of God's purposes. The question to which I am devoting my attention in this particular investigation is, "Do the scriptures teach that the resurrection will be limited to the righteous and apostates only, and possibly some other limited class; or do the scriptures teach that all the dead will be raised?"

All of God's plans and purposes are for the best possible good to the human family; and if his plan is to raise up only a limited number of those who die that will be done for the reason that his plans and the good of mankind would be best conserved in that way; and if he has declared his plan to be to raise all that die, it is because that will best conserve his purposes for the good of mankind.

Not that I have any doubts as to the purpose of God in raising all the dead, as I have very decided views in that regard; but that fact need have no part in this particular investigation.

In Bro. R's last statement he says, "The claim that all must hear the gospel preached to vindicate God's justice is based upon the doctrine of inherent goodness."

I have no doubt that Bro R. sincerely believes that his last statement fairly represents the ground upon which we, of the broader hope, so-called, base the doctrine of the resurrection of all the dead. But in that regard he has, I feel sure, honestly misinterpreted us. Permit me, therefore, to paraphrase his statement so that it may more correctly express the true principle involved, as follows: "The claim that the light of God's truth, revealing his will, must come to all mankind, is based upon God's word, and demonstrates God's justice and inherent goodness."

Notwithstanding our natural self-esteem, we are not unmindful of the truth expressed by our Lord when he said, "There is none good but one, that is, God."

We now return to Rom. 5:15. Here Paul speaks of the offense of one (Adam) which caused the death of many, (Adam's posterity), and the gift of grace, (God's favor) through Jesus Christ, which abounds unto many. And in verse 16, judgment to condemnation, by one (Adam) and the free gift (Christ and his sacrifice) unto justification, are mentioned.

The question is, "Does the 'many,' unto whom the free gift by grace mentioned in verse 15, came, include the 'many' whose death is caused by one (Adam) mentioned also in that verse, or does it include only a limited number, those who have heard and accepted the gospel, or other limited class? And does the judgment to condemnation, and those justified through the free gift mentioned in verse 16, refer to the same class, or are there limitations implied, if not specially mentioned?"

From the reading of these texts I would understand that the same class is meant in the various references. But verse 18 surely makes the meaning clear. It reads,

"Therefore, as by the offense of one (Adam), judgment came on all men to condemnation; even so by the righteousness of one (Jesus Christ), the free gift came upon all men to justification of life."

By this statement it seems to be clear that all who came under condemnation, which was death, through the disobedience of Adam, are to be recipients of justification of life, resurrection, through the obedience of Jesus Christ. Therefore, I am unable to see wherein this chapter teaches the resurrection of a less number, by God's grace, through the gift of Jesus Christ, than were condemned to death through the disobedience of Adam, viz., the whole family of mankind.

I have endeavored in this investigation not to speculate, nor to assume premises from which to reason into conclusions; nor to put strained constructions upon Bible statements; nor to wrest any text from its natural, proper and true connections.

There are many statements in the scriptures, the meaning and full imports of which are not clear to me; and I recognize the fact that we do not all interpret them alike, although honest and sincere in our efforts to interpret them correctly. But I believe that if we would all take the plain, positive statements of the scriptures as the great outstanding truths upon the respective subjects, and seek to harmonize the statements which are not so clear and simple with the more plain and clear ones, regardless of our own ideas as to how it ought to be, it would assist us in coming more nearly to a unity of belief upon these doctrines.

Submitted in love for the truth, for the charitable consideration of those interested.

(The end).

Sanctify Unto Me all the First Born.

WE SEE more beauty in the purpose of the Eternal One as he develops his plan of the ages. It was enough to announce to the woman that her seed would in his purpose finally destroy the works of the adversary. The central and most important truth was the development of that seed. Men became the sons of God through faith in this seed and the offering of a sacrifice which was typical of that seed. By this men were counted righteous. It became necessary to designate someone of the race through whom this promise could be personated. Abram, the Chaldean, was recognized as the suitable one. He was given a son in his old age through whom the seed could be produced. It was written that, "In Isaac shall thy seed be called." In the covenant made with Abraham Jehovah's plan was greatly enlarged and was the means of quickening the conception of our father Abraham. It is written that, He saw the day of Christ and rejoiced. This covenant was a new epoch in the announcement of Jehovah's purpose concerning the earth and man, and no doubt the most important. Through this the righteous seed could see the full consummation of his plan.

As each development was made the light became clearer. Abraham saw more clearly than those preceding him. He sojourned in the land with Isaac and Jacob. His faith

enabled him to see a city which hath foundations, whose builder and maker is the Almighty God. None of God's called out ones had so clear a vision of the new earth as did Abraham. The calling of individual persons whom Jehovah selected and disciplined continued until the natural seed of Abraham became sufficiently numerous to be organized into a semi-divine government. This brings us to the time when God said to Moses, "Sanctify unto me all the first born."

We have aimed to lead our readers through the different stages of Jehovah's purpose. These were not changes in the plan but developments. There is evidently an important lesson in the sanctifying of the first born. The announcement to Moses by the Eternal that the "first born are mine," did not reveal to Moses the reason for this claim. Further in his revelations he states his reason. Num. 3:13. All the first born are mine; for on the day that I smote all the first born in the land of Egypt I hallowed unto me all the first born in Israel, both man and beast. Mine shall they be. I am the Eternal One. This is sufficient proof that his claim is just. He then enacted a law requiring Israel to respect this choice. The law required Israel to redeem the firstborn with the money of the value of the sanctuary. Thou shalt take five shekels apiece by the poll. If an ass was not redeemed his neck was to be broken. The owner was to receive no benefit from the ownership without its redemption. This law of redemption applied to cattle and sheep, that is male. Moses was commanded to number the first born of the children of Israel and the first born of the Levites. From this number the Lord made choice of the first born of the Levites. The Levites shall be mine. I am the Lord. The selection of this class and the work assigned them in the tabernacle and temple service should reveal to us the reason for their choice. The question presents itself, Was this choice an arbitrary one or was it based upon an eternal principle? The law of fitness will decide this question. Why did Jehovah reject Ishmael and Esau? They would not aid him to develop his plan. The first Adam failed because of his weakness. The last Adam succeeded because of his strength. His meditations on the Father's precepts and testimonies and laws gave him intellectual strength. His testimony proves this for he stated, I have always done the will of the Father. This strength came through a number of well disciplined men and women during a period of four thousand years. Jesus must have been well instructed in the prophetic word relating to the Messiah. He is represented as saying, I have more understanding than all my teachers, for thy testimonies are my meditation. Through thy commandments thou hast made me wiser than mine enemies. These conditions enabled him to puzzle the wise men with his questions and answers when but twelve years old. We can affirm that the questions asked and answered were regarding the application of the Messianic prophecies. He was the first born to the Father and was the legitimate result of the preservation of the first born of the law. It must be remembered that the first born were sanctified the night of the

Passover, when the first born of Egypt were destroyed.

This signifies that the first born of all save Israel were rejected. The Messiah was produced from the first born of Israel and the Levites. There was still a less numerous class composed of those whom Jehovah counted righteous under the law. As the number became less the strength of character became greater. As proof of this statement study carefully the eleventh chapter of Hebrews. There were two noticeable sins which were committed by Israel under the law. 1. She allied herself with the nations around, adopting their sacrifices and building altars for an alien worship. 2. She neglected the redemption of the first born through an idol worship. When they did this they profaned the name of the Eternal One. The service of the passover was to call their attention to the fact that Jehovah had redeemed them from Egyptian bondage and was entitled to their service in accomplishing his purpose concerning his first born, Jesus the Christ. There are two classes of first born. 1. Those sanctified and redeemed under the law and proved faithful in their offerings. 2. Also those who were adopted Israel. This class was the stranger who subjected themselves to the ordinance of circumcision and were faithful in the offering of a sacrifice. The second class have been redeemed through the blood of the Christ which is exemplified by a submission to a burial in water. The condition of this redemption is based upon our conception of the death of Jesus the Christ and continuing in the faith. Paul expresses the truth when he wrote to Timothy, I have kept the faith.

We should remember that the calling of Israel was not an arbitrary affair on Jehovah's part, but was conditioned upon an obedience to his voice and the keeping of his covenant. It may be stated in a legal way, "Jehovah is the party of the first, Israel the party of the second part." All depended upon keeping the covenant. After the calling came the sanctifying and the redemption of the first born. All were required to keep the covenant whether first born or not. The faithfulness of the first born was reflexive and would and did preserve Israel as a nation as it was written, I will make an end of all nations but of thee I will not make an end. The Israelitish nation redeemed will be a glory and a diadem in redeemed earth. Human language cannot describe it. We cannot conceive of the glorified state. This will be the reward for the faithfulness of the first born. Paul, in the Roman letter (8: 29) states, For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. When the Father promised the woman that her seed would redeem the race the plan of the first born was in his purpose and the way this seed would be made manifest. Not that Jehovah then named these characters or counted them righteous, but as they proved themselves worthy through their trial period. The name that they received from Jehovah belonged alone to the new race. In the time of Enoch, the son of Seth, men began to call upon themselves the name of the Lord. This distinguished them from the family of the

sons of men. Abram and Abraham were the names given him by the Father. By a careful study of scriptural names we find the above statement to be true. The name of the Eternal One was revealed as he enlarged the blessings of the covenant. To Abraham he revealed himself (Gen. 17:1) as Ail, the powerful one or the Almighty God, Jehovah. To Moses he became Yahweh, I am. Ex. 3:14, 15. It is stated by Hebrew scholars that this name should be "I will be." Until the Abrahamic covenant the Eternal One was known as the Lord, the Lord God, which is the English equivalent of "Eloah," the messengers of Jehovah. The Ail name assured Abraham and his children that Jehovah was able to and would keep his covenant. The Yahweh name was an assurance that the purpose through the seed would be accomplished. In the Yahweh name we have the covenant enlarged.

Gen. 19:5, 6, recites its condition, viz., Now, therefore, if ye will obey my voice indeed and keep my covenant then ye shall be a peculiar treasure unto me above all people; for all the earth is mine. And you shall be unto me a kingdom of priests and a holy nation. Herein is the covenant with the woman greatly enlarged, not changed nor made new. The prophetic light was greatly increased. With this came the promise that the Lord would fill the earth with his. How beautiful God's plan becomes as we observe the increased light given through his covenant. Peter stated, 2 Pet. 1:19, we have the prophetic word made more sure. We can know that every condition under the covenant has been fulfilled. To us there is no cause for doubt. The zeal of the Lord of hosts will perform this. The last stage of the journey has been reached. We are waiting patient for the Lord to come and to sanctify the first born through his Son Yaweh-elohah. We will then become the family of the first born. Jesus the Christ has been exalted to the rulership of the nations and will in time redeem those having the first fruits of the spirit from the bondage of corruption incident to our fleshly nature. We will then be exalted to a joint heirship with the first born Son. What a blessing, what an exaltation. Even above the angels of light. It is written that he has never invited one of his angels to this honor. To lose this honor is to lose life eternal and all blessings promised. The covenant made with the woman has been manifest through the first born Son and will be consummated through the joint heirship with Christ. It requires meditation, meditation, to acquaint ourselves with the Eternal One.

D. C. Robison.

Deborah the Prophetess.

THE CHILDREN of Israel did evil in the sight of the Lord when Ehud was dead. And the Lord sold them into the hand of Jabin, king of Canaan, that reigned in Hazor, the captain of whose host was Sisera, who dwelt in Harosheth of the Gentiles. And the children of Israel cried unto the Lord for he had nine hundred chariots of iron, and for twenty years he oppressed them.

Deborah, a prophetess, the wife of Lap-

Continued on page 143.

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.

Bro. Wm. Fey, who recently lost his wife by the flu, is now with his daughter Helen at the hospital in Quincy, Ill., where they have gone for operation and treatment that will relieve Helen's lungs of the evil effects of the flu. Surely their lot falls in hard lines. We pray that her trouble may readily respond to the treatment received there.

It is very gratifying to us to note the liberality of our brethren in sending remittances to this office. The generous spirit shown is truly appreciated.

It has come to us indirectly that Bro. and Sr. A. J. Eychaner, of Cedar Falls, Iowa, are now wearing with grace the distinction of being grandpa and grandma, a little girl having recently been born to Bro. and Sr. Jas. Prime, of Omaha, Neb.

Remittances.

A. C. and Emily Boyer, Mrs. M. L. De-Counter, Geo. M. Siple, S. H. Reeve, Dock

Copeland, T. H. Durham, N. M. Henry, Miss Bertie Drew, Mrs. Emma Kelly, Mrs. Lena M. Duvall, John B. Ford, Miss Anna E. Drew, Miss Mary Austin, J. B. Raish, H. M. Williams, Mrs. A. E. Quarton, Mrs. J. G. Swinley, Lewis D. Romine, Mrs. Grace Lawrence, Wm. Fey, Mrs. Philip Senff, Mrs. E. R. Beardslee, Mrs. Alice Quinn, Rufus A. Curtis, S. W. Harlan, Como Murphy, Chester Halstead, Mrs. Curdelia Gray, Mrs. Anna M. Wertz, Earl Koontz, Levi Gabrielson, R. O. Cuffel, R. L. Funk, Miss Selma Samuelsson, L. B. Boggs, James Stilson, E. E. Halier A. A. Cleavelin.

EMERGENCY FUND.

A. C. and Emily Boyer, \$2.00.
J. B. Raish, 1.00.
Mrs. P. R. Senff, 3.50.
Mrs. Alice Quinn, 2.00.
A Friend, 3.50.

HELPING FUND.

By means of this fund the Restitution Herald is sent to many who otherwise could not have it.
Mrs. Emma Kelly, .50.
John B. Ford, 1.00.
Como Murphy, 1.50.
R. L. Funk, 1.00.
James Stilson, .50.

Obituary.

Daisy Effie Siple.

Daisy Effie Siple, daughter of Mr. and Mrs. W. W. Siple, New Orleans, La., died of influenza Jan. 18, 1919. Her age was three years and three months. The hearts of father, mother, two small brothers and a sister are torn and bleeding as a result of death's work. Not only must we chronicle this sad occurrence of death's awful work, but until the Life Giver comes, we must continue to write thus. Then there "shall be no more thence an infant of days, nor an old man that hath not filled his days." Oh, that that day would come! How a condemned race needs it! "Come, Lord Jesus, quickly come."

Marriages.

The marriage of Miss Mayme Hoar, daughter of Mr. and Mrs. Frank C. Hoar, 216 Baltimore Street, and Arthur M. Jones, Eagle Grove, Iowa, took place in the home of Mrs. W. W. Shaulis, sister of the bride, at 1 P.M., yesterday. Preceding the ceremony, which was read by J. W. Williams, Lake View, Iowa, member of the Church of God, Miss Tina Martin sang "At Dawning," following which she played a wedding march and a program of music during the service. . . . Waterloo, Ia., Evening Courier, Jan. 19, 1919.

Bro. and Sr. Jones are well and favorably known to the brethren throughout Iowa. Sr. Jones is the Cor. Sec., for the Iowa state conference, and is Sec. of the state Berean Society.

Our little Bible Class in Waterloo will miss Mayme, as she was always ready at the piano for each and every service, and

was also a great help in our singing. She, too, is a splendid leader, and her place will be hard to fill, but our loss will be Eagle Grove's gain, and the little church at that place will welcome her and she can and will do great good in her new position.

Bro. Jones is one of our firm believers and is a great help in his own little church as well as at our conference, always ready to help in any way he can, he too, being a splendid leader of meetings.

We extend our best wishes to Bro. and Sr. Jones, and may God's blessing rest upon them at all times.

Mrs. T. J. Ellis.

A Card of Thanks.

We wish to thank the brethren through the columns of the Herald for their help in our time of need. Such expressions of brotherly love will be long remembered.
Wm. Fey and family.

The Sunday School.

By Alta King.

GOD'S COVENANT WITH ISRAEL

Lesson 7. Feb. 16, 1919.
Lesson Text. Ex. 20:1-17.

Golden Text: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength and with all thy mind: and thy neighbor as thyself. Luke 10:27.

Memory verses: Jer. 32:36-40.

Time: Early in June or late in May, fifty days after leaving Egypt.

Place: A level valley in front of Mt. Sinai.

Questions and Comments.

Find the place where the lesson occurs and estimate the distance the people have come on their way to their promised land. Relate some of the experiences they have passed through which would make them better acquainted with the God of their fathers.

What promise did God make when he made his covenant with Abraham? Gen. 17:7. He kept this promise to the first generation, Gen. 26:1-6, and to the second generation, Gen. 28:13-15. When establishing his covenant with these men did God have Israel as a nation in mind or the "election," the "children of promise," those Israelites "called and elected," to become his children by spiritual regeneration? Study Rom. 9:6-13; 11:1-7. Has God a "called" and "elect" people in other nations besides Israel? Rom. 9:21-26.

How has he decreed that those of his chosen ones who are "aliens from the commonwealth of Israel," should become legally a part of the promised "seed"? Gal. 3:16, 26-29.

When God established the Abrahamic Covenant with this "called," "elect," seed through Isaac and Jacob as representatives did he cut off all other descendents of Abraham from sharing in the blessings

of that covenant? Read carefully Rom. 11: 1-12, 25-28. In harmony with this thought we find that God established the Abrahamic covenant with the nation of Israel. Deut. 5. (Deut. 6:18-25, and Ex. 19:1-6, identify this covenant with the Abrahamic covenant). As you read the above scriptures notice that God makes obedience the condition under which he will fulfill his covenant just as he made it the condition when he made the covenant with Abraham.

Study the covenant as it is recorded in Ex. 20, noting what God agrees to do for the Israelites, verse 2, and what the Israelites agreed to do, verses 3-17, when they said, "all that the Lord hath spoken, that we will do." Ex. 19:8. Deut. 28:1-14; Psa. 103:1-14; Jer. 31:9, show all the richness that was involved in God's promise to be a God unto Israel. Discuss the deeper meaning of each of the laws Israel agreed to obey. Because of the condition (obedience), God knew that the nation could never receive the eternal fulfillment of the Abrahamic promises as far as the law covenant was concerned. See Heb. 8:7-13; Rom. 8:3; Rom. 7:18. Did God intend the law covenant to be the sure guarantee of the nation's inheritance of the promises? Rom. 3: 20; Gal. 3:18, 19. Through what covenant did he make the nation's inheritance of the promises an absolute surety? Heb. 8:7-13; Rom. 11:25-27. Notice that obedience to his laws is still the condition but he makes their inheritance sure by guaranteeing the nation's obedience. Read also Ezek. 20:33-49.

Discuss briefly how God will accomplish the work of writing his laws in the hearts and minds of the Israelites, thus guaranteeing their obedience and inheritance. Their Christ (included his body, the elect seed) will be the means. Rom. 11:26, 27. But how will he accomplish his work? Will he cause a miraculous "Holy Ghost" conversion? Think how he is writing God's laws in the hearts and minds of the "elect" seed today.

The Commandments.

"Thou shalt have no other gods before me." There is only one true God, the creator of the heavens and the earth, the Father of mankind. Jehovah, the God of Israel, is the one absolute, self-existent, eternal God. What is forbidden by this commandment is not only all that is commonly known as "idolatry, the worshipping of idol images," but that which consists in loving anything more than God and his kingdom."

"Thou shalt not make unto thee any graven image," etc. The reasons for this command are that all images or representatives, or pictures of God misrepresent him, degrade him in the eyes of men, take away their power of realizing him as the infinite, omnipresent, omnipotent God.

Thou shalt not take the name of the Lord thy God in vain. God's name is simply his nature, character, will, the expression of all God is. Profanity, idle jesting with sacred things, mockery of God's claims, contempt for his service, thinking of God and his will as of no account in life, misusing his ordinances and scorning his mercy,—all that takes God's name in vain.—S. S. Times. It forbids all profanity, the careless, irreverent use of God's name and of holy things because it tends to destroy the power of those things over man.

"Honor thy father and thy mother."

1. By loving them and expressing to them that love. 2. By obedience, free, glad, cheerful, overflowing. 3. By always treating them with respect, in heart, in word, in action. 4. By always acting in such a way that those who see you will know that you have good and wise parents.

"Thou shalt not kill." The commandment forbids all those things which shorten the life of others,—crowded, ill-ventilated factories, slum conditions in the cities, the overworking of children, the ruin of many by breaking the seventh commandment, carelessness on railroads and steam boats, tenements and factories and public buildings which are fire traps in order to save expense.

With us it forbids the cruel blow, the vengeful and wounding word, the angry and malicious thought, the flush of hate in the heart.

"Thou shalt not commit adultery." It forbids all impure thoughts, and the books and pictures and plays and acts which tend to excite such thoughts and inspire impure acts. This commandment is the wall around the family. This wall defends the home against the demons of selfishness, the dragons of sensual love and divorce, the stories of vile literature, the armies of evil thoughts and companions.

"Thou shalt not steal." There are many kinds of theft, and all degrees, but the spirit is the same. It is not only against the sneaking or murderous theft, but against all who plunder others, even by means ostensibly legal. It is against all usurers, cheats, extortioners, foul dealers in bargains and contracts. "Thou shalt not steal" must be applied not only to the goods which a man can lift, but to time, and good name, and fair opportunities of leisure and recreation and an equitable share of the profits of trade.—S. S. Times.

"Thou shalt not bear false witness against thy neighbor." This commandment forbids every sort of lying. One definition of a lie is, "a lie is an intention to deceive." There are many things which would come under that statement. It is not merely false statement, but the evasion, the keeping back of some part of the truth which, if given, would alter the whole. Anything which misrepresents, if so intended, breaks this commandment.

"Thou shalt not covet....anything that is thy neighbor's." Covetousness is not the desire for more, that desire is at the base of all progress and civilization, and it is right to seek to satisfy it. Covetousness leads us "to desire that which another person has and which we cannot rightly possess." It is a greater sin than envy which merely wants a duplicate of what another person has. Envy leads to discontent with ourselves, but covetousness to hatred of others.—Selected and condensed from Peloubet's Notes.

Jesus incorporated all the above basic laws in his teaching which is the law to New Covenant children. "Remember the sabbath day to keep it holy," is the only one of the ten not enjoined by him, nevertheless by type, it teaches us a lesson just as circumcision is a typical lesson pointing to purity. It teaches us that our spiritual welfare requires that a portion of our time be spent exclusively in direct service to God.

Born Again.

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. Thus the Saviour, spoke to Nicodemus, but Nicodemus did not understand how a man could be born again, and asking Jesus how a man could be born again he received the following reply: 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. In Dan. 2:35, 44, we learn that the kingdom of God will fill the whole earth and, in John 3:13; 13:33, we find that God's people cannot go to heaven. In view of these verses if a man is not born of the water and, in the morning of the first resurrection, of the spirit, what will become of him? The Bible speaks of three births,—of the flesh, of water, and of the spirit. The birth of flesh brings one into the present life. Without the birth of flesh one could not have the present life. Just as the birth of flesh brings one into the Adamic life, so the birth of water brings one into the Christian life, and the birth of the spirit into eternal life. Rom. 6:3, 4; Col. 1:15, 18.

As the kingdom of God will be on the other side of death and it takes a birth to begin life, Jesus could truly say, except a man (who must die) be born again, he cannot enter the kingdom of God. The water birth is preceded by a symbolic death, crucified to the world, and then a burial of the old man in the watery grave, coming out in the water birth to walk in newness of life. Rom. 6:1-8. The birth of the Spirit being a real birth, is preceded by a real death. In the first chapter of Genesis we find a law of everything after his kind. In obedience to this law the farmer is careful to select good seed and when he wants wheat he sows wheat. The stock raiser selects good animals to breed from so that he may raise good stock. Now there is only one kind of seed that will produce eternal, spirit life, and if we would be born of the spirit we must have that seed planted in us in this life. Can we find that seed, and is it pure? It is the spirit that quickeneth (brings the spirit birth); the flesh profiteth nothing. The words that I speak unto you, they are spirit and they are life. Here, then, the words of Christ are the good seed that we must have to get eternal life, be born of the spirit. So Peter says to Christ, Thou hast the words of eternal life (words, seed that brings eternal life), Jno. 6:68.

The seed is the word of God, Luke 8:11. Now we must be begotten of this seed, word of God, in order to be born of it in the resurrection,—no other seed will bring eternal life. Of his own will begat he us with the word (seed) of truth, that we should be a kind of first fruits of his creatures. Jas. 1:18.

Reader, have we that seed in us? Listen to Paul, But if the spirit (word, seed) of him that raised up Christ from the dead dwell in you, he that raised up Christ from the dead shall also quicken (bring the spirit birth) your mortal bodies by his spirit that dwelleth in you. Rom. 8:11. Let us have the pure seed, the word, as we find in God's book.

J. H. Anderson.

Peace and Safety.

THE PAST four years have been trying times for the whole world of mankind, growing out of the great war, in which, apparently, the Deity was pleading with the nations with pestilence and blood, on account of their great wickedness.

Although the armistice has been signed, and a peace conference is about to assemble, yet pestilences and famine are continuing to afflict the nations with the direful effects of war, anarchy and revolution, as witnessed at this hour in Russia, Germany and other parts of the world. Possibly this unheard of crisis in human affairs may mark the termination of Gentile times, and at the same time constitute in part that brief period of time foretold by the prophets of olden time as the "latter days."

If such should prove to be the fact, how essential it is that we clearly understand and justly appreciate the signs of our day and generation. If the end of the present dispensation of divine goodness is at hand to be followed by the "day of vengeance of our God," Isa. 61:2, it certainly behooves us to know our whereabouts in the history of the world.

This we may know for prophecy is history in advance, a "light shining in a dark place," 1 Pet. 1. Whereby we are able to know the times and seasons.

The apostle Paul wrote his Thessalonian brethren that the day of the Lord cometh as a thief in the night, and he gave them the signs indicative of its coming. Therefore, he says, Ye, brethren, are not in darkness that the day of the Lord should overtake you as a thief in the night. Yet there is another event "thief like" in its coming. I refer to the hour or the exact day when the Lord shall appear again, for "in such an hour as you think not the Son of man cometh." It is, therefore, essential to remember that the coming of the day of the Lord is quite distinct from the return of Christ, both are thief like in coming. The one a surprise to the world at large, the other to the saints. To his servants he says, "Behold, I come as a thief; blessed is he that watcheth and keepeth his garments lest he walk naked and they see his shame," Rev. 16:15. While, therefore, the saints are not in the dark concerning the coming of the day of the Lord, yet they are in the dark as to the hour or day when the Son of man shall visibly appear on the scene, and are liable to be taken by surprise.

The coming of the Lord's day will surprise the world, but not the saints, but the visible appearance of Christ may possibly surprise his servants. But the question, How are we to know when the day of the Lord is at hand?

Paul answers this question very distinctly as follows, "When they (the people of the nations) shall say peace and safety, then sudden destruction cometh just as the birth pangs suddenly seize a woman; and they shall in no way escape." 1 Thes. 5:3.

We are now waiting to witness this sign of the coming "Lord's Day." There is much talk about peace, not as yet very much about safety, but in all probability after

the treaty of peace is signed, the nations will congratulate each other over the prospect of safety for trade and business prosperity for a long time to come.

The wise will understand and not permit themselves to be deceived by this rosy picture, so fascinating and captivating, while sudden destruction is impending. It is not impossible that some whom we have regarded as stalwart in the truth may fall away and make shipwreck of faith through illusory conditions of the time, and the deceptive influence of business activity and worldly gain. I am simply guessing at the possible, not predicting or forecasting evil.

We, all of us, have too much at stake to go astray in this hour of trial, or to weaken in faith and hope of the coming kingdom and its glory.

President Wilson declares that America entered the war to "make the world safe for democracy," and also to secure a just and lasting peace.

But after all that he has said and the league of nations for which he contends to enforce peace, yet democracy, like all other forms of human government, always stands on the brink of anarchy and revolution as seen at this hour in Germany and Russia.

Mr. Wilson is an artist of words, also of high sounding ideals, eloquently expressed. They look well and read well on paper, and commend themselves to the popular taste of the American people, but can they be practically applied by a conference made up of delegates more or less religiously and politically antagonistic?

As near as I can compute the number, there will be from 25 to 30 nations represented by delegates in the peace conference, composed of autocrats and democrats, Protestants and Catholics, Jews and pagans.

We shall not attempt to forecast results in this peace, but wait for time to determine.

The business world will no doubt be on the alert to welcome peace and prosperity and safety for vested interests and their dividends. There are a number of signs that indicate that the "day of the Lord" is near at hand. There is one very remarkable sign, which I cannot in this connection pass over in silence. I refer to the gradual uprising of the Jewish people since 1897, the year of the first Zionist congress, 1260 years from the conquest of Jerusalem by the Calif Omer, A.D. 637.

Since the first Zionist congress, there has been an increasing interest in the future condition of the people and the Holy Land, that signifies more than most people had ever before thought possible, but now students of the prophetic scriptures begin to see that the God of Israel is providently showing mercy to the people and to the land promised to their fathers, for "the time to favor Zion has come, yea, the set time is come. When the Lord shall build up Zion he shall appear in glory." Psa. 112:13-14. But when does all this occur? The answer to this question is found in Acts 15:16, and also Amos 11:12.

After he has visited the Gentiles to take out of them a people for his name, a work that has been under way for more than 1800 years. He says, "After this I will re-

turn and build again the tabernacle of David that is fallen down, and I will build again the ruins thereof and set it up," Amos 11:12; Acts 15:16. But someone may ask, What has this to do concerning "the coming of the day of the Lord?" Very much every way, for it shows that a beginning has been made in the way of favoring the Jewish people and also shows that the time has come to "favor Zion," and avenge the holy, or as expressed in the common version "cleanse the sanctuary." In the light of current events, we are seeing what has never been witnessed before, the expulsion of the Turkish "abomination of desolation" from the city of Jerusalem, also from Palestine, with no prospect of reinstatement of the Turk in the Holy Land again. The English government has already turned over to the Jewish people the city and land of their fathers, and a Jewish commission is now on the ground planning a Jewish state, and in other ways improving conditions. The fig tree that Jesus cursed to bear no fruit for an age or until the age, is beginning to bud and show signs of life. Skeptics have tried to make capital out of the circumstances, claiming that cursing an unconscious fig tree because it had no fruit was beneath the dignity of one claiming to be the Son of God. The fig tree represented the Jewish nation. The tree was full of leaves, and the nation was full of profession, but the nation like the fig tree had no fruit. The faithless skeptic could see nothing but the miracle without comprehending its significance as representing a nation professing much zeal and righteousness, but nevertheless barren of any good fruit.

It is a peculiarity of the fig tree to show its fruit before its leaves are developed. Hence, to see a fig tree full of leaves would lead one to think that there were figs. Doubtless Jesus thought to find fruit, but found it unfruitful, as he also found the nation, and he cursed both the nation and the fruitless tree.

The disciples were amazed to see how quickly the tree withered and died. But now we can rejoice to see national resurrection and returning life to the nation, as promised in the writings of the prophets.

We will not have to wait long before the Lord will "build up Zion and appear in his glory," as it is written. Arise, shine, for thy light is come, when the Gentiles will come to thy light, and kings to the brightness of thy rising." Isa. 60. In that day "the Gentiles shall come from the ends of the earth saying, our fathers inherited lies, and vanity and things wherein there is no profit." Jer. 16:19.

This confession of religious darkness at this writing justifies the prediction of Paul that the Gentile world is "deceiving and being deceived."

President Wilson, who is now in Europe to attend the peace conference, has been criticized in congress for his absence from the country.

We cannot as yet undertake to say what the upshot of things in this country will be until after the peace delegates have assembled and expressed themselves on the different problems to be settled. Whether there will be harmony and unan-

imity of action remains to be seen, but while we wish for the best, we find it difficult to conceal our apprehension of national trouble and perplexity growing out of existing conditions. Never before in the history of the world have mankind had to face a crisis like the present.

Starting a great world war from what at first appeared like a small local matter, took the world by surprise, but the greatest surprise is yet to come in the return of Christ and the establishment of the kingdom of God. The presence of Christ in the earth will certainly be productive of revolutionary conditions, such as neither Jew nor Gentile has hitherto anticipated. For it is declared that when the Lord comes, "darkness covers the earth and gross darkness the people," because neither Jew or Gentile will be looking for it, their minds being preoccupied with business and pleasure, in the mean time preaching that pious souls go to heaven at death in a disembodied state.

The church-going multitude will not, therefore, be looking for what is coming. For this reason the signs indicating the approach of the "day of the Lord" will hardly be noted by the mass of religionists. The patrons of the pulpit cannot glorify God by believing that all men have immortal souls to save and fitted for the sky. God has no where promised a habitation for disembodied souls in the heavens, or anywhere else. He has, however, declared it to be his purpose to establish on this earth a kingdom and an empire of nations. Moreover, he has promised to give the kingdom to his Son and the saints, who will be just and rule the world of mankind in the "fear of God."

The apostasy that began to show itself in apostolic days has not only perverted, but misapprehends the teaching of the scriptures, and has overshadowed the religious world with "gross darkness" concerning the divine purpose.

It is true that this is an age of scholarship and learning in all matters pertaining to the natural world. Whereby through scientific discoveries and mechanical improvements many things minister to our comfort and convenience, while in other ways learned men have contributed much that is helpful to the Bible student. Nevertheless, it is declared that spiritually "gross darkness," prevails over the religious world.

The great war has so shaken the foundations of society and civilization that the evil effects thereof are felt in all parts of the earth.

Everywhere abnormal conditions of unrest and discontent prevail among the people. There is heard a strife of tongues and discordant voices, with "thunderings and lightnings" in the air. We turn, therefore to the old prophets of God to discover our whereabouts in the world history. From what they have written we learn that just such a state of society as now prevails has long ago been foretold. In view thereof, we conclude that we have entered the iniatory stages of Daniel's "time of trouble such as was not since there was a nation, even to that same time," also the end of Gentile times as foretold by our Savior in Luke 21. What concerns the servants of Christ most is

the fact that they are living in the "time of the end" and are liable at any moment to be called to appear before the tribunal of the righteous judge to give an account of their stewardship.

If there is anything that will make a man "sober minded" it is the prospect of appearing before the righteous judge of the living and dead, to stand or fall by the record he has made since he voluntarily accepted the price of his redemption and pledged obedience to his Master and Redeemer. King Solomon gives us the conclusion of the whole matter, "Fear God and keep his commandments, for this is the whole duty of man, for God shall bring every work into judgment with every secret thing, whether it be good or evil." Eccl. 12:13-14.

George Moyer.

Another Thought on the Three days and Nights.

As Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth. Matt. 12:40.

A writer in the Herald for Dec. 11, seems to take it for granted that by the heart of the earth is meant the tomb in which Jesus was laid to rest. But I do not think the New Testament justifies us to make such a conclusion. For the grave was not in the heart of the earth but in a rock in Joseph's garden. And everywhere in the New Testament where it tells of the resurrection of Christ it says his resurrection was to take place or took place the third day. There is only one exception to this, and that is when his enemies said they remembered he had said after three days he would rise. But we should not depend on or trust his enemies' memory, especially when this contradicts the scripture. What is meant, then, by three days and three nights in the heart of the earth? Now we all know that Jesus spoke much in parables and with hidden language. Therefore, I believe that to be three days and three nights in the heart of the earth meant he should be in the power of the darkness and this evil world. And it was not said in any connection with his death and resurrection. In Matt. 26:2-4, 14-16, we read, Ye know that after three days is the feast of the passover, and the Son of man is betrayed to be crucified. Then assembled together the chief priests and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtilty, and kill him. Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him.

About this Jesus said, This is your hour and the power of darkness. And you had no power over me if it was not given thee from above.

It seems that Judas went early Thursday morning and offered himself at the first opportunity to deliver Jesus to his enemies. And from that time Jesus was

in the heart of the earth, that is, in the power of his enemies.

If we then count Thursday, Friday and Saturday and the nights to these days, then we have three days and three nights as Jesus said.

L. E. Nelson.

Continued from page 139.

idoth, judged Israel at that time. And the Children of Israel came unto her to be judged. And she sent and called Berek and said unto him, Hath not the Lord God of Israel commanded, saying, Go and draw toward Mount Taber and take with thee ten thousand men of the children of Naphtali and Zebulun? And I will draw unto thee to the river Kishon, Sisera with his chariots and multitude and I will deliver him into thine hands. And Berek said unto her, If thou wilt go with me, then I will go, but if not, then I will not go. And she said, I will surely go with thee, but the journey thou takest shall not be for thine honor, for the Lord shall sell Sisera into the hands of a woman. And Deborah arose and went with him to Kadesh. And Berek called Zebulun and Naphtali to Kadesh, and he went up with ten thousand men at his feet. And Deborah went up with him. Now Heber had severed himself from the Kenites and pitched his tent unto the plain of Zaanain, which is by Kadesh. And they shewed Sisera that Berek was gone up to Mount Taber. And Sisera gathered up all his chariots and all his people that were with him unto the river of Kishon. And Deborah said unto Berek, Up, for this is the day in which the Lord hath delivered Sisera into thine hands. Is not the Lord gone out before thee? So Berek went down from Mount Taber and ten thousand men after him, and the Lord discomfited Sisera so that he lighted off his chariot and fled away on his feet. But Berek pursued after him. And all the host of Sisera fell upon the sword, and there was not a man left. Sisera fled away on his feet to the tent of Jael, the wife of Heber, the Kenite. And Jael went out to meet Sisera and said unto him, Turn in my lord, turn in to me, fear not. And when he had turned in to her tent she covered him with a mantle. And he said unto her, Give me, I pray thee a little water to drink, for I am thirsty. And she opened a bottle of milk and gave him drink and covered him. Again he said unto her, Stand in the door of the tent, and it shall be when any man doth come and enquire of thee and say, Is there a man here? that thou shalt say, No. Then Jael took a nail and hammer and went softly to him when he was asleep and smote the nail into his temples and fastened it into the ground. So he died. And behold, as Berek pursued Sisera, Jael came out and said, "Come, and I will shew thee the man whom thou seekest. And when he came into her tent behold Sisera lay dead.

So God subdued on that day Jabin, the king of Canaan, before the children of Israel, and the children of Israel prospered and prevailed against Jabin, the king of Canaan, until they had destroyed him.

Mary E. Senff.

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The Book of Revelation Made Easy
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I must say that the book of Revelation has not been so easy for me to understand, but I wish to tell the brethren that I have just finished reading Dr. Seiss on this book. All that can should get his three volumes on the Apocalypse or Revelation of Jesus Christ. Also Bro. W. H. Wilson's little book entitled, The Book of Revelation Made Easy to Understand. Read Dr. Seiss first, and then follow up with Bro. Wilson's little book, and I believe you will all say it has been time and money well spent. Of course Dr. Seiss believes in some things we do not endorse, but there is but very little of that thrown into this work, so I am very anxious for all to read these volumes. He goes back to Nimrod, the founder of all the false religions we have today. He gives a fine history of old Babylon, of which he was the founder. I never did understand why the Mother of Harlots in the book of Revelation was called Mystery of Babylon until I read these books. I hope Bro. J. W. Williams will read them if he has not already. I see he touched on Babylon in his thoughts on coming events in the last Herald. We are living in very interesting times, brethren, and we should do all we can to help each other, and I feel that I can be a help to all that will read these books. The 17th and 18th chapters of Revelation never were so clear to me as they are now. You have no doubt noticed that the kings of the earth that are to hate Ecclesiastical Babylon will deplore the destruction of commercial Babylon. Rev. 18: 9-19. This is all made very plain by the books I am recommending.

Your sister watching the signs of the times and hoping that Jesus will come quickly.

Mrs. Clark McClelland.

Nothing is too little to be ordered by our Father; nothing too little in which to see his hand; nothing, which touches our souls, too little to accept for him; nothing too little to be done for him.—Sel.

Make it a rule always to look upon the bright side and you will find that there is always a bright side upon which to look.—Sel.

A just man should count nothing more precious than his word; nothing more reservable than his faith, and nothing more sacred than his word.—Sel.

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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 GREAT PHYSICIAN.

WHEN YOU are sick, children, for whom does mamma send? Yes, the doctor. I want to tell you today of the greatest doctor who ever lived. Who do you think he was? Yes, Jesus. He is called the great Physician, or Doctor, because he made so many sick people well.

You remember that one of Jesus' twelve apostles was named Peter and at one time his wife's mother was ill with a fever, Peter and his wife were so troubled for they loved her dearly and could not bear to have her suffer. They knew that Jesus could help her, so Peter went and asked him to come and make her well.

I want to read you the sweet story just as the Bible tells it. "Jesus came and took her by the hand, and lifted her up; and immediately the fever left her, and she arose and ministered unto them." That means she waited on them.

I know she was very thankful that dear Jesus had made her well and it must have been a joy to her to serve him in any way. Perhaps he was hungry and she brought him food and then persuaded him to rest a while.

On another day the son of a rich man was taken very ill. He grew worse until everyone thought he would die. His father had heard that Jesus could make people well, so he started to find him.

He had to travel a long way, but at last he saw Jesus and begged him to come to his house and heal his little son who was very, very ill. "Will you not come quickly," he cried, "before my son dies?"

Jesus said unto him, "Go thy way; thy son liveth," that is, "Go back home again. It is not necessary for me to go with you, for I have made your son well even though I am so far away."

The father believed that his little boy was really cured just as Jesus said and Oh, how happy he was!

It was one o'clock when Jesus said this. The father started home, but when night came, as he was very weary he stopped to rest. As he was going home the next morning his servants came running to meet him, crying, "Your son lives!"

He asked them when the little boy began to grow better and they replied, "Yesterday at one o'clock the fever left

WAITING

ARE you waiting, hoping, praying,
Trusting in the word of life;
Are you looking for the judgment,
And the coming day of strife?
Does the cry, "Behold he cometh"!

As it falls upon the ear,
Rouse your soul to anxious watching
For the Bridegroom drawing near?

Are your lamps well trimmed and burning,
Do they gleam with steady light?
Have you oil within your vessels
For the closing watch of night?
As the woven fabric broadens,
Of the character within,
Does it tend to life's completeness,
Does it help from wilful sin?

Does it free from carnal self love,
Are your filthy rags laid by?
Are you being clothed in raiment
From the wardrobe in the sky?
Do you daily feed on manna
From the Father's store above?
Do you drink of living waters
From the fountain of his love?

Are you trusting well the promise?
Is the Lord your Savior still?
Do your grasp his hand more firmly?
Are you bowing to his will?
If these Christian graces bind you,
In sweet concord near the throne,
When he cometh for his jewels
He will claim you as his own.—Sel.

him," which was just the hour when Jesus had told him his son had been made well.

Don't you think the father was very glad to get his dear little boy in his arms again? How thankful he must have felt that Jesus had done this great thing for him.

But now I have something even more wonderful to tell you that Jesus did. One day a poor man was brought to him who could neither hear nor speak. Just think how hard it would be, children, if you should see that people were talking but couldn't hear one word they said and couldn't say one word yourself. The friends of this man felt so sorry for him that they begged Jesus to put his hand on him, as they knew just a touch would make him well.

Jesus took the man a little apart from the crowds which were pressing about him and put his fingers in his ears and touched his tongue. Immediately the man's ears were opened so he could hear and his tongue loosened so he could speak plainly.

The people were astonished that Jesus could do such a wonderful thing as this, and they told every one about it, saying, "He hath done all things well: he maketh both the deaf to hear and the dumb to speak."—Laura Ella Cragin, in "Kindergarten Stories for the Sunday School and Home."

Rainbow and Storm Cloud.

The rainstorm had passed, and the black clouds were retreating in the east. The sun was near setting, but its face was clear and bright, and the world was beautiful and clean and glistening with raindrops. In the sky hung the rainbow, God's promise to man that the world is safe in his keeping forever.

The great lamp in the sky, shining down through millions of raindrops, made the spectrum, which we call a rainbow because it comes with the rain. How beautiful it was! But it was only the sunlight broken into the colors that compose it. Each had its own place and its own beauty. The rainbow would not have been the perfect picture it was with any of the colors gone.

There is another Sun and another Rainbow. Christ, called the Sun of Righteousness, is the "light of the world," the true light or the white light. He shines for the world through his people, for he said, "Ye are the light of the world." The light of Jesus Christ is broken up into many different colors as it passes through the lives of his people. None of us can be all that Christ is, the pure, white light, but we can each have our place in his spectrum or his sunshine. He wants his people to be the world's rainbow to beautify the dark cloud of sin and sorrow and death that has covered the world. He gives his light to the world through us.

As some of the rainbow colors are more brilliant than others, so some of Christ's people on earth make a greater showing than others; but each one of us is a part of him if we shine with his light. He does not want us to try to be something that we are not, but to be that part of himself that he has given us to be. He wants us to do our best and to be content that he has thought fit to shine through us.

How important it is these days, when darkness has covered the world and men are inclined to doubt and despair, that God's children, for whom the Son of Righteousness ever shines, should let their light also so shine that the world may see God's rainbow outlined bravely and hopefully against the angry cloud of war.—Sel.

THERE is no action so slight nor so mean but it may be done to a great purpose, and ennobled thereby; nor is any purpose so great but that slight actions may help it, and may be so done as to help it much, most especially, that chief of all purposes—the pleasing of God.

—Ruskin.

I COULDN'T live in peace if I put the shadow of a wilful sin between myself and God.—George Eliot.

SIGNS OF THE TIMES.

A Series Of Thoughts Concerning
Signs to Precede Christ's Coming.

Lyman Booth.

WHILE GREAT wars, during Gentile times, have acted as reminders to those who believe that Christ will return to earth, that his coming is close to hand, in no instance to date have they foretold the date of his return further than "it is near at hand." Although war was one of the signs which Christ mentioned to his apostles, foretelling the end of Gentile dominion, yet it alone cannot be considered a sure sign. Only when considered in conjunction with the others which he mentioned, and all transpiring at the same time, or in rapid succession can either or any of them be a sure sign of his immediate coming, except that of the fig tree. After having enumerated all the other signs which should appear shortly before his coming, he gave them the parable of the fig tree as an unmistakable sign of the very near return of spring. It is unnatural for any tree, especially the fig tree, to bud and put forth tender shoots until spring has fully come, and it is among the very latest trees to show signs of life—of bud, leaf and fruit. A very appropriate emblem, with natural fitness, of Israel. During the long winter months the fig tree, though stripped of all outward signs of life, is not dead but holds within itself the necessary elements to bud and bloom, and to put forth a more vigorous growth and a more abundant yield than the previous year, when the spring rains come and the springtime sun shines warmly upon it. Thus Israel, during the long winter night of their national dispersion, although showing no signs of life, contains the necessary elements to spring forth into a new national existence, whose grandeur and excellence will far excel its ancient glory and renown when Solomon reigned in unequalled splendor; which will be realized when they "receive the early and latter rains," and the healing beams of the Sun of righteousness shall dispel the gloom of the long weary night of their exile.

According to Christ's discourse on the Mount and his instructions to his apostles the city of Jerusalem must be under Gentile rule until the times of the Gentiles are fulfilled. Speaking of the destruction of Jerusalem and the dispersion of its inhabitants he said, "For these be the days of vengeance, that all things which are written may be fulfilled." See Luke 21: 20-22. Remember that he was speaking of the nations, and that it was that people that would have to pass through those days of vengeance. He then told them how long that people would have to endure those days. "For there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts

failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they (the Jewish people) see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21: 24-28.

Whose redemption draweth nigh? Certainly the redemption of the people who had been led into captivity and who had been oppressed by all nations. It was Israel that had been led into captivity and oppressed. It is that people to whom he addresses those cheering words, "Then look up, and lift up your heads for your redemption draweth nigh, when these things begin to come to pass." To what things did he refer? Nothing more than the signs which he had mentioned. Their captivity and dispersion was national and therefore their deliverance or redemption must be national. It was not individual but national redemption that was the subject of his discourse, and which was connected with the signs he mentioned.

According to the scriptures just quoted the days of vengeance of which Christ spoke commenced when Jerusalem was encompassed with armies, which resulted in the dispersion of the Jews among all nations, and which will only terminate when the Gentile times shall have been fulfilled. This language states a definite time when they shall be delivered from their captivity and dispersion and when Gentile times shall have an end.

He made this plain and the next thing was to give them a description of certain signs which should occur, which would indicate to those who should be living that their national deliverance, or the restoration of the kingdom of Israel draweth nigh. Matthew in referring to the same time calls it, "the tribulation of those days." 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.

These signs he enumerated as those which should occur immediately after the tribulation. If those days of tribulation of vengeance, which are one and the same, were to continue till the Gentile times shall close, and the Jews gain their national deliverance at that time, then one thing is certain, viz., those signs have not yet been shown, for they were not to be displayed until after the tribulation had ceased and Gentile times ended. If this be true it is positive proof that the sun has not been darkened; the moon has not yet refused to give her light; neither have the stars fallen, as some have taught. To me it is plain that Christ taught that the signs of his coming and the restoration of Israel will be after "these days of vengeance," or the tribulation of those days, and therefore after the times of the Gentiles.

These signs were not given to the generation then living, as evidence of his return and their deliverance; but were to be as evidence to the generation at the close of Gentile times and not to its beginning. The generation which shall see these signs shall not pass away until all these things

be fulfilled. Matt. 24:34, reads, "Verily I say unto you, this generation shall not pass till all these things be fulfilled." It must mean the generation living at the time of Christ's second advent, and not the generation living at the time he uttered this prophecy, for that generation has been dead many centuries.

In the 23rd chapter of Matt. Jesus spoke to the multitude and to his disciples. In this chapter he reproved the multitude and pronounced eight terrible woes upon the Jewish people. Solemnly he uttered those woes, "Woe unto you, scribes and Pharisees, hypocrites." Words that burned and showed their true characters. These woes were pronounced against hypocrisy, and not against other gross and terrible sins. He must have considered it the most grievous of all sins. They wore the cloak of piety, and were austere, tyrannical, covetous and deceptive. During his ministry they had assumed the role of religious guides. They had opposed his doctrine, hindered his labors, denounced him as a blasphemer and threatened him with death. He did not accuse them of skepticism or infidelity, but of hypocrisy. They prided themselves on their social position and the respectability of their lives. Theirs were the largest professions of piety. They worshipped the letter instead of the spirit of the scriptures. They were particular about tithing of mint, dill and cummin, but treated lightly the questions of right and wrong. They were blind to justice, deaf to the pleadings of mercy, and uncharitable to the needy.

Our Savior's words were not always those of gentleness, for scarcely could more scathing and burning epithets be employed, or more terrible woes spoken than those which he heaped upon the defenseless heads of those Pharisees. He did it without manifesting any sinful passion, yet with the sternness of a judge. Compare his farewell to his enemies with that to his friends. To his enemies he spoke of those awful judgments which shall be inflicted upon the finally impenitent. To his friends he spoke words of comfort and hope, closing with a prayer of intercession in behalf of his friend, as recorded in John 17. This prayer carries the mind of every follower of Christ back to the time when it was spoken and forward to the time when his word shall have filled its mission. It includes himself, his apostles and all who shall believe on him through their word. Yes, it includes the faithful of this day. For nineteen hundred years that prayer has been ringing in the ears of his beloved followers, inspiring them with a determination to ever press forward in every line of Christian duty and service, that we, too, may glorify our Father in heaven, and thereby honor his beloved Son who in closing his farewell discourse to his sorrowing disciples, said, "Be of good cheer, I have overcome the world."

GOD'S LOVE.

Dear Bro. Lindsay:

The following thoughts are from a letter to a friend:

I am glad you refer to some scripture texts. There is nothing I love to converse

about so well as the revelation God makes of himself in that Book of all books,—the Bible. I am also glad you chose those particular texts, the thirteenth chapter of 1 Corinthians and 1 Jno. 4:16. They show that love is of the utmost importance and that a man utterly fails if he does not have it (not the love we see in the world, but), the supreme love of God. But neither of the texts define what love is. We think we know what it is, but very few of us have the faintest conception of what God's love is, for it is his love, not ours, that is given in the texts.

We love to put forward the thought of the text in Matt. 5:45, "For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust," and we even desire to put forward the context as given in verses 43-48. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." We also admire the inoffensive attitude that verses 38-42 give us, even though we may not think we have reached that altitude. "But I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek turn to him the other also." Luke 6:27-38, puts forward the same noble thoughts. I have always admired the twelfth chapter of Romans, and it contains thoughts like these: present your body a living sacrifice," "in honor preferring some one else." "Render to no man evil for evil," "avenge not yourselves," and many others. The fact is, the whole trend of our thoughts is in the line of inoffensiveness. Parents fail to correct their children because they think that is not love.

We fail to see the other side as portrayed in other scriptures. "I never knew you," Matt. 7:23. "Depart from me, ye cursed into everlasting fire," Matt. 25:41. "Taking vengeance on them...who shall be punished with everlasting destruction," 1 Thes. 1:8, 9. "Against the day of judgment and perdition of ungodly men." 2 Pet. 3:7. "Think not that I am come to send peace on the earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." Matt. 10:34-36. "I am come to send fire on the earth.... Suppose ye that I am come to give peace on the earth? I tell you, Nay; but rather division." Luke 12:49-51.

How well this has been carried out the history of the world has shown; and the world is no better today. Civilization is only a veneering and that has been broken through and we see the rottenness underneath. But there have been broken places in our own country and we have been able to see through, and behold! graft and fraud and deceit have been rampant and men and women given up to abominable, idolatrous customs. And we are in that horrible state even now, and some of it runs from the lowest day laborer to the highest office in the land. Selfishness is written on almost every door post in so large a type that any can run and read.

The two sets of texts given above show two sides of love. God's love embraces the

whole. He sent this great war and wanted we should shoot to kill, but we held back and did but little, and to accomplish his purpose he must bring another terrible and devastating war besides anarchy that exists broadcast in some countries and may spread much further; all because his people fail to come up to his standard. God is unchangeable and what has not been accomplished in getting rid of sin before the millennium will be done to the extent of his will in the matter before the beginning of the reign of Jesus Christ. Governments opposed to him and his people Israel will perish. Rev. 16:16-18. We are now passing through the sixth vial. The seventh vial is yet to come. Rev. 16, and also see Zech. 14:1-5; Ezek. 38:18-23, and the 39th chapter. These things will be done because "God is love." And love hates sin.

Let me give a few texts to show how God looks upon sin and how drastic has to be the process to get rid of it; and the whole drastic process is love just as much as for God to send sunshine and rain. The texts to which I refer are Deut. 13, and 1 Sam. 15. In the chapter in Deut. God says; "If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers; thou shalt not consent unto him...but thou shalt surely kill him." Verses 6-11. Also verses 12-16. 1 Sam. 15, shows the sin of Saul in failing to destroy the Amalekites.

While God would not want us to take our own brother's life without authority, yet the principle laid down is complete separation and that separation must take place in the true believer at any cost,—father, mother, brother, sister, wife or children must be cut off from our lives complete if they draw us away from the true God; even our own life must not stand in the way. Luke 14:26.

And yet he would have us take our brother's life, for at that time each individual was a part of the great executive of the nation if he knew of any crime or lawlessness, and he was to make this known to the proper authorities. And we are verily guilty before God if we are not doing the same in regard to the laws of our nation and state. And this takes the national aspect as shown by verses 12-15. And our nation is verily guilty in taking so lenient an attitude toward the leading central powers.

To sum up this matter:

While it is imperative that we hate sin and that we should go out in the road and knock a man down or even be more drastic than that at the risk of our own lives, yet we must be very careful that this does not take on a personal aspect, and we have a personal resentment in the case, when the thought should be, What is best for this fellow and the community?

It is just as imperative in that hate of sin that we should forgive, that we should take a fellow in and warm and feed him and give him clothes and water, yet we must be very careful that we are not overlooking sin in our own lives and in the lives of others. If we fail at this point, if we have proved too lenient, if our lives

at any depth do not long for the purity of God at any cost to us, the answer will be, I never knew you; and this will be said because "God is love."

S. H. Reeve.

Dear Editor:

In your issue of Jan. 1, 1919, is an article about the two witnesses of Rev. 11:3-12. Bro. Burget is doubtless right in some of his positions but before we can ever all agree on this subject we should understand how long those two witnesses prophesy in sack cloth. Is the time in verse 3 the same as the forty and two months of verse 2? And again is it the same as chapter 12:6, 14, and chapter 13:5, and Dan. 7:25, and 12:7?

So far as I am aware all Protestants are agreed that it all refers to the same period and that each day stands for a year. They may differ as to the beginning and end. Now if this theory be true, as I believe, it settles another point. No two men could live long enough to prophesy 1260 years. The church could live long enough, but Bro. Burget's argument is faulty in that he tries to make two churches. There is one fold and one shepherd. Jno. 10:16. We are all one in Christ Jesus. Gal. 3:28; Eph. 2:14, 16. But suppose there were two, will they be slain and their dead bodies lie in the street three years and a half, and then ascend up to heaven in a cloud? That is what the two witnesses do. These two witnesses have power to burn up their enemies, to shut heaven that it rain not, to turn water into blood, and smite the earth with all plagues. Rev. 11:3-6. They are the two olive trees and two candlesticks standing before the God of the earth. Referring to Zech. 4:3-6, we see that those olive trees are the word of God. Elijah surely called down fire upon his enemies, and shut up heaven that it did not rain, but he did it by the word of God. Moses turned water into blood, and smote the earth with plagues, but he did it by the word of God. May it not be true, then, that the Old Testament is a witness for Christ? Search the scriptures, for in them ye think ye have eternal life, and they are they that testify of me. Jno. 5:39. The New Testament was not written at that time. Is it a witness for Christ? If not, who does it testify for? The same works that I do bear witness of me. John 5:36, 37. Surely we have found two witnesses that did prophesy in sack cloth all through the dark ages, for 1260 years. Now if those days ended when the pope was taken prisoner in 1798, as I figured once before in The Restitution Herald, then about that time we might look for the beast to make war on them. In 1793 the French assembly forbade the Bible, and under that insane decree numbers of Bibles were gathered and burned in the streets. All its institutions were abolished, even the weekly rest day. And every tenth day was substituted for mirth and blasphemy. The existence of God was denied, and death pronounced an eternal sleep. Does this fulfill the requirement of the prophecy? If you are not satisfied read the history of the French revolution and I feel sure you will see the point.

After three days and a half the spirit

Continued on page 151.

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 spent Sunday, Feb. 2, with the families of Mr. Fred Seymour and Olaf Lewis, at Tampico, Ill., where Sr. Katy Davis joined us in class work. We enjoyed two sessions of Bible study of about an hour and a half duration each and expect to return to them for the same purpose the first Sunday in March.

It may be a matter of news to some of our ministers who are giving their whole time to the work to know that the railroads are again granting half-fare rates to all such. Apply to your home R. R. agent for blank to fill out.

Word from Blanchard, Mich., says that Sr. Thos. Briggs has been sick in bed for seven weeks and that a longer stay is necessary. We are sorry to hear such news and pray that she may soon be strong and well again.

Remittances.

Mrs. J. W. Dismukes; Lottie Logan Pick-

erl; Peleg Chase; Sarah C. Kerr; H. S. Hunt; Mrs. E. Dopp; Mrs. Ada Daniels; A Friend, Crowley, La., Mrs. M. A. Calder; B. Frank Boyer; J. H. Adams; Mrs. Myrtle Houser; Mrs. Wm. Brammell; C. D. Buckman; Mrs. T. R. Swindler; Miss Beulah Pence; Mrs. Ada L. Stevens; Dr. R. L. Davis; O. S. Lindsay; Mrs. F. V. Blakely; Superba Phonograph Co., Mrs. John Hutchings; L. H. Ralston; Mrs. T. H. Briggs; G. V. Misner; J. R. Harper; Leora O. Roose.

EMERGENCY FUND.

Mrs. J. W. Dismukes, \$1.50.
Peleg Chase 1.50.
Mrs. E. Dopp .50.
Mrs. Myrtle Houser .50.
Mrs. T. R. Swindler 3.00.
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HELPING FUND.

By means of this fund the Restitution Herald is sent to many who otherwise could not have it.
Mrs. Ada Daniels \$1.50.
Mrs. T. R. Swindler 3.00.
Miss Beulah Pence 1.50.
L. H. Ralston .50.

Obituary.

John Maureece Hutchings.

John Maureece Hutchings, son of Christian and Fern Hutchings, was born Jan. 8, 1919, and died Jan. 30, with pneumonia. He leaves a father, mother, one brother Eldred, 14 months old, one half-sister, Elma Jones, 4 years old, and many other relatives.

Short services with scripture reading and prayer were held in the Bluegrass Church by Bro. Silas Murphy, and little Maureece was laid to rest in the cemetery near by to await the Master's call on the resurrection morn.

Albert Chapman.

Albert, oldest son of Dr. Clark Chapman and Baithia Chapman, was born July 11, 1850, on the old homestead just north from Argos. He was reared on the farm and received his education in the district schools. On Dec. 14, 1867, he was married to Mary Ann McMullen, and became the father of four children, namely, Claude, Ollie, Nelson, and Clark. This companion died May 19, 1887. He was again married July 30, 1889, to Augusta Stafford-Love, and to them was born one child, Arvilla. He and his companion were baptized by Bro. B. W. Woodward, in August, 1889, and they united with the Church of God where they have been active and faithful members.

He was a member of the Argos I. O. O. F. lodge, No. 263, and of the Argos Rebecca lodge, No. 81, where he has fulfilled the tenets of these orders. He had been employed in the Bock flouring mill for twenty-three years, and had rendered such efficient service that he was depended upon as if he were one of the proprietors. Mr. Bock says, "He seemed like one of the

family."

He was a victim of rheumatism and had been in failing health for some time and died at 12:40 P.M., Jan. 29, 1919, at the age of 68 years, 6 months, and 16 days. He leaves his faithful companion, five children, Mrs. Claude B. Hall, Stockton, Cal., Mrs. Ollie Young, Anderson, Ind., Nelson Chapman, Enderlin, N. Dak., Clark Chapman, Stockton, Cal., and Mrs. Arvilla Hoffman, South Bend, Ind. Also one step-child, Mrs. Ocie Myers, Cassapolis, Mich., and six grandchildren and two great grandchildren of his own family. Also two brothers and five sisters and many relatives. These all remember his uniform good will and kind disposition in the quiet, unassuming life he led.

Bro. Chapman took life seriously, yet possessed a sunny presence that made his company enjoyable. He was a man of deep, sober thought, and had no care nor time for the conventionalities and frivolities of life. Honest, upright and square in his dealings with his fellowman, he walked the highway of the right, unafraid and unashamed. As he lived he died, yielding to death, he entered the shadow full of hope and confidence, founded upon his faith in the scriptures, that at the appearing of his Savior, the Lord Jesus Christ, he would receive a crown of life that fadeth not away.

Funeral services were held Sunday afternoon, Feb. 2, conducted by D. E. VanVactor. He had selected 2 Tim. 4:7, 8, as a text for the service and the speaker made a practical application of Paul's thought in these verses to the struggles of this life and the hope of the future life. The service was largely attended by his friends, neighbors and relatives. He was then laid to rest in Maple Grove cemetery to await the realization of his hope in a resurrection from the dead.

The Sunday School.

By Alta King.

ISRAEL BREAKS HER COVENANT WITH GOD.

Lesson 8. Feb. 23, 1919.
Lesson Text. Ex. 32:1-10.

Golden Text: Thou shalt not make unto thee any graven image. Ex. 20:4.

Memory verses: Psa. 103:17, 18.

Time: B.C. 1498. Beecher.

Place: Mt. Sinai and the valley below.

Questions and Comments.

In last Sunday's lesson we learned that a covenant was made between God and his chosen nation, Israel. Discuss briefly the nature of this covenant, showing what each covenanted to do.

At first the covenant was a verbal agreement, but later God called Moses up into Mt. Sinai and gave him the covenant written on tables of stone. Ex. 24:9-18. During the 40 days Moses was with God he also received the pattern after which the tabernacle should be built, as will be seen by reading Ex. 24:31.

How was the faith of the Israelites being tested during the absence of Moses? Ex. 32:1. (Their faith had not reached the point where they could believe without some visible representation of God's power constantly before them. This test brought that weakness to the surface.) Does not this verse show that Moses was holding a larger place in their minds than God was? What particular part of their covenant do they propose to break?

Was Aaron a good leader? Verses 2-6.

How does God test Moses' fidelity to the purposes concerning the descendents of Abraham which he had revealed to him? Verses 7-10. How does Moses stand the test? Verses 11-14. Notice how he puts aside all thoughts of self in his consideration of God's glory and honor. Compare the last part of verse 10 with verses 12, 13.

Read verses 15-20. How does Moses symbolize the breaking of the covenant and the fact that they must suffer for their sin? (There was not a plentiful supply of water.) How does Aaron again show his weakness? Verses 21-24.

Verses 25-35 show that God does not clear the guilty or destroy those guilty who are willing to turn from their sins. Read the verses which show that God does not inflict punishment substitutionally.

If the covenant written on tables of stone were the only surety God could give that he would fulfill his promises made to Abraham concerning his descendents, could those promises ever be fulfilled? Note.—The only surety the law covenant provides rests upon the obedience of the people. The people have disobeyed, therefore the covenant is worthless so far as its being God's assurance that the Israelites should inherit the promises made to their fathers is concerned.

Obedience is the one condition to be fulfilled before anyone can receive the fulfillment of one of God's promises. But where must God's laws be written before obedience is sure?

Has God covenanted himself to accomplish this for the children of Israel, thus making the fulfillment of his promise to them a surety? What has he called this covenant? Through whom is this covenant to be worked out? How will Jesus work it out? Read Jer. 31:31-34, and Heb. 8:6-13. Also Rom. 11:26, 27, for answers to the above questions.

CHRISTMAS ARTICLES.

By the Young People of Fonthill,
Ontario, Church.

Man's Efforts Versus God's Plan, and Man's Opportunity in Connection With Christ's Work and Second Coming, and the result of This Reign.

CHRIST'S first advent was ushered in under very humiliating circumstances for a person who was destined to be king of the world. The reason for this was to prove the sincerity of his followers, because under the circumstances only people who were persuaded that their hope and the hope of the world laid in Christ would follow his leadership. For one of the aims of his first mission was to proclaim to the people his kingship and invite them to prepare themselves for a place in this king-

dom to help him rule.

This work of preparation has been going on for nearly 1900 years, but is now rapidly coming to a stage when the number required for this work will be ready.

Under present conditions it takes a person with a strong conviction to firmly grasp this opportunity which Christ has offered them, also the responsibilities connected therewith. Because man has such ambitious plans for the uplift and benefit of mankind, that to the ordinary man the second coming of Christ seems unnecessary. But many of man's plans have proved unsuccessful, and often when he thinks he has discovered the correct solution of his problems and perplexities something he had never calculated on happens which often causes a disruption of these plans.

God allows these conditions to exist, to prove the incapability of man's rulership. Also allows troublesome and unrestful conditions to exist to prove and strengthen the position of his Son's followers, which people, regardless of man's ingenious plans and dreams of harmonious conditions brought about by man's efforts, still believe the only lasting and satisfactory solution lies in the second advent of Christ, and the establishment of his rulership. The era prior to the establishment of this kingdom can be likened to the era prior to the flood. At that time God through Noah warned the people of their coming chastisement and showed them a way of escape, but they did not believe him until it was too late.

The prophets, disciples and Christ himself told of a like condition, a condition so terrible that if it were not for himself and his co-rulers, the inhabitants thereof would be destroyed as completely as they were at the time of the flood. He also told them their only hope laid in himself.

Man does not believe this but says we will ally ourselves in a league, and will call ourselves a league of nations, under which we will do away with strife and ill will toward one another and will create in its place a peaceful, harmonious condition.

But they will see their mistake when it is too late. And as it was in Noah's day he knew when the ark was nearing completion and the animals were therein that the flood was near at hand, but did not know the day nor the hour when it would start to rain. Likewise Christ has left his followers similar indications when he would deliver them but has not revealed to them the day or the hour thereof.

Now all events revolve around one center and that one center is the people of Israel. Christ told the Jews especially that they would be scattered among all nations as a chastisement for their sins. To his followers he said, When you see them (the Jews) begin to bud again nationally you will know that the deliverance of Jerusalem from Gentile rule is near at hand. For Jerusalem, he said, was to be trodden down of the Gentiles until the times of the Gentiles were fulfilled.

This prophecy is coming true. The Jews have for some time been budding nationally under the Zionist movement, preparatory to the reestablishment of Palestine. And Jerusalem also has been released from the rule of its oppressors during the re-

cent conflict. What can we look for next but the preparation for Armageddon or the chastening of mankind by God? But about this time Christ will call for his prepared ones which will mean that those which are dead in Christ will arise from their graves, the living in Christ will be changed, and together (the resurrected ones and the changed ones) they will ascend to meet Christ in the air. At this time these people will receive the gift of God which is eternal or spiritual life, which means that sin and death will have no more dominion over them. Then the people which are left behind will wail and gnash their teeth like the people of Noah's day to think of the opportunities they have failed to grasp. But when God has chastened the people enough to prepare them for his Son's rulership Christ will come with his prepared ones and establish his kingdom at Jerusalem.

This rulership will be universal, also autocratic, for Zechariah said, The Lord shall be king over all the earth; in that day shall there be one Lord and his name one. But his reign shall be a just one, for with righteousness shall he judge the poor and reprove with equity for the meek of the earth. The outcome of this will be that the nations will beat their swords into plowshares and their spears into pruning hooks. Nation will not lift up sword against nation, neither will they learn war any more. The result of this condition will be such that the wolf will dwell with the lamb, and the leopard will lie down with the kid, and the calf and the young lion and the fatling together; and a little child shall lead them.

Also the cow and the bear will feed; their young ones will lie down together; and the lion will eat straw like the ox.

The Apostle John in Rev. 20:6, says, Blessed and holy are these which will have part in the first resurrection; for on such the second death will have no power. But they shall be priests and kings and will reign with Christ a thousand years. By this we can see the immense task there is before Christ and his government, also the effort it will be necessary for them to put forth to resurrect, educate and prepare those who will be willing to adapt themselves to the new condition. For at the present time it requires a lifetime of constant, earnest and untiring effort on the part of the follower of Christ to live up to the requirements of Christ's standard. And this is a voluntary effort on their part, while the other effort will be a choice of either obedience or death. For Christ must reign until he has put down all rule and all authority and power, and has put all enemies under his feet. The last enemy which shall be destroyed is death. Then will be brought to pass this saying, Oh death, where is thy sting, Oh grave, where is thy destruction? After this has been accomplished the people which have proved themselves worthy to enjoy the blessings of Christ's kingdom and to escape the punishment of the second death from which there is no release will have no more cause for sorrow or crying, neither pain or disease, for all these former things will have been dispensed with.

Then we will have the Edenic condition

restored with man prepared and fitted to occupy and enjoy it eternally.

So, in investigating these things I think we can see that the only hope the world has lies in Christ. And Christians especially ought to be happy to think that his coming is near at hand, not only on account of what it means to them, but also on account of what it means to this suffering, groaning creation. Also they ought to be very thankful to think of the great opportunities Christ has offered them by inviting them to prepare themselves for this great work, and lastly, to think of the great mercy and loving kindness their heavenly Father has bestowed upon all the people during the period of preparation for the establishment of his Son's kingdom.

May Christ soon come, also may all the people who are striving to follow him be ready for his coming. May they learn to rely more and more on him and less on self. May they learn to put his work before their work, remembering that they have consecrated or set their life apart for his service. And may they be strengthened and fortified to meet successfully the many trials and temptations of life. May he also forgive their many failures and short comings in their service toward him, also may they be given wisdom whereby they can increase their faith so that they may grow and develop as he would like them to. And may those who have not yet accepted Christ as their Master do so without delay so that they may enjoy the special privilege and blessings he has offered them, also that when the storm of trouble comes and Christ calls for his faithful ones that they may be ready and not among those who will be sorrowful on account of their delay. For there is no effort which gives as satisfactory and lasting results as the effort to be a follower of Christ.

Joseph Fletcher.

The Opportunity Christ Has Given Us.

CHRISt HAS given us an opportunity to become part of his bride or church, which is the highest possible position anyone in the world can obtain. We think of kings and presidents as great persons, and they are great persons, but one who receives the gift of Eternal life and a place by the side of Christ to rule with him in his kingdom has a position that is many times greater and far more desirable than that of any earthly rulers.

How can we obtain this great gift? In Rev. 3:21, it says, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." This is given to him that overcomes. What are we to overcome? We are to overcome sin and our natural tastes and desires. Rom. 12:21, says, Be not overcome of evil but overcome evil with good. By following in Christ's footsteps and doing as he would do we overcome evil.

During the Millennium, or the thousand years of peace when Christ shall reign in justice and also righteousness, the saints are to rule with him and teach the na-

tions of the earth righteousness. All sorrow and pain, and everything that is caused by sin will be removed and every one will be taught to serve the Lord and will serve the Lord. To renew the earth and bring it back to the condition in which it was before sin first entered, this will be the work for Christ and his church. Christ's church will be his parliament. They will also hold all the Government positions and these positions will be good for a thousand years. They won't need to be afraid of losing their job every four or five years when the government changes, for it won't change. The government positions now are usually very easy ones, with little work attached to them and the favorites are the ones that get them. But under Christ's rule those who have proven themselves worthy in this age will get the positions, and they will not be positions with no work attached to them either, but Christ's rulers will teach the people how to live according to Christian standards.

How wonderful and how desirable it would be to live in the world when Christ is ruling, and it would be still more wonderful to rule by the side of our Master and aid him in bringing peace and harmony into the world.

After the thousand years are finished, the kingdom is given up unto God our Father. We know very little about what is to happen then, but we do know that God has arranged many things for those who have followed Christ unto the end. 1 Cor. 2:9 says, Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him.

John Railton.

Christ's Birth.

THE LAND of Israel or Judea was ruled by a king or emperor named Herod. Jerusalem being the largest city at that time. In later days an angel appeared unto Mary saying, Hail, woman favored by the Lord. The Lord is with you. Mary was surprised with these words and wondered what they meant. The angel spoke again saying, Do not be afraid, Mary. The Lord has given you his favor and has chosen you to be the mother of a son called Jesus, which means salvation, who will save all people from their sins. He shall be great and shall be called the Son of God. And the Lord God shall give him the throne of his father David. And he shall be king and shall reign over the people of God forever and ever. But Mary could not see how all this was to come to pass.

And the angel said, The Holy Spirit shall come upon you and the power of the Most High God shall be over you, and the holy child which you shall have shall be called the Son of God.

Joseph and Mary went from Nazareth to Bethlehem to have their names written on the list. When they arrived they found the inn or hotel was filled, and there was no room for them.

That night some shepherds watching their sheep near Bethlehem suddenly saw a great light and they saw an angel of the Lord standing before them. They were filled with fear.

Be not afraid, for behold I bring you news of great joy which shall be to all people. For there is born to you this day in Bethlehem, the city of David, a Savior, which is Christ the Lord.

Pearl Anger,

The Three Laws.

IN UNDERSTANDING Paul's discourse on law and its results, we must understand first that there is a law of nature, or the law of heredity, which shapes every child, in fact all flesh. Like begets like in this age with unfailing regularity, a degenerate begets a degenerate, a feeble minded begets a feeble minded, a pure mind and body, if they have been that way for generations past, will beget a child with a pure mind and body. Hence the Jews were kept pure in their genealogy and life until the seed should come, who taught his followers to keep away from the fleshly creation, as all the fleshly creation are under the curse. Read Ex. 20:5, also 34:7. Other references can also be run if wanted. Now notice Ezek. 18, this curse will sometime be removed.

The evil mind or seed is born in every child, and because of this, every child is a sinner, even before it becomes old enough to have a knowledge of good and evil. I know this to be a fact in myself, and have seen it work out in my own children. And anyone else can see it if they want to. But how much easier to say, "How foolish! God owes me something," etc. Blind, and foolish of mind and heart! Why can't people face the facts and see conditions as they are? The fact is that the masses are so exceedingly sinful, that they cannot be honest even with themselves, and cannot believe what God has told in his word. 2 Esdras 3:21, 22, "For the first Adam bearing a wicked heart transgressed and was overcome. And so be all they that are born of him. This infirmity was made permanent, and the law in the heart of people with malignity of the root, so that the good departed away and the evil abode still." Verse 26, "And in all things they did even as Adam and all his generations had done; for they also had a wicked heart."

2 Esdras 4:27, "The world hasteth fast to pass away, and cannot comprehend the things that are promised to the righteous in time to come; for this world is full of unrighteousness and infirmities, for the evil is sown, but the destruction thereof is not yet come."

Verse 29, "For the grain of evil seed hath been sown in the heart of Adam from the beginning; and how much ungodliness hath it brought up unto this time? And how much shall it yet bring forth until the time of threshing come?"

Read also Isa. 14:20-24. Plenty of other references can be found.

Now Paul says that the Jewish law, or law of Moses, was given because of transgression, or to show up sin; and would be of use to those who would listen to its teaching; in that it would show up the natural, sinful, state of all flesh; but as all were weak through the flesh or natural state, it was impossible for the law to give life; but there was a plan under the

old law for the yearly remission of sins, but it, or the plan, did not take away sin.

Now the law that does give life is vested in Christ, as he says, "All power has been given to me," "he that hath the Son hath life." That is, if one accepts Christ, believing in their own fallen or helpless state, and will follow his teaching, and, which is more important, his spirit (or, in simpler words, his admonition), he will actually lead and lift them out of this natural state of sin and death. And again, "If the Son make you free, you shall be free indeed." Free from what? Why free from sin. Does that make the promise of God of none effect? By no means. Christ says, "You say that you see, therefore your sin remains," and you say, "I sin," therefore you must see or know your sin, that is, Christ has revealed to you where you are sinning. He has done the first part of his work, Have you done your part, that is, stopped that sin? I judge not, else why tell me that you sin? If you have stopped what things you know to be wrong, you are not a sinner until Christ gives you more light in order to make you more perfect. If you say, I can't do so and so, knowing that you should, you simply make Christ a liar, or in other words, you do not acknowledge Christ by obeying him; and common sense will tell anyone that he will not acknowledge a servant who does not obey him. And, as John says in 1 Jno. 3:6, If you abide in Christ's leadership, you do not sin, and he that sins does not know Christ, that is, they do not know because they do not follow, and Paul puts it this way, "If Christ be in you, the body indeed is dead as to sin." Rom. 8:10.

Next, no doubt, you will try to excuse yourself by saying, Paul acknowledges he was taken captive by a law of sin, Rom. 7:23. Yes, Paul sees what state we all are in by nature, and one has no advantage above another in that respect. But why does not everyone read on instead of stopping there and trying to make an excuse for themselves. Paul tells the people why they hunt for an excuse for themselves in Romans 8:4, 5. They are living not after the spirit, but after the flesh. In Rom. 7:25, Paul is speaking of himself and shows that Christ has delivered him from this law of sin and death in his flesh. Then he says, in Rom. 8:1, 2, there is no condemnation or sin if we have given ourselves up to the power of Christ, or simply given ourselves up entirely to his leadership. Study with an open mind (that is if you really want to be Christ's), Rom. 6:19-23; John 8:34, 35, 36; 1 Cor. 15:56, 57; Eph. 2:1-10; Gal. 2:19-22; Gal. 5:16, 18. I think the law referred to in the 18th verse is the law of sin and death in the flesh, not the Jewish law. I think this view is held out by the teaching of the rest of the chapter.

To understand Paul we must know that he speaks of and shows us three laws. First, the law of heredity, or the law that produces sin and death which all flesh is subject to. Next, the Jewish law, and last the law or power of Christ which can deliver us from all other laws if we will but believe in him and follow his guiding spirit. Submitted in love of the truth.

Clement B. Miller.

The Truth in Types.

NOW THESE things were our examples (figures) to the intent we should not lust after evil things, as they also lusted. Now all these things happened unto them for ensamples (types) and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:6, 11. The truths of the Bible are taught in types as well as in plain, positive statements. In the eighth chapter of Leviticus we have marked out in types the steps that we must take to become kings and priests in God's kingdom. In the New Testament these steps are pointed out in plain statements. Lev. 8 shows how the priests were ordained and what the high priest had to do to enter the most holy place. In Heb. 8:5, Paul tells that they serve unto the shadow and examples of heavenly things. The Levitical priesthood was a type of the priesthood of Christ and his body, the church. Thus the ordination of the Levitical priesthood pointed out in types the steps Christ and his church must take to come into the presence of the Father.

Beginning with Lev. 8:5, 6, we find these words, "This is the thing which the Lord commanded to be done. And Moses brought Aaron and his sons, and washed them with water." When Christ entered his work he came to John the Baptist and was baptized (washed). Matt. 3:13-16. Thus he fulfilled the type and left us an example that we should follow in his steps. 1 Pet. 2:21. Each one who enters the kingdom as a ruler must be washed. Mark 16:15, 16; Jno. 3:5; Eph. 5:26. Having washed Aaron and his sons Moses put on them the holy garments, Lev. 8:7-9. Coming up out of the waters of baptism we have the holy garment of Christ's righteousness imputed to us and we must ever wear it by faith. 1 Cor. 5:17-21; Rom. 4; Rev. 19:7, 8. After putting on the holy garments the priests were anointed with the anointing oil, verses 10, 11, 12. When Christ came out of baptism he was anointed with the Spirit. Luke 3:21, 22; 4:1, 18. We, too, must have the spirit of his word, Rom. 8:9. In John 6:63, Jesus says, "My words are spirit and they are life. So then, by reading the word we become anointed, immersed in it. The apostles were not permitted to begin their great work until they were anointed with the spirit. Luke 24:49. So we should be filled with the word when we go out to teach it.

Three animals, a bullock and two rams, were slain and the blood used in opening the way into the most holy place. The blood of these innocent victims pointed to the blood of Christ, the blood of the New Testament. We wish to notice in particular the blood of the consecrated ram. The blood of this ram was put on the right ear, thumb of the right hand, and great toe of the right foot of each one of the priests. Why was this done? In Heb. 9:22 Paul says, "Almost all things are by the law purged with blood, and without the shedding of blood is no remission." These men were going to enter the service of God and the blood on the right ear signified that this hearing must be purified of the things they had heard. In Mark 4:24, we are commanded to take heed how we

hear. We should ever keep our ears opened to the truth and closed to that which is false. In Matt. 17:5 we are commanded to hear Christ and may do so by reading his word. Luke 10:16. With our hands we work, Eccl. 9:10, and the blood on thumb of the right hand was to purify their work. We must work with Christ. 2 Cor. 6:1. The blood on the toe of the right foot signified that his feet must be purged, so that henceforth he could walk with God. "Can two walk together except they be agreed?" Amos 3:3. After our baptism, when by faith we get under the blood of Christ, we must walk with him, having our feet purified by his blood and our steps directed by the Lord. Psalms 37:23.

They now took unleavened bread together with oiled bread and a wafer to wave before the Lord. So we must ever wave the unleavened bread of sincerity and truth in our service. 1 Cor. 5:8.

After all this they had to stay in the tabernacle for seven days. So after we come into God's church we must stay in.

Well, as this is getting too long for Bro. Lindsay, will close, although the half of the truth brought out in this wonderful chapter has never been told.

J. H. Anderson.

Continued from page 147.

of life from God entered into them, verse 11. Just three years after this Godless decree a resolution was offered in the assembly superceding their folly and tolerating the Bible, but it was tabled. Just six months later it was taken up and passed without a dissenting vote. So the two witnesses stood upon their feet. And they ascended up to heaven. Did the Bible literally ascend up to heaven? To understand this expression see Dan. 4:22. Thy greatness is grown and reached unto heaven. Soon after this, in 1804, the British Bible Society was organized. Then the American, German, Swedish, and even French. So that the Bible is distributed by the hundred millions. It was not so before. No other nation ever waged such a heaven-daring warfare against God and his word.

Voltaire said, I am weary of hearing people tell that twelve men established the Christian religion. I will prove that one man is quite sufficient to overthrow it. But say! What became of Voltaire and his associates and Tom Paine and Bob Ingersol and all those old mossback, blaspheming boasters? Their tongues, pens, and hands are forever paralyzed. They are now silently waiting for the time to come when fire shall come from those two witnesses and devour them. But what about the grand old Book which they boasted they could overthrow. It marches on, conquering and to conquer. Bright as the morning, fair as the moon, clear as the sun, and terrible as an army with banners. Before the days of Voltaire it was difficult to get a Bible. Winston's Encyclopedia says a certain Wilehman traveled from Wales to London in search of a Bible and that caused the organization of the Foreign Bible Society.

But today, thank God, any man can have them, rich or poor. No other book on earth can be secured so easily. Priceless treasure!

William Brickey.

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In Common Things.

Seek not afar for beauty, Lo! it glows
In dew-wet grasses all about thy feet;
In birds, in sunshine, childish faces
sweet;
In stars and mountain summits topped
with snows.

Go not abroad for happiness. For, see!
It is a flower that blossoms by thy door;
Bring love and justice home; and then
no more
Thou'lt wonder in what dwelling joy may
be.

Dream not of noble service elsewhere
wrought,
The simple duty that awaits thy hand
Is God's voice uttering a divine com-
mand;
Life's common deeds built all that saints
have thought.

In wonder workings or some bush aflame
Men look for God, and fancy him con-
cealed.
But in earth's common things he stands
revealed
While grass and flowers spell out his name.
—Minot J. Savage.

NOT man's manifold labors, but his manifold cares, hinder the presence of God. Whatsoever thou doest, hush thyself to thy own feverish vanities, and busy thot's, and cares; in silence seek thy Father's face, and the light of His countenance will stream down upon thee. He will make a secret cell in thine heart, and when thou entereest there, there shalt thou find Him. And if thou hast found Him there, all around shall reflect Him, all shall speak to Him, and He will speak through all. Outwardly thou mayest be doing the work of thy calling; inwardly if thou commend thy work to God, thou mayest be with Him in the third heaven.—Pusey.

HE who complains, or thinks he has a right to complain, because he is called in God's Providence to suffer, has something within him which needs to be taken away. A soul whose will is lost in God's will, can never do this. Sorrow may exist; but complaint never.—Adorna.

GO face the fire at sea, or the cholera in your friend's house, or the burglar in your own, or what danger lies in the way of duty, knowing you are guarded by the cherubim of Destiny.—Emerson.

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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.

JESUS ON THE MOUNT OF OLIVES.

IN THE country of Judea where Jesus was born we find many beautiful mountains. They are not so high as many that we have in the western part of our own country, but we love them because we know that Jesus has been there. He would often go to the mountains to rest or when he wished to be alone to pray. At the time Jesus was here among men these mountains were beautiful with trees and flowers.

The one we love best of all is called the Mount of Olives. It lies east of the city of Jerusalem and from its summit one could look west across a pretty green valley and see the great stone wall and the beautiful churches and flat-roofed houses of Jerusalem. A pretty little brook flowed through the valley, and near the bridge crossing it was a beautiful garden or park. On the west side of the mountain grew a beautiful grove of olive trees.

It must have been a lovely place to go. Don't you think so? And Jesus loved it, too. He often went there with his disciples to talk with them about the work he wished them to do.

One day he was very tired, having walked a long way. Hundreds of people had been following him, for they had heard that he could do such wonderful things, and they would sometimes carry sick people for many miles so that Jesus would see them and make them well. He never refused to help others, no matter how poor or old they were. If they couldn't come to him he would go to them, and all he ever asked of them was that they would believe in him. He had healed many sick people on this journey and he was very tired, so he went to a quiet spot on the mountain to rest. His disciples came to him, and as they all gathered near him he began preaching to them.

He taught them to be kind and merciful to everybody, to think only good, pure thoughts, and to try each day to learn more about him and to live more like him. He said: "Even if people make fun of you for doing the things that are right, you must not mind it. Sometimes they will say that you are wicked and crazy, and they may even torture you; but be faithful even then. For I shall be keeping your

A QUAIN OLD SAYING



BACK AS far as I recollect,
Father said in his quaint old way,
"Look for things that you don't expect."
Sort of an odd idee' you say?

Mebbe it is, but I'll confess
Things have generally turned out jes'
Precise as father was apt to say:
"Look for things that you don't expect."
Wasn't it sort of a queer old way?

Jes' as he told me, I've allus found
Finest crops in the blackest loam—
Sweetest blooms in the scrubbiest ground—
Biggest hearts in the humblest home—
Greatest hopes in the grayest eyes,
Jes' adzackly as father'd say:
"Look for the things that you don't expect."
Wa'nt it sort of a strange old way?

Help has come when my sorrows grew
Burdensome—an' it come from where?
Right from the folks that had burdens, too—
Folks with a cross of their own to bear!
Friendliest friends allus seemed to me
Friends that didn't pretend to be—
Ginerally things turned out that way!
Things have come that I didn't expect,
Jes' precise as he used to say!—Sel.

reward in heaven with me, and sometime I shall come back and bring it to you."

Before they went down from the mountain he taught his disciples a prayer. He told them they should not pray for foolish things, as the Pharisees did. He said: "They stand on the corners of the streets and make long prayers, so that men will hear them and think they are good; but they pray for so many foolish things that the heavenly Father will not answer them. When you pray, ask only for the things you need, or things that will help you do better."

Then they all knelt toward Jerusalem and just as the sun was sinking they bowed their heads and he taught them this prayer:

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.

A Question Answered

"If a person is in business should he put forth an effort to make opportunities for talking the gospel to those with whom he deals, or should he simply use the opportunities that voluntarily open up to him?"

THE ABOVE question was asked some weeks ago and I shall make an effort to answer same from personal experience.

In Eccl. 3:1, we read, "To every thing there is a season, and a time to every purpose under the heaven," and in 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."

In every business there is a different discipline exercised and also a number of denominations represented. Dealing with corporations, large or small, few opportunities will be presented to talk the gospel. Usually a call is all business and everything is transacted as quickly as possible and I am sure an opportunity would not present itself or be in season during these calls. On the other hand, it is a good plan to have the church papers on the desk and in case a customer has to wait, they will immediately look for something to read and may pick up the paper. If they are inclined to be of a religious nature they will in most instances become interested enough to ask for some light on the subject and then "A word fitly spoken is like apples of gold in pictures of silver." Prov. 25:11.

Frequently we hear of instances like these, "I have no time for that religion of theirs," and when you question the speaker they will inform you that he has talked religion until everyone was bored and they would not even go to hear anyone of his religion. This is prevalent among schools, colleges and boys returning from the camps. These ideas were formed simply because someone was not tactful, and forced upon them something at an inopportune time. "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet and turn again and rend you." Matt. 7:6.

Our daily actions designate our religious career more forcibly than we can ever realize and this is an opportunity we can put forward every day to the public. Let us refrain from the things our Lord hates, namely, "A proud look, a lying tongue..." Prov. 6:16-19. "Wherefore, putting away lying, speak every man truth with his neighbor..." Eph. 4:25-32. And exercise our Christian virtues to the utmost and "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." Matt. 6:16.

Leota B. Hanson.

"Ef you had your choice, 'Liza, which would yo' rather do—live, or die an' go to heaven?" "Ah'd rather live." "Why 'Liza White, yo' scan'lous chile! Sunday School hain't done yo' no good 'tall."—Sel.

BLESSED is any weight, however overwhelming, which God has been so good as to fasten with His own hand upon our shoulders.—Faber.

CHRISTMAS ARTICLES.

By Young People of the Church at
Fonthill, Ontario.

Christ's boyhood Days.

FOR SOMETIME after Jesus was born Joseph and Mary stayed with him in Bethlehem. The little babe was not kept long sleeping in the manger, for after a few days they found room in a house, and there another visit was made to Jesus by strange men from a land far away. In a country east of Judea and many miles distant were living some very wise men, who studied the stars. One night they saw a strange star shining in the sky, and in some way they learned that the coming of the star meant that a king was soon to be born in the land of Judea. These men felt a call to God to go to Judea, far to the west of their own home and see the newly born king. They took a long journey with camels and horses, and at last came to Judea, where they enquired, "Where is he that is born king of the Jews?" In the east we have seen his star and we have come to worship him, but no one had either seen or heard of him.

Then the news of their coming was sent to Herod the king, who was an old man who ruled the land of Judea under the Roman Emperor Augustus Caesar. Herod was a very wicked ruler and when he heard of some one born to be king, he feared he might lose his kingdom.

Therefore he made up his mind to kill this new king. Accordingly he called together the priests and scribes who studied the prophecies, and enquired of them where the new king was to be born. They looked at the book of the prophets, and then they said, He is to be born in Bethlehem of Judea, for thus it is written by the prophet. And thou, Bethlehem, in the land of Judea, art not least among the princes of Judah. For out of thee shall come forth one who shall rule thy people Israel. Then Herod sent for the wise men from the east, and enquired of them what time the star was first seen. At once he sent them to Bethlehem, and being guided by the bright star they came unto the house where the little one was. They fell down on their faces and worshipped him and gave gifts. That night God sent a dream to the wise men telling them not to go back to Herod but to return to their home land by another way. And they obeyed the Lord and they found another road to their own country without passing through Jerusalem, where Herod was living, and very soon after these wise men were gone God sent another dream to Joseph, the husband of Mary. He saw an angel who spake to him saying, "Rise up quickly. Take the little child and his mother and go down to the land of Egypt, for Herod will try to find the little child to kill him." So immediately Joseph arose in the night, without even waiting for the morning, took his wife and her child and quickly went down to Egypt, which was on the south-west of Judea. There they lived in safety till Herod died, which was not many months.

But Herod, who had been waiting for the return of the wise men learned of

their return home and in wrath sent out his soldiers to Bethlehem, ordering them to kill all the little children in Bethlehem who were two years old or younger. This they did, but soon after this King Herod died.

Then God sent another message to Joseph, saying, "You may now take the young child back to his own land, for the king who sought to kill him is dead. They started their return journey back to Judea but instead of going to Bethlehem they went to Nazareth, because this land was not ruled by the wicked king Archelaus. So once again Joseph and Mary were living in Nazareth, their old home before the child was born. Jesus was about three years old when brought to Nazareth. Here he lived until he reached the age of thirty. From a child up he had worshipped God and studied the Holy scriptures. At the age of twelve he was taken to the feast of the passover at Jerusalem. His heart was so filled with the worship of the temple that when the time came to go home to Nazareth he stayed behind, held fast by his love for the house of the Lord. The company of people who were traveling together was large and at first he was not missed. But when night came and the boy Jesus could not be found his mother was alarmed. So the next day Joseph and Mary left their company and hastened back to Jerusalem. They did not at first think to go to the temple. They sought him among their friends and kindred who were living in the city, but could not find him. On the third day they went up to the temple and there they found him sitting in a company of teachers of the law. Everyone who stood near was surprised to find how deep was the knowledge of this boy in the word of the Lord. But Jesus obeyed his parents in all things, went back with them to Nazareth, and lived, contented with the plain life of their country home.

As the years went on Jesus grew from a boy to a young man. He grew, too, in knowledge and in wisdom and in favor of God. He won the love of all who knew him for there was something in his nature that drew all hearts, both young and old.

Jesus learned the trade of a carpenter, and apparently from youth was diligent in the duties of the home. And so in the work of the carpenter shop, the quiet life of the country village and the worship of the synagogue, the years passed until Jesus was thirty years of age.

Maurice Anger.

The Effect of Christ's Death.

THE SUBJECT I am asked to take up today is, "The effect Christ's Death and Resurrection Has on Mankind and Christians."

The life of our divine Master centers around the cross. An old Latin writer once said, "All crosses represent two things. The upright represents God's will pointing heavenward, and the little piece man's will crossing God's will."

It is the human will crossing God's will that produces the cross; and the cross of all other crosses, the cross of Calvary, where the Son of God laid down his life, was produced by man's will crossing God's will. At that cross were transacted deeds

that form a kind of epitome of all the world's relationship to Christ.

From the moment he was born in Bethlehem, throughout all his life up to the present time and on until the end of the age Christ is the dividing line in this world. When he was born the Jews (shepherds) and Gentiles (wise men) worshipped while Gentiles and Jews also opposed and all along his life men were marked according as they stood in his favor or opposed him. At Calvary the same thing is true for there stood those opposed to him with the bitterness of terrible hatred. There were Gentiles and Jews who still held loyally to him. Presumably the thief was a Jew, while the centurion was a Gentile and he said, "Truly this was a righteous man, truly this was the Son of God." Others opposed and said, Save thyself, come down from the cross and we will believe thee. But if Christ had come down they would not have believed. Thus we have the attitude of the world at the time of his crucifixion. Even the two thieves divided, the one died blaspheming and the other believing.

Although Christ came to the world, went about doing good, helping everyone wherever he went, healing the sick, teaching about the gospel and lived the life of a perfect man, he went about preaching truth, and truth in those days was no more popular that it is today. The Pharisees disliked our Lord first because of his humble origin. They opposed him secondly because of the company he kept. This man receiveth sinners and eateth with them. But we might well be thankful for their attitude toward the Master for it brought out the parables of the lost sheep and the lost silver.

The Pharisees were convinced of our Lord's miracles, they never denied them. How could they when there was a blind man to say, Whereas I was once blind, I now see? Light was come into the world but men loved darkness better than light because their deeds were evil. The Pharisees, although the light shone in their very faces, ascribed the miracles performed by Christ as being done through the power of an evil spirit, or devil. That was the occasion of Christ speaking of the unpardonable sin.

It is the same disregard to Christ's teaching that exists today. At the time that Christ was baptized there was a voice from heaven which said, "This is my beloved Son in whom I am well pleased. Hear ye him." What did Christ leave for us? One thing he left for us from which we may all derive much benefit is the sermon on the Mount. There are many lessons to be derived from this sermon. One thing is an exhortation to love not only friends, but enemies, too. Christ, in ending his sermon asks us to take no thought of what we may eat or drink or wherewithall shall we be clothed? For God knows that we have need of all these things.

The rich young ruler when he came to Christ asked, Good Master, what must I do to inherit eternal life? Go sell all that thou hast, give to the poor, and follow me. But we read the young man turned away sorrowful because he had many goods, and today we are not willing to sacrifice as we should do for the Master's service. No, suc-

ness at any price is what seems to concern us most when our Savior in all his teaching commanded us to, Seek ye first the kingdom of God and his righteousness and all these things will be added unto you. Yes, the Christian life is a hard life to live, but the rewards of those who will accept Christ and are overcomers is beyond our greatest imagination. To think of accepting Christ as one's personal Savior, following his commands, and then not trying to live after the pattern he has set will not get us the great rewards. We must have a knowledge of the gospel, repent and be baptized and live and work out our own salvation with fear and trembling. For straight is the gate and narrow is the pathway that leadeth to life eternal and few there be that find it.

Christ the Son of God came to this world and the world rejected him, mocked him, put him to death in a most cruel manner. We know how Christ's disciples suffered. History recalls many who have suffered and died as martyrs. Right up to our own time men suffer imprisonment and death for what they believe to be right, but the supreme sacrifice was that which Christ suffered on Calvary's cross.

It was God's will, and Christ was willing to do his Father's will. It was a hard trial, but Christ came to this world not to destroy the world, but that the world through him might be saved. Saved, what from? That should concern us little. It is what we are to be saved to and what the reward will be that is most important.

The effect Christ's death and resurrection has on mankind and Christians. Through Christ's death and resurrection we have the opportunity of being with him in his kingdom, which at his second coming he will establish on the earth. Christ says, Behold I stand at the door and knock. If any man hear my voice and open the door I will come in to him and will sup with him and he with me. Verily I say unto you, he that heareth my word and believeth on him that sent me hath everlasting life. 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.

Christian life worth while? Yes. To accept the divine Master as our pattern in life and be an overcomer is the greatest of all prizes worth striving for. May we all strive to be more like the Master, and then when he comes to gather his own, that we may be with him in his kingdom is the best that each of us can wish for ourselves and our friends at this season of the year.

Fred T. Jones.

WHO IS CHRIST?

IT WAS many years ago, way over in old Judea, when the shepherds were tending their flocks by night, that the large, bright star arose from the east, moved slowly over the heavens until it shone directly over the meek and lowly birth place of our Savior, signifying to the world that the prophecy of Isaiah, "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of

Peace." was being fulfilled. The Christian world is in the midst of festal times, celebrating the anniversary of the birth of Christ. But a great many may well ask, Who is that Christ that was born to us so many years ago?

"Who is the Lord, that I might believe on him?" is the question asked of Christ by the man whose sight had been restored. John 9:35. This man was ignorant altogether of Christ, but as soon as he found out who Christ was and the miracles he did, he was eager to believe on him.

"And in thy seed shall all the nations of the earth be blessed; because thou hast heard and obeyed my voice." God prophesies to Abraham that through his seed shall all the nations of the earth be blessed. Paul explains, "Now to Abraham and his seed were the promises made. He saith not, and to seeds as of many, but as of one, and to thy seed which is Christ. And Peter, in Acts 3:25, 26, states that God had sent Christ in accordance with this promise to bless by "turning every one away from his iniquities." These texts show us that there is only one who is capable of blessing all the nations, and that one is the Savior, who was born in Bethlehem. But evidently a few of our noble men have never heard these scriptures. If so, what then has all this trouble of late four years been over? Nothing less than each nation thought they were going to bring great blessings on the earth. But their aim is going to fail, for God clearly prophesied that only the seed of Abraham, Christ, is to bring blessings on all nations.

Again, Who is Christ? Isa. 9: 6, 7 reads, "For unto us a child is born, unto us a Son is given; and the government shall be upon his shoulders. And his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even forever." Again is the prophecy of Isaiah announcing Christ's birth and his government. This prophecy is prophesied in Luke 1:32-33, "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his Father David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." This text shows us that Christ is to rule the world; but how much different his government shall be from what we have today. No more wars, but everlasting peace and prosperity, for then shall the swords be turned into plow shares, for the Lord loveth peace and hateth iniquity.

Who is Christ? Matt. 1:21 reads, "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save the people from their sins." And in Acts 4:12 we read, "Neither is there salvation in any other; for there is none other name under heaven whereby we must be saved." These texts tell us that Christ is a Savior. We may try to save ourselves from sin, but we shall always fail. We may see someone else sinning, and try to save them, but again we shall always fail, for the Word tells us in Matt. that Christ shall

save us from our sins, and in Acts it says there is none other name under heaven whereby we can be saved.

Who is Christ? God's promised seed through whom all God's nations are to receive blessings. God's promised king to rule in equity and righteousness from sea to sea and from rivers to the end of the earth. God's promised Savior to save man from sin and all its sorrow, aches, pains and death.

Who is Christ? The one in whom all people may look for salvation, guidance and truth. King of kings and Lord of lords.

Mary M. Austin.

Letters.

Dear Bro. Lindsay: As I sit thinking of the good and faithful writers for the dear old Restitution Herald it comes to me, What have I done? My life has been spared for eighty long years. Have I been the means of helping one poor sinner to repentance and to Christ? I am trying to live a faithful Christian life that others might learn of me. In my feeble way I talk to many. I give tracts of our faith to many, and send tracts in letters. I find many willing to learn the truth and many willingly ignorant. I grieve when I look back over my past life and say to myself, have I done all for Christ I could. Christ died for me. Could I die for him? Yes, dear brother, I could.

Oh, dear faithful ones, let us examine ourselves today before it is too late and see if we are living a true and sinless life and trying to teach others the way to Christ, and of his coming and kingdom. We believe he is near, even at the door. All signs proclaim him near. We must work as never before. We must go out in high ways and bring them in or Christ will say, I know you not.

I have been looking and watching for many years and never grow weary, for I know he will come at his appointed time. I want to be ready, with my lamp trimmed and burning, living or sleeping, then I will see him face to face and meet dear ones gone on before. I can then say, This is my God, I have waited for him, Then I hope to hear him say, Well done, good and faithful one, enter into the joys of our Lord. I am very thankful that I am living in this age and see many signs of our Lord's coming. I do look up and rejoice after waiting many years. All seems terrible but we know those troublous times must come before the great and terrible day. We see men's hearts failing them for fear.

I thank you for the dear Restitution Herald. God bless you all. Your sister in Christ.

Mrs. E. A. Morrill.

WE cannot say this or that trouble shall not befall, yet we may, by help of the Spirit, say, nothing that doth befall shall make me do that which is unworthy of a Christian.—Sibbes.

"DO the duty which lies nearest thee," which thou knowest to be a duty. Thy second duty will already have become clearer.—Carlyle.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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The Restitution Herald

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

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 very thankful to Sr. C. W. Weaver, Terre Haute, Ind., and Sr. Martha Sutterfield, Bismark, Mo., for a nice supply of short clippings. No one knows as a printer does how handy these come in to fill up the small spaces, since we cannot fill a small space with a long article.

Word reaches us that Bro. A. J. Marsh, whose name frequently appeared in the Herald as a contributor, died recently at the Soldier's Home in Retsil, Oregon.

"Mr. and Mrs. Karl Buckley announce the birth of their son, born the fifth day of February, nineteen hundred and nineteen." So reads a card just received from Indianapolis, Ind. The mother was formerly Sr. Pearl Woods, of Kewanee, Ill. Congratulations and good wishes.

We acknowledge with thanks the receipt of a barrel of pine kindlings shipped to us from Hammond, La., by Bro. J. C. Lindsey. They are fat with pitch and make ideal kindling. There was a bag of sweet

potatoes found in the barrel, and just to show the kind of weather we have been having, these came by freight and were not frozen.

Sr. Roscoe McCory, of Sheridan, Ind., has gone to Indianapolis, Ind., to enter a hospital for the removal of gall stones. We pray for a successful operation and speedy recovery.

Sr. Jennie Cox, of Ripley, Ill., has left the hospital in Quincy, Ill., and is now with Sr. Gertrude Logan in St. Louis, where she is taking treatment. Sr. Laning and daughter, Florence, of Ripley, Ill., have also been with Sr. Logan taking treatments but have returned home. What we would like to know is how "Billy" Laning managed while they were gone.

Remittances.

J. W. Williams; F. R. Robinson; Emma Murray; Mary Williams; Mrs. Lawrence Vincent; Mrs. Minnie Rogers; Jacob Christensen; Mrs. Isabelle Smith; A Sister in Missouri; Walter Koontz; Maud Patton; E. M. Saylor; Mrs. C. W. Weaver; Mrs. Roscoe McCory; George Huffmon; Mrs. C. L. Stewart; A. S. Bradley; Mrs. Emma Swan; Elton Goggs; Mrs. Walter Ratliff; Mrs. T. W. Glass.

EMERGENCY FUND.

Jacob Christensen,	\$8.50.
A Sister in Missouri,	2.00.
Walter Koontz,	7.00.
Mrs. C. W. Weaver,	3.50.
Mrs. Emma Swan,	.50.

Obituary.

Fannie Collins Booth.

Fannie Collins was born in England, April 21, 1841, and died at Aurora, Ill., Feb. 9, 1919, aged 77 years, 9 months and 10 days.

She came to America when quite young and on Nov. 6, 1861, she was married to John W. Booth, who preceded her in death some years since. To this union were born eight children, three dying in infancy. Those living are George and Mrs. Maggie Judd, of Sugar Grove, Ill., Glenn of Stewart, Ill., Mrs. Alice Williams of Chana, Ill., and Mrs. J. E. Cross, Oregon, Ill.

Besides these she leaves thirteen grandchildren and five great grandchildren, to say nothing of a host of friends of a long life time.

She united with the Church of God more than sixty years ago and her faithfulness is attested by all who knew her. Her home has many a time been the home of our ministers when they happened to be laboring in the vicinity of her home.

Funeral services were held at the Antioch church three miles south of Chana, Ill., which locality had been her home for a good many years. Burial was made beside Bro. Booth in the cemetery a mile or so west of the church. Bro. F. E. Siple assisted us in the service.

She sleeps. The morning is about to dawn and her slumber will not be for

long. The Sun of Righteousness is about to arise with healing in his beams. That healing will rid her of death and give her a life no longer subject to the enfeeblement that the present one had for her, for she had long been a sufferer. May the day hasten.

S. J. Lindsay.

Lena May Oliver.

Lena May, wife of Charles P. Oliver, died January 26, 1919, at their home two miles south of Attica, Kansas.

Lena May Murray was born March 22, 1885, and died January 26, 1919, age 33 years, 10 months and 4 days. She was married to Charles P. Oliver Oct. 27, 1915. To this union was born one son. She leaves a father, three sisters and five brothers, a husband, son, and a host of friends to mourn her loss.

She was converted to the Christian faith at the age of sixteen and ever since lived a Christian life, ever looking to Jesus who is the author and finisher of our faith.

The funeral was conducted at their home by Rev. C. M. Myers of Lamont, Okla., an old acquaintance of the Murray family. A host of friends gathered there to pay their last respect to the one which had been stricken by the last enemy, which is death.

Consolations were offered to the bereaved by asking the question that the Prophet Job propounded. Job 14:14. "If a man die shall he live again? All the days of my appointed time will I wait till my change come."

Job 17:13, 16. "If I wait, the grave is mine house. I have made my bed in the darkness. I have said to corruption, Thou art my father; to the worm, thou art my mother, and my sister. And where is my hope? As for my hope, who shall see it?"

They shall go down to the bars of the pit, when our rest together is in the dust."

Job 19:23-27. "Oh that my words were now written! Oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy my body, yet in my flesh shall I see God. Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

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

John 5:28, 29. "Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation (judgment)."

Rom. 5:12. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:"

Rom. 5:18. "Therefore, as by the offense of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all

men unto justification of life."

1 Cor. 15:20-22. "But now is Christ risen from the dead and become the firstfruits of them that slept.

For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."

Rev. 21:3-5. "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. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write, for these words are true and faithful."

Rev. 22:1-6. "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. And there shall be no more curse, but the throne of God and of the Lamb shall be in it; and his servants shall serve him.

And they shall see his face, and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign for ever and ever. And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done."

Rev. 5:9, 10. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof. For thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people and nation; and hast made us unto our God kings and priests; and we shall reign on the earth."

Abner M. Oliver.

Reports.

Report For January.

Sermons 14. Lessons 5. Social meetings 1. Weddings 1.

Expenses \$29.04. R. R. \$24.03. Hotel \$3. 13. Transfers 75 cents. Telephone \$1.13.

Places served, Clarksville, Eagle Grove, Gladbrook, Koszta, Pleasant Prairie and Waterloo.

We finished our meeting at Eagle Grove the 5th. Our attendance was poor, probably because of the cold. But good interest was shown at our two evening meetings the 21st and 22nd. Bro. and Sr. Jones returned from Waterloo the 21st. Their wedding was to be reported by another, so we omit remarks. All appointments showed about the usual interest. Some new places are calling for attention and we hope to get to them soon.

Bro. Leland Roose is working in the Plymouth Clothes Shop at Ft. Dodge, and is to return to Charter Oak to take up his old location March 1.

Bro. W. H. Klindt has succeeded in renting a farm in the home neighborhood, near the Pleasant Prairie church, for which we are glad.

Lee Fish and wife live on the home place. Ike says he hasn't pitched but two games of horse shoe since living in Maxwell. Bro. Dickinson's have their home wired for electric lights from the nearby high tension wires through Collins. Bro. Warren Cronbaugh has a home electric plant for both light and power. It is a great help to the busy housewife, as they are a large family. We are glad our brethren can enjoy these conveniences. Joe White's, in Colo, are just out of quarantine from having small pox.

Bro. and Sr. Momsen have just made a week's visit to Exira to render aid to the family of her brother, whose wife recently died of influenza. They both needed a change from home routine, and we wish they could take more of it. They have been a very great help to us in many ways at home.

Sr. Findley, of Ft. Dodge, is spending some time at Des Moines with her husband, who is in the legislature. They, too, both needed a rest from strenuous work in their Tobin College at home, of which Mr. Findley is proprietor.

Bros. Nokes and Johnson are offering their property in Sac City for sale in hope of moving to California. Bro. and Sr. Nokes run the greenhouse. The change from the strenuous work is needed by them both.

It seems that everyone that goes to that "land of lemons and nuts" becomes inoculated immediately with the germ of sticking fast to the spot. It is so with our esteemed and pushing friend W. R. Peeler, formerly of Ft. Dodge, and late of Sheldon. They expect to stay west. He is an enthusiastic booster just now for location in a Pacific island off the Mexican coast at the tropic, in which he has purchased a thousand acres. It made our mouths water to hear him tell of the goodies that grow wild there. We thought he would appreciate a lesson on Paradise last night, but we had a short talk on the nature of man, instead, and he is so enthusiastic for the truth that he made us promise to make him some charts. He is leaving his insurance work and is taking up his other interests instead. He talks Bible to anybody anywhere, anytime he sees an opening. He says it took him about fifteen minutes to convince a Y.M.C.A. missionary on the way to Europe recently at a hotel that the immortality of the soul is an error.

Leland Roose was with us in our last Berean meeting at Pleasant Prairie. Our attendance and interest are good. They were to organize Berean at Koszta this month.

Leta Allard's husband, Mr. Stauffer, lately returned from overseas and will probably resume his former work in his father's brick factory. Aunt Sarah Clark is still spending the winter in California with her brother, J. P. Allard. Sr. Moore is spending the winter in Washington, D. C. with her daughter, Viva Stuhler. Sr.

Clark's mother from Council Bluffs was at their home in Gladbrook at our last trip there.

Sister Mayme Hoar Jones seems to feel perfectly at home housekeeping and playing the organ at the church. She began both immediately on arriving at Eagle Grove.

Sr. Bessie Luxon Beightol has a little daughter, Helen Irene, and J. M. Prime and wife have also a little girlie named Ann Patrice Elane. We hope both girlies will bring joy by their presence and in later years be an ornament to the truth of our Lord and Savior. Adelle Starbuck expects to serve at the Prime home for a time now.

We wish to close our notes with an exhortation to you not to express nor cultivate pride by glorying in the flesh of another by praising any quality or effort. If a preacher or other worker has talent do not spoil him by making him conscious of it. Or if you do, instead of praise express your words in thanks to the Giver of the talents instead of glorying in men and crediting them for what they are. It is unpleasant to be great, but it is a pleasure to serve by means of time, talent or possessions which God has given.

The work is agreeable and a mutual pleasure at all places we go.

J. W. Williams.

Baptisms.

On Sunday, Dec. 15, 1918, we were called on to baptize Sr. Mary Carter, of Plains, Colo. Only a few were present at the service. After reading of scripture and upon confession of the sister in her belief of the promises as laid down, we baptized her in the name of the Lord Jesus.

We commend this sister to the household of faith.

J. W. Cooper.

The Sunday School.

By Alta King.

ISRAEL'S UNBELIEF.

Lesson 9. March 2, 1919.
Lesson Text. Num. 14:1-10.

Golden text: This is the victory that hath overcome the world, even our faith.
1 Jno. 5:4.

Memory verses: Heb. 4:11-13.

Time: Kadesh-barnea was reached in B. C. 1498, Beecher. The spies were sent out soon after.

Place: Kadesh-barnea, 160 or 170 miles from Sinai and near the southern border of Palestine.

Questions and Comments.

How did the nation of Israel manifest unbelief up to the very time they were to enter Canaan? Deut. 1:21, 22. Mention the various times they manifested unbelief during their long journey from Egypt and show how God renewed their faith

each time. Was God willing to strengthen their weak faith this time? Num. 13:1, 2. Did Moses have anything to fear from such investigation? Deut. 1:23.

If the people had fully believed what God had told them (Ex. 3:17) would they have thought of sending spies ahead to learn the conditions? Num. 13:17-20.

Read the two reports brought back by the spies. Num. 13:17-33; 14:6-9. All the spies saw the same conditions and neither group told lies. Why did the difficulties and hindrances to entering the promised land loom up so large to the ten while while they appeared so insignificant to the two? Notice the proportion between the doubting, faint hearted spies and the believing, courageous spies. This indicates the proportion of unbelievers among the people.

Compare the manner in which the two reports were received by the people. Deut. 14:1-5, 10. Why did the discouraging report find such ready lodgment in the hearts of the people while the encouraging report was just as readily rejected? What past evidence of God's power and mercy had the people forgotten? Had they ever before made the complaint of verses 2 and 3? Their willingness to return to the awful conditions they had endured in Egypt proves their extreme unbelief.

It is hard for us to conceive of the grief and disappointment shown by Moses and Aaron in verse 5. The people were guilty of ingratitude as well as unbelief. Show how.

Read verses 11-20. Should we conclude from these verses that God made a decision (verse 12) and then afterwards, through the influence of a man, decided that he was mistaken in that decision and abandoned it? Or should we see in the verses a testing of Moses which would bring out his loyalty to God and the purposes concerning the descendants of Abraham which God had revealed to him? (It is inconceivable that God did not know the full force of Moses' argument before he uttered it.) The test proves that Moses had whose glory and honor uppermost in mind, his own or God's?

Condolence of sin would be the foundation hindrance to filling the earth with God's glory. Did God intend that his forgiveness of the nation's sin should be construed to mean indifference to it? See verses 20, 21.

Verses 22-28 show that while God forgave the nation by refraining from administering what would have been a just penalty (verse 12), disinheritance is what the people asked for (see verse 4), he still inflicted a corrective punishment. Psalms 103:8-10, and Jer. 30:11-17, both find one of their applications here. The effectiveness of God's corrective punishment is seen in the children grown up with the faith and obedience which would permit their entrance into the land of Canaan.

Paul uses the facts in today's lesson as a type to teach the church a lesson. Heb. 3:12-19; 4:1-11. Describe in your own words the type and anti-type.

The Jewish seventh day rest and their rest from their long wanderings in the land of Canaan were typical of the rest mentioned in Heb. 4:10. The Jews had long enjoyed the seventh day rest and Joshua finally brought the nation to rest

in the land of Canaan. Did this argue that they had entered the anti-typical, spiritual rest? Heb. 4:7-9. Paul shows that just as many failed to enter the typical rest in the land of Canaan through unbelief, so many failed, and may yet fail, to enter the anti-typical rest.

General Notes.

God has a very simple and practical way of answering the prayer, "Increase our faith." The Israelites on their way from Egypt never prayed this prayer, nevertheless God renewed their faith many times and furnished the foundation for increased faith by manifesting his power in works. The Israelites failed to have their faith increased because they continually forgot what God had done. We not only forget what he has done, but we often fail to see his hand at work, therefore we, too, have weak faith.

We should not confidently assure ourselves that we would not have doubted God as did the Israelites in the face of all the miracles he had performed. Paul says "all these things happened unto them for ensamples" (types) and "were our examples." See 1 Cor. 10:1-11. So God must have seen the same weakness and proneness to unbelief in us as was in them.

The close union between faith and works is shown in today's lesson. The Israelites could not enter in because of unbelief. Heb. 3:19. They could not because their unbelief kept them from moving forward and doing their share to gain an entrance.

Is Christ's Second Coming in the Past?

A CERTAIN clergyman has recently been preaching that the second coming of Christ, and the resurrection of the dead, and the judgment took place at the destruction of Jerusalem. This led me out to preach a sermon on the topic at the head of this paper. Can the promises of Christ's second coming, as given by Christ, the angels, and the apostles be consistently compared to the destruction of Jerusalem? I think not. The fall of Jerusalem in A.D. 70 may be considered the beginning of events and signs that were to lead up to the second coming of Christ. Let us see. Our Lord in speaking of the destruction of Jerusalem said: "And they (the Jews) shall fall by the edge of the sword, and shall be led away captive into all nations." Luke 27:24. All admit that this happened at the destruction of Jerusalem. Our Lord goes on to say, "And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." This has been in process of fulfillment for centuries. During the treading down period other signs were to appear, leading up to the second coming. So right on the end of Christ's prediction of the treading down of the city, our Lord goes on to say, "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; and 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 the heaven shall be shaken.

And then shall they see the Son of man coming in a cloud with power and great glory."

But, some one asks, "Is not Christ with us now by his Spirit?" Truly, he is, and in this sense he never left us. He was with the apostles spiritually all the way, and yet they were constantly looking forward to his second coming. The question of the apostles after his resurrection shows that they were looking for a time of restoration. They asked, "Lord, wilt thou at this time restore again the kingdom to Israel?" What was his reply? "And he said unto them, It is not for you to know the times or the seasons which the Father hath put in his own power." Our Lord did not tell them that this would never come, he gave them to understand that it would. He simply informed them that the times and seasons the Father had put in his own power. The restoration of the kingdom to Israel could not mean the destruction of Jerusalem. An event way beyond that, yet to come. Before the restoration of the kingdom could take place our Lord gave his disciples to understand that the great work of world wide evangelism should be completed.

Those who hold that Christ's second coming was fulfilled at the destruction of Jerusalem call our attention to Christ's words in Matt. 24:34. "Verily I say unto you, this generation shall not pass, till all these things be fulfilled." All depends here on what our Lord meant by the word generation. This word may be considered sort of an elastic word, it means more than one thing.

1. One meaning for generation is: The people of the same period or age; those living at the same time. But Christ could not have had this meaning in view when he used the word generation, because the manner in which our Lord was to come the second time has not yet been fulfilled.

2nd. A race. Some think that this is what Christ meant. If so, then the passage would literally read, "This Jewish race shall not pass away till all these things be fulfilled."

3rd. That he meant the Christian generation. This the writer believes to be the most probable view. Who was our Lord talking to when he uttered these words? To the disciples only. He was answering a question that they had asked him. He was talking to his own followers, who were afterwards called Christians. The Apostle Peter some years after this, when writing to the Christians said, "Ye are a chosen generation." Now, this is the very generation that our Lord was talking to. And thus he said, "This generation shall not pass till all these things be fulfilled." Has this generation passed away? Nay! This generation is still here, and will remain here until "The Lord himself shall descend from heaven," to take his people to himself. To deny that Christ's second coming is in the future means to deny some of the great doctrines that have ever been held by the church, from apostolic days down to the present time. Nearly, if not all, of the creeds of Christendom confess belief in the future coming of Christ, and the resurrection of the body.

If our Lord's second coming is in the

past, what is the outlook for the future?

1st. For the world. "If Christ's second coming is in the past the outlook for the world is indeed a gloomy one. The nations will never cease making their deadly implements of war. The time will never come when they will beat their swords into plowshares, and their spears into pruning hooks. All that we can expect in the future is wars and rumors of wars, bloodshed, sorrow, sin, crime, death, poverty, distress. The great problems of the world will remain unsettled, and stable and universal peace will never be realized. The best this world can conceive of is an armed peace. But this is a mock peace.

2nd. If Christ's second coming is in the past what is the outlook for the church? The answer may be summed up in one word, defeat. The gates of hell will prevail.

3rd. If Christ's second coming is in the past what is the outlook for the living? This may be summed up in the words of Solomon: "The living know that they shall die." And that is as far as they can figure. As Paul expresses it, "Let us eat, drink and be merry for tomorrow we die." Again said Paul, "If in this life only we have hope in Christ, we are of all men most miserable."

4th. If Christ's second coming is in the past what is the outlook for the dead? Answer: death is an eternal sleep. For if there be no future coming of Christ then there is no future resurrection of the body. And as Paul says, "Then they also which are fallen asleep in Christ are perished."

5th. If Christ's second coming is in the past then the whole scheme of redemption is a failure. And all that he did in his first advent was in vain. His second coming is an absolute necessity to put on the finishing touches of the great redemptive drama. C. H. Spurgeon said: "Make you sure of this, that the whole drama of redemption cannot be perfected without this last act of the coming of the King."

6th. If Christ's second coming is in the past then Adventists should no longer sing, "O, the prospect, it is so transporting," for there is nothing to transport. Thank God there is no if about our Lord's coming. He came the first time and suffered and died, and rose again, and became the firstfruits of them that slept. "And unto them that look for him shall he appear the second time, without sin, unto salvation." "He that shall come will come and will not tarry."

"Jesus Christ is coming,

No matter what men say."

My exhortation to the reader is, as in the language of the prophet, "For the vision 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, and will not tarry." Heb. 2:3.—S. M. Wales, in *World's Crisis*.

The Reward of Faithfulness.

"Be thou faithful unto death, and I will give thee a crown of life."

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

I see a young man who, from the early

days of his youth had a desire to gain a medical education in order that he might alleviate the physical sufferings of his fellowmen. I see him through years of patient study, with the trials attendant on school life, until he finally works his way through college, graduating with honors. He starts out on his career, using those opportunities, both great and small, which every day brought to his door, never losing sight for a moment of the goal for which he aimed, until men looked up to him in his profession and he obtained that for which he sought, fame, wealth, a beautiful home, and apparently all that made life worth living.

Again, I see another young man studying by the firelight in a log-cabin in Kentucky. This young man's character and common sense, plus his faithfulness, raised him from one position to another until he became the honored President of these United States,—Abraham Lincoln, the great Emancipator. These are only samples of many men and women who have been faithful to their vision and have followed onward and upward, making for themselves a name in the world. They obtained the reward for their faithfulness in application and work; but we read of others who have had every opportunity offered them and yet because they lack faithfulness have gone downstream with the tide and the result has been a wasted life and shattered hopes.

In Sacred Writ we find the young man, Moses, a despised Hebrew, found by Pharaoh's daughters and brought up as a prince in Egypt, with every advantage of that time and place, yet we read that he, "when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward."

We read of Paul "of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee....touching the righteousness which is in the law, blameless," yet we hear him saying, "But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." And when he faces the end he speaks those sublime, oft-quoted words which ring with courage and trust, "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."

Why is it that these Bible heroes have not already received the reward of their faithfulness? Paul and Moses are only two in the long catalog given in Hebrews, and its writer says, "These all having obtained

a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect."

Is it possible that we really have any part in this great work for which these fought and suffered and died? According to the above word there is "some better thing for us" also, though it comes not as a reward for folded hands and idle brain "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. Verily I say unto you, that he shall make him ruler over all his goods."

Did we ever stop to think that that word applies to those who are living at the time of our Lord's return? "That servant whom his lord when he cometh shall find so doing." And the outlook is such that it appears very probable that we should take it home to ourselves, situated as we are on the brink of the day when he shall come quickly, bringing his reward with him. This is the day when faithfulness is sorely needed and this is the day when faith is being tried. This is the day when he who "having put his hand to the plow and looketh back, is not fit for the kingdom of God." Faithfulness means much in God's sight. It is faithfulness which will receive the "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

.....So we are called out to forsake father, mother, houses, children or lands and to take up the fight against the arch-enemy, the prince of all evil and of the powers of darkness and to wage war for the advancement of Christ's kingdom in the earth. This battle will know no end until he come whose right it is to reign and then the end will be victory, grand and glorious, for the King of kings and Lord of lords. Then shall the faithful soldier of every age receive the fulness of his reward.

Will it pay when we enter into a land of peace where no devastation of war can penetrate, where there is no sound of gun or roar of cannon? Will it pay to be beyond the reach of death where our loved ones will never leave us desolate? Will it pay when with hearts bursting with gladness and praise we gather with thousands, ten thousands, and thousands of thousands around the throne of our king and sing our praise to him who reigneth forever and ever? Will it pay when we enter the New Jerusalem with its golden streets and jasper walls, with its mansions which Christ has gone to prepare for his people, and meet there those who are given "abundant entrance" because we helped through Christ to point the way thither?

Thank God for a chance to sacrifice for an opportunity to "fight the good fight of faith," for the privilege of warning others and leading them to the Savior, of being diligent and faithful to give "meat in due season," and for the promises of those "better things" which are to come as a reward from him who is able to do for us even more than we can ask or think.—Mrs. W. E. Dow, in *World's Crisis*.

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Why Is It?

WHY IS it, when we have the same Bi-
ble, and claim to study and believe
it, that there are so many sects, so
many beliefs? I have heard some say,
"There is nothing in religion, because so
many who claim to believe the Bible dif-
fer among themselves. If there were any-
thing in it all would see alike." I think
it is because they confine themselves too
closely to one portion of scripture. So
many think the Old Testament has been
fulfilled, and is only a history; and so they
study only the New Testament. But the
scriptures Jesus referred to were the Old
Testament writings. If people would only
study them more, and believe what is
plainly written there, there would not be
so many opinions as there are today. For
myself I can say, one book explains the
other, and from Genesis to Revelation is
the word of God. In spite of translations
and revisions "God stands within the
shadow keeping watch," and "His word
will not return unto him void, but will ac-
complish that whereunto it is sent."

Glance over any of the so called sacred
writings, the "Koran," the "Book of Mor-
mon," any of them, and then compare
them with the Word of our God, and they
sink into insignificance; not so interesting
as some stories we read in the numerous
papers that are scattered broadcast, and
no more inspired. David said, "O, how I
love thy law (word)." "Open thou mine
eyes, that I may behold wondrous things
out of thy law."

And what a wonderful book it is! We
can read and re-read it and always find
something new and fascinating about it;
showing its divine origin.

A believer in this "Word."

Lillie H. Willis.

There are some of us who seem to feel
at times that it does not matter so very
much if we omit the special season of
prayer before going out into the world
each morning; we are so near God, we
reason, that we can always be conscious
of his presence; but it is to those who
breathe deeply in the morning hour of the
atmosphere of the divine presence, it is
to them, just as to the young man of our
story, for whom the regular breathing of
that atmosphere throughout the day is
deepened. There is nothing that keeps us
so conscious of our Father's presence
throughout the day's duties as this setting
apart of a regular period for the realiza-
tion of it each morning.—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.

JESUS LOVES LITTLE CHILDREN. Mark 10:13-16.

WHO DO you think loves you most? Your father and mother, of course. There is nothing that they will not give you if they think it is good for you. But there is someone else who loves you even more. Can you guess who it is? Yes, it is Jesus. He loved little children so much more than other people did when he was here on earth that the people could not understand it.

People then did not have much time for children. Of course the mothers loved their little boys and girls, but they had a great deal of work to do. Most of them had large families and so the children were told to keep away from the grown people until they were grown up, too.

The houses were small and the children had to play in the streets or on the hillsides, and often, as Jesus passed by and saw them playing, he would lay his hands on their heads and speak kindly to them. At first this surprised the children, for most of the men never noticed them. But soon they learned to love him and when they saw him coming they would run to meet him, and follow along with the crowds that were always with him.

The mothers were glad to see that Jesus loved the children, and often talked about it to each other. At last some of them planned to take their children to Jesus and ask him to touch them. They felt that Jesus was so kind and good himself that he could make their children better by touching them and praying for them.

So one morning when Jesus was near their homes they took the children to him. When the disciples saw so many children in the crowd they said to the mothers, "You must take these children home. The Master has no time to be bothered by having so many children around. And there is a baby crying! The people cannot hear him talk when there is such a noise. Take them away at once."

Jesus heard them and was sorry they said this. Let me tell you exactly what the Bible says, "But when Jesus saw it, he was much displeased, and said unto them, 'Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.'"

GRIN AND BEAR, WIN AND WEAR.



WHEN we do our very best,
We must trust God for the rest;
But we still must often meet
Little things not very sweet;
And whatever can't be cured
Should be patiently endured;
If we wish to "win and wear"
We must learn to "grin and bear."

Many people miss success
And the way to happiness
Just because they lack the little
Needed to end some ill.
If success we wish to gain
We must just expect some pain—
If we wish to "win and wear"
We must learn to "grin and bear."—Sel.

Then he took the babies up in his arms and, laying his hands on the heads of the older children, he prayed that they might grow up to be loving, Christian men and women.

To his disciples he said: "Unless you obey the heavenly Father as these little children obey their fathers and mothers, you shall not be in the kingdom of God."

When the mothers had thanked Jesus they went home. And I am sure the fathers must have been very glad to think that Jesus, who was so busy, loved their children enough to pray for them.

And he loves you just as much as he did those little children. Although we cannot see him he is always watching us, and if we only try, he will be glad to help us grow up into Christian men and women.

IS IT TRUE?

AN ARTICLE or two recently appearing in the columns of this paper have, in a measure, endeavored to carry the thought that combativeness on the part of a Christian is all right, in fact that a physical offensiveness is a part of his Christian duty. This idea has been heralded so much during the last four years, that now, while everything is quiet and we have time for calm reflection, we wish to put the question, Is it true?

The argument has been advanced that if the government declares war, then all the responsibility of the war rests on the government, and the individual is only doing his duty by killing people of the enemy's country. If that argument is true, then may we not reason that whatever else the government sanctions may be indulged in by the individual without any responsibility to himself? The government sanctions saloons by giving them a legal license. Therefore, according to the above, the saloon keeper is not in any way responsible before God for the hundreds of

homes which he wrecks and the thousands of lives he debauches. Also the individual who gets drunk from the liquor and shoots up the town, or murders his wife and children has no individual responsibility in the matter, because the government sanctions this business. When a government license sanctions a bawdy house, then the inmates of the same, and the frequenters of the place are innocent of individual sin,—the responsibility all rests upon the government!

According to scripture every man will have to answer for his own sins. If you kill a man, whether in peace or war, a life has been taken, a commandment of God has been violated, and you will never be able to make the great Judge believe that Woodrow Wilson or Congress ought to assume the responsibility for your sin. They will have enough of their own, without being bothered with yours.

Christ's life was a life of meekness and peace. He submitted to every injustice, even death itself, without striking one blow. The word "Christian" means "like Christ." By what law of reasoning, then let me ask, can you deduct the conclusion that a person can be a Christian (like Christ) and engage in physical strife and blood shed?

Imagine Jesus among us personally and physically today. Would you find him with a rifle and sharpened bayonet with which to goad the hearts out of his fellow men? Or would you not more likely find him without even any implements of defense, in a quiet way endeavoring to teach peace and Christian living to the common people?

The trouble with most of our Christianity today is that it lacks Christianity. It retains the name, but in place of the fundamental elements it has substituted the ambitions and desires of the flesh nature. God's people are to be a separate people, and here is one place where we must show ourselves distinct from the world.

Frank E. Siple.

The Great Hope.

Amid all the distractions of our time, and our apprehensions of the immediate future, the Bible ideal and hope looms ever larger and more attractively. Amid the shock of falling empires, it will be well if we can feel the upward pull of that kingdom that "is not of this world," and it will be especially heartening if we can feel the spiritual touch of him who "shall reign forever and ever." Those magnificent texts that portray the kingdom, the power, and the enduring reign of Jesus Christ, should be good reading for these days of fallen thrones and distracted peoples.—Sel.

DEATH REIGNED FROM ADAM TO MOSES.

THANKS TO Bro. Conner for his review of my article in Restitution Herald on the above subject, dated Dec. 18, 1918. We would rather be the subject of harsh criticism than to know that our article had failed to awaken any interest. We are assured with Bro. C. as our critic that there will appear no harsh criticism.

We can heartily extend to him the same kindly feelings that he has to us in his opening remarks. The difference in our views may be plainly stated in this proposition, viz., Will Jehovah raise the entire human family or will the resurrection be confined to a limited number?

We believe that the scriptures plainly teach that there will be two classes raised, viz., the righteous and the unrighteous. The righteous will be those who will come forth immortal. The unrighteous are those who have been righteous and become apostates. The terms godly and ungodly as used comprise the same classes. We have also a third class that we will designate as sinners. This is clearly stated by Peter (1 Pet. 4:18). If the righteous scarcely be saved, where will the ungodly and the sinner appear? It is evident that the writer had these three classes in his mind when he wrote this letter. Provisions are made in Jehovah's purpose to raise the first named classes. Now if Bro. C. will give us chapter and verse stating that God has promised a resurrection to those who have never heard the gospel preached, we will become a convert to the theory of a universal resurrection. If so it will end our controversy.

To be classed among the unrighteous we must first be counted righteous through faith. Paul states (Rom. 14:23), whatsoever is not of faith is sin. Further on this subject the apostle states (Rom. 3:9) that both Jew and Gentile are under sin. In 11:32 it is stated that God concluded them all in unbelief, that he might have mercy upon all. Again, in Gal. 3:22, this thought is carried still further. He states that the scriptures hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. Jehovah in his purpose has counted all of Adam's race under sin that he might save those who believe. The faith is the only power that God will use to render men righteous and entitled to a resurrection to immortality. Jehovah's justice cannot be called in question because his creatures fail to comply with the terms of the gospel. God's witnesses are recorded in Acts 14:17, and consist of our temporal blessings as well as his witnesses who proclaim the gospel of the kingdom of God.

Bro. C. will agree with me when I state that there will be a resurrection of the righteous and the unrighteous. The first to eternal life and the second to a future judgment of condemnation. He fails to see that the class called sinners are not included in the unrighteous class. Therefore he teaches that all are entitled to a resurrection. Those who have never heard the gospel to an opportunity to hear and believe. In Bro. C's three articles he

has failed to state his proposition and apply scripture as proof. He has spent his time and force in trying to weaken my statements. He has labored to show that the sentence passed on Adam did not affect the race. I stated that the same sentence was passed upon the whole Adamic race with this modification, that their sin was not premeditated or after the similitude of Adam's transgression. They were born under the law of sin and death which would hold them until made free by the law of the spirit of life. Rom. 8:2. The law of the spirit of life is the gospel. Paul says, I am not ashamed of the gospel of Christ for it is the power of God unto the salvation to everyone that believes. What of those who believe not, but reject the gospel? I wish to state here that the promise of a resurrection is always conditional. The righteous to eternal life, the unrighteous to a condemned life. Could language be plainer than "the wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord"? Rom. 6:23. A resurrection is implied in the promise made to the woman. Gen. 3:15. It is exemplified in the offerings required of Cain and Abel. One was counted righteous and the other was counted under sin. The marginal rendering of this is, shut up unto sin. Sin will hold every one of the Adamic race except those who have become apostates. I have previously stated that the resurrection could be applied only to a limited number and at stated periods for a specific purpose. Please note the purpose of Jehovah in the destruction of the antediluvians. God saw that the wickedness of man was great in the earth, and it grieved him at the heart. The Lord said, I will destroy man whom I have created from the face of the earth. The Lord saw that the imagination, the purposes, the desires were evil. For this purpose he destroyed them from the face of the earth. It is further stated that every living substance was destroyed. Will Jehovah raise such characters to discipline them in the coming age? It seems to me that if all would give a clear interpretation to the language of Solomon they would see that sons of men are classed with the beasts. I said in my heart concerning the estate of the sons of men, that God might manifest them and that they might see that they themselves are beasts. Eccl. 3:18. The truth in the above scripture is that Jehovah classifies together the sons of men and the beasts. All go unto one place; all are of the dust, and all turn to dust again. To prove that the sons of men are entitled to a resurrection you must prove that beasts are entitled to the same favor. The sons of God were those who called themselves by the name of the Lord. (Mar. Gen. 4:26). The sons of men were the children of Cain. These two classes are plainly marked throughout the scriptures. These classes are implied in the teaching of Jesus to the Sadducees. They which shall be accounted worthy to obtain that world and a resurrection from the dead, neither marry nor are given in marriage. Neither can they die any more. They are equal to the angels, and are the children of God. The worthy are only entitled to the benefit of

the resurrection. Others are placed in the Sadducee class being the children of men. We ask why and when raise all of Adam's race? 1. They say, to give them an opportunity to hear the gospel preached. 2. In the future age or in the kingdom age. This class choose to make their chief argument on John 5:28, 29; 1 Cor. 15:22. I wish first to notice John 5:28, 29.

(Concluded next issue).

A BIBLICAL CHRONOLOGY—THE DURATION OF THE AGES.

By S. H. Reeve.

PAUL AT Athens says: "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed." Acts 17:26. Has God ever revealed, or will he ever reveal these determined times before appointed? But Jesus condemned his generation for not knowing the times in which they lived. Luke 12:56; 19:44.

But Jesus also said, in answer to a question, "It is not for you to know the times or the seasons which the Father hath put in his own power." Acts 1:7. Does he mean to say we never shall know? Some seem to read it this way and they will boldly refer us to Matthew, where he says, "But of that day and hour knoweth no man, not even the angels of heaven, neither the Son." 26:36. And people are saying we cannot know. We may not know the day, literal twenty-four hour period, or hour, sixty-minutes. But may we not approximate close to the year?

The Revelator says the revealing of Jesus Christ was given unto him, to Jesus, to show unto his servants. So one of the parties of whom it was said he did not know, had the revelation given to him, and that he might give it to some others. And some others did have, or will have a similar revelation, for the Apostle Paul says, "But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thes. 5:1, 2, 4. And Jesus said, "Henceforth I call you not servants; for the servant knoweth not what his Lord doeth. But I have called you friends; for all things that I have heard of my Father I have made known unto you."

Abraham had revelations, Gen. 18:17. Daniel knew by books, Dan. 9:2, and Amos says, "Surely the Lord will do nothing, but he revealeth his secrets unto his servants the prophets."

From the foregoing scriptures we think it not in vain to attempt something in the chronological line, believing thoroughly in God's word as a sure guide. But this may be also supplemented by a great book of God's—the solar system—and then by his great stone book, the Great Pyramid of Egypt.

In 1880 and 1881 while the writer was studying the Great Pyramid of Egypt he purchased a copy of H. Grattan Guinness' book "The Approaching End of the Age," and became very much interested in the subjects therein contained and the ways

leading up to the same. The author of that book convinced the writer that God had laid out a chronology in which a thousand years (or thereabouts) was one month in the great chronology scale, corresponding to the days of our lunar month or the 30 days of our calendar month. The author laid out the day as being the length of our Lord's life on the earth, including that portion of his resurrection life from the resurrection to the ascension; covering a period of 33 years, 7 months, 7 days; and showing that in that period, which he calls a soli-lunar cycle, the sun gains just one solar year on the moon, or in other words, that the epochs of the moon in that period amount to just one solar year. The writer has no doubt of the accuracy of this statement, but at the same time for chronological purposes he does not include the resurrection period of our Lord, and eliminating that, the length of the prophetic day is our Lord's earthly life which is equivalent to 33½ years better written 33.5 years. Jesus was the great antitypical lamb and nothing more reasonable than that his earthly life is the length of the antitypical day covering or making up the periods from Adam to the second coming of Christ, and probably beyond—covering the whole of the times of the redemptive scheme. While the writer now has no doubt that this great year was symbolized by the Great Pyramid building, he was not then satisfied, and only when he found it in the Bible. So after some years he set to work on the Bible, believing that God had not left us without a practically correct chronology, and that he had really given us the duration of the ages. The writer seemed to be adrift, not knowing where to go, but not losing faith. At this time he heard of a little book called, "The Three Prophetic Days," and purchased it for light on another subject, having no thought of chronology. But God placed it in my hands for this express purpose. For the author, without any thought of chronology, showed that from the tenth day of the month when the lamb was taken, up to the giving of the manna and the quails was 50 days, and to the glory or great display of God's at Sinai was 32 more days.

The beginning of the Exodus, or its preparation, was on the tenth day of the month when they selected the lamb for the passover. Ex. 12:3 They started on their journey the 15th, Ex. 12:21, 29, 31, and forty-five days later, the 15th of the second month after their departure, they came into the wilderness of Sin. Ex. 16:1. Adding the previous five days from the tenth to the fifteenth we have the fiftieth day, the type of the day in which the deluge occurred.

Just one month later they came to Sinai. "In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai." Ex. 19:1. Then they had two days of preparation, verse 10, making thirty-two days. Thus we have from the taking up of the lamb eighty-two days to the glory of the Lord on Sinai, representing the time from the creation of Adam to the Exodus.

"And the glory of the Lord abode upon Sinai, and the cloud covered it six days;

and the seventh day he called unto Moses out of the midst of the cloud;" "and Moses was in the mount forty days and forty nights." Ex. 24:16, 18. Here are forty-seven days, the typical days from the Exodus to the crucifixion of Christ. At the close of the forty-seven days Moses broke the tables of stone which was a typical ending of the law, that law of which Jesus Christ was the end. The tables containing the law were also a type of his body broken for us. A beautiful type, for at the end of the forty-seven days did Moses do this and at the end of the antitypical forty-seven days Jesus was crucified for us.

The reader's attention is called to the scriptural statement, "The fifteenth of the second month after their departure," not the second month of the year. Then in the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai." If a specific number of days had not been intended surely the specific statement "the same day" would not have been used.

The above reasoning as to the fifty days and the thirty-two might be called somewhat strained, but we are not confined to this set of numbers, but they are repeated in the second year of the Exodus, and the latter confirms the correctness of the former.

"In the second year of the Exodus, on the first day of the first month the tabernacle was set up." Ex. 40:1, 17; Num. 9:15. On the fiftieth day, the twentieth day of the second month the cloud was taken up and they departed from Sinai. Here are forty-nine days complete and a part of the fiftieth. This seems to be the first period. The deluge then occurred on the fiftieth day.

They journeyed three days, Num. 10:33, and because of their murmurings they were given quails a whole month—thirty days. Num. 11:19-21, 31-34. This is the second period. The two are eighty-two days and are divided on the fiftieth. The fiftieth making a part of each period.

The next number given is the seven days of Miriam's leprosy without the camp, Num. 12:1, 14, 15, and this is followed by the forty days of the spies in searching out the land. Num. 13:25. Thus making the whole period forty-seven days as was the case in the first year. At this point Moses was rejected by the nation, Num. 14:4, thus bringing out another beautiful type, that of the rejection of Jesus Christ by the Jews at the crucifixion.

These three sets of numbers, or three periods, correspond to the three ages, or dispensations,—the antedeluvian, before the deluge; the patriarchial, from the deluge to the Exodus, and the Mosaic, from the Exodus to the crucifixion. The three are composed of one hundred and twenty-nine days. 129 times 33.5 equals 4321.5 years from Adam to the crucifixion. Let the reader remember that 33.5 represents our Lord's earthly life in years and is the length of the antitypical chronological day. Thus we have 4288 years to A. D. 1, the birth of the child Jesus. In dividing this into the three periods or ages, the writer takes the reasonable Biblical account of 1656 years for the first and

that would leave 1091 years for the second and 1541 years for the third. These are entirely reasonable if one does not believe in or care for the Pyramid; but the writer is fully satisfied as to the correctness of the Pyramid chronology, having full confidence that it is inspired, and that the building is a God given structure. And that gives the duration as, 1656, 1089.5 and 1542.5 years respectively for the three dispensations.

One more illustration will be given. Israel in the plains of Moab near Jericho. Num. 33:48-51; Deut. 1:3 and 34:1, 5, 6, 8. On the first day of the eleventh month Moses begins his last message from God, just two months, two moons, before the close of the year. Two moons are equal to 59 days. After the death of Moses they crossed the Jordan, observed the passover and on the sixteenth of the forty-first year the manna ceased. Josh. 5:10-12. Then followed the seven days siege of Jericho. Now fifty-nine and sixteen and seven are eighty-two, the typical days from Adam to the Exodus.

(Concluded next issue).

A Question and Reply.

Mr. S. J. Lindsay,
Oregon, Illinois.

Dear Brother:

I notice so many expressions in our church papers, such as "Church of God," "Church of God of the Abrahamic Faith," "Church of God of the Faith of Abraham," "Church of God in Christ Jesus," etc. Will you kindly explain through the columns of The Restitution Herald the difference? I read your tract on "The Two Sons of God" and was greatly benefited.

Thanking you for past favors, and also in advance for future ones, I am very truly,

Mary E. Hunt.

Reply.

WITH REGARD to the various shades in the church name will say that the title "Church of God" is used by brethren as a matter of brevity and convenience. The church name is made a necessity in a legal way so that we may hold real-estate,—church property. The state conferences have taken legal protection under the name "The Churches of God in Christ Jesus;" or the "Churches of God of the Abrahamic Faith," just as the conference organization thought best at the time of organization. So far as we know the last two names given are the only names legalized in the different states. Locally, our church is called in some places the "Abrahamic Church," and in others, "The Restitution Church." Outside of the legal need, we question the right scripturally, for an organization to waste much time or energy on the name. The followers of Christ at the beginning were called "Disciples," and "Friends," by the Master, but we doubt if he meant even this as a title by which they were to advertize themselves. By outsiders they were called "Christians," and by Paul to Timothy, "The Church (or house) of God."

S. J. Lindsay.

UNHOLY tempers are always unhappy tempers.—Wesley.

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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,
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Editorials and Church News.

E. 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 Bro. E. C. Railsback family, South Bend, Ind., are talking of locating in California in the near future. Bro. Roy Cuffel and his family expect to go there this spring. We shall miss these faithful people if they do as they are planning.

The editor expects to be with the brethren at Kewanee, Ill., over the 4th Sunday in Feb., and to go from there to Hammond, La., for a series of meetings. This latter appointment we had about given up owing to the prevalence of the flu there, but word now comes that it has about subsided.

The Oregon, Ill., congregation is having a week's series of meetings at this writing.

We are having an abundance of good copy. This is right and as it should be. Under these conditions the editor may make some selection. If your article has not appeared, just have patience.

The paths of glory lead but to the grave.

Remittances.

A. M. Jones; Mrs. Clara Vernard; Mrs. Chas. Thomas; F. C. Hoar; Miss Iza Selleck; Mrs. L. J. Whiting; Franklin Moore; Mrs. F. L. Marsh; C. B. Miller; John Weaver; Mrs. Martha Walls; Mrs. Ray Aldrich; Miss Emily Swanson; Grace Lawrence.

The Sunday School.

By Alta King.

ISRAEL UNDER JOSHUA.

Lesson 10. March 9, 1919.
Lesson Text, Josh. 1:1-9.

Golden Text: Be strong and of good courage. Josh. 1:6.

Memory verses: Deut. 31:7, 8.

Time: Death of Moses, 1459 B.C., 40 years after the Exodus. Joshua became leader of Israel at the death of Moses.

Place: Shittim, on the eastern bank of the River Jordan, opposite Jericho.

Questions and Comments

In our last lesson we left the Israelites at Kadesh-barnea (Num. 20:1; Deut. 2:14), on the border between southern Palestine and the great desert. They had arrived there about fifteen months after the Exodus, and remained 38 years, leaving it nine months before taking possession of Palestine. During all this time Kadesh was probably their central nucleus or rendezvous, from which they could go into other parts of the lands around them with their cattle. It is not at all likely that they remained in Kadesh all of the time.—Peloubet's Notes.

What kept the children of Israel from entering their promised land after God had brought them, through his patience and mercy, to its very borders? (Recall last Sunday's lesson). Locate Kadesh-barnea and surrounding wilderness where the people lived during their years of training. The following are some of the leading events which occurred during this period:

1. Second trial of faith by thirst. Num. 20:1-13. Show that "forgetfulness" was at the bottom of their lack of faith. Of what was the water drawn from the rock typical? 1 Cor. 10:1-5. Why did not "many of them" get a drink of the "spiritual drink" while they were drinking of the literal? Their minds were not laboring according to John 6:27. They were seeking after the fleshly needs only and failed to absorb the spiritual blessings (closer unity with God through gratitude and love), which all of God's material blessings contain. Discuss Paul's application in 1 Cor. 10:6, 7. Was the seeking after water evil in itself, or was it evil because they were considering their fleshly needs only? How did Moses and Aaron sin when they provided water for the people?

2. Purification of the nation.

(a). By Moses teaching the laws and exhorting the people to obedience. Num. 21-25, and the book of Deut., contain a record of this work. Read and study these chapters during the week. In class read Deut. 6.

(b). By fiery serpents. Num. 21:5-9. Of what was the serpent of brass a figure?

John 3:14, 15. Read Gen. Note No. 1.

Notice that the nation was purified in two ways. The trial and suffering brought to the surface the obedience latent in some and the same trial and suffering purged out those individuals who showed themselves to be rebels. Read Paul's warning in 1 Cor. 10:9.

3. The death of Moses. Deut. 33:48-52; 34.

4. Joshua made Leader. Josh. 1:1-9. Read Gen. Note No. 2. Recall how he figured once before this in the history of the nation. Joshua was commanded to be strong and courageous.

Read the verse which reveals the foundation God provided as a source of strength and courage. Read the verses which show the result of such strength and courage.

By what covenant did God swear to give the land of Canaan to the nation of Israel? Was the promised possession to be temporary? Find and read the covenant containing the promise.

Paul shows that the seed to whom these promises were made is Jesus and his faithful ones, whether Jew or Gentile. Can you show that this fact does not nullify the fulfillment of this promise to the nation, but is the means of fulfilling this promise on a national scale? Remember how God has decreed that the nation should be fitted for its final and everlasting possession of its inheritance. What covenant is involved in this mission?

5. Israel crossing the Jordan. Read the account given in Josh. 3 and 4, and relate it in class. These Israelites had the same cause for fear and faint heartedness as their fathers had had before them. Why this difference in their attitude toward the difficulties and dangers? Did Joshua give these faithful Israelites the true rest God has in store for his people? Their rest from their forty years of wandering was figurative of what other rest? Heb. 4:7-10.

General Notes.

1. A serpent represents an adversary, evil, the flesh nature. The live, fiery, serpents represent the living flesh natures leaving nothing but suffering in return for the sins they commit. The lifeless, brass serpent represents the crucified flesh nature of which Jesus, hanging on the cross, is the one and only demonstration the world has ever beheld. Any Israelite who had enough faith to look at the serpent of brass was healed. Just so anyone who has enough faith to look to Jesus as the one who has the power to destroy the flesh nature, will be freed from the flesh nature at the resurrection.

2. Joshua: His name was originally Hoshua, the same as the Prophet Hosea, signifying "salvation" or "help." To this was added afterward (Num. 13:16) "Je," for Jehovah, and the name became Jehoshua, "Jehovah is salvation," shortened to Joshua, later modified to Jeshua (Neh. 1:17), from which came its Greek form in the Septuagint, Jesus, Jesus. It is an excellent thing to have a name which we are to strive to live up to.

His ancestry: He was an Ephraimite, a descendent of Joseph through Ephraim. His father's name was Nun, and his grandfather, Elishama, a captain of the army of the Ephraimites, 40,500 in number, at the organization of the Israelites after the

Exodus. Num. 2:18, 19, compared with 1 Chron. 7:27.

His birthplace: He must have been born in Goshen, where his parents were in slavery.

His age when he took command as general and crossed the Jordan was 83 years. At that time he began his greatest work but his whole life previous to this was a preparation, an absolutely necessary preparation for that work. Joshua now comes to the reward of his faithfulness as one who obeys orders. By obeying he has learned to command. By faithfulness in little things he is able to do great things. This is the only ladder that may be climbed to the best.—Sel.

3. Three days of preparation: These days were full of preparation for the crossing of the river, notwithstanding the seeming impossibility. There were three arguments which the people might have used had they wished to oppose the commandments they received.

1. The announcement that the time to cross was at hand was given to a people who saw an impassible flood in front of them.

2. Not only was the river an impassible barrier, but beyond it they saw the walls of Jericho, and its defenders, and they had no weapons fitted to break down those walls. They knew, also, that somewhere in that land were giants, fierce bands of warriors and other strong fortresses.

3. Once across there could be no return. Should they be defeated it meant annihilation.

We do not, however, hear any murmuring or any expression of fear. These people had learned their lesson in the wilderness, and were far more ready than their fathers to believe that God would enable them to overcome.—Sel.

The Life That Now is, and That Life Which is to Come.

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.

Louis Elbe, in his book, "Future Life in the Light of Ancient Wisdom and Modern Science," attempts to solve the problem of our future life by the light of ancient wisdom and modern science; and in conclusion acknowledges his failure thus, pages 366-367. In our endeavor to track down the Elusive phantom, which we are pleased to call the human soul, we have covered an immense ground; but as we have pushed forward we have gathered up, one after another, any scraps of evidence capable of guiding us in our investigation. Beginning with an examination of the legendary traditionary traditions of the past ages we have ended with a review of the positive observations of latter day science together with its most firmly founded theories. It is now our duty to enquire to what extent the truths which we have thus accumulated are able to shed light upon the eternal mystery of which mankind has been so long fruitlessly seeking the solution. It must be admitted that in the course of our repeated inquiries we have never been permitted to obtain a

complete conception of man such as would furnish us with the irrefragable proof which we require.

Page 374. Thus formulated, faith in survival (of the soul at death) seems to us to be the inevitable consequence of the scientific conception of the human soul; but although it may furnish us in principle with the formal affirmation for which we sought, it cannot satisfy our restless curiosity. For it knows nothing of the condition in which that Future life shall be past.

Poor man. Why did he not search the Bible instead of the wisdom and science of mortal man. Of all books (and there are millions) the Bible alone tells of our life that now is (the mortal) and that life that is to come (immortal, at the resurrection). Let us now search God's holy word, the Bible, for this all important information, instead of man's wisdom in modern science.

Looking first for the life that now is. Job and Paul call our present life mortal. Job says, Shall mortal man be more just than God? Paul says, It is sown a natural body, it is raised a spiritual body. For this corruptible must put on incorruption and this mortal must put on immortality (at the resurrection). Job 33:4 says, The spirit of God hath made me, and the breath of the Almighty hath given me life. Gen. 1:26, God said, Let us make man in our image, after our likeness. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. Gen. 3:19. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return. If God had made a soul or spirit in man that could survive at death, would he not have said so here instead of calling him dust, made alive just by breathing into his nostrils?

David says the law of the Lord is perfect. Psa. 104:29, Thou hidest thy face, they are troubled. Thou takest away their breath, they die and return to their dust. Psa. 146:3, 4. Put not your trust in Princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Eccl. 9:5-6. For the living know that they shall die; but the dead know not anything; neither have they any more a reward; for the memory of them is forgotten, also their love and their hatred and their envy is now perished.

Gen. 7:15, 21-22. And they went in unto Noah into the ark, two and two of all flesh wherein was the breath of life. And the waters prevailed until the earth was covered, and all flesh died that moved upon the earth, both of fowl and of cattle, and of beast and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all that was in the dry land died. Ezek. 37:3-11, And he said unto me, son of man, Can these bones live? And I answered, O Lord, thou knowest. Again he said unto me, Prophecy upon these bones and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones, Behold, I will cause breath to enter into you, and ye shall live.

And I will lay sinews upon you, and cover you with skin, and put breath in you, and ye shall live and ye shall know that I am the Lord. So I prophesied as I was commanded. And as I prophesied there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo the sinews and the flesh came upon them and the skin covered them above: but there was no breath in them. Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived and stood upon their feet, an exceeding great army. Then he said unto me, son of man, these bones are the whole house of Israel.

We now see by these inspired witnesses that without the breath there is no life in either man or beast. Next, let us see what some of these same witnesses tell us about the blood. Gen. 9:4, But flesh with the life thereof, which is the blood thereof, shall ye not eat. Lev. 17:11, 14. For the life of the flesh is in the blood; for it is the life of all flesh; for the life of all flesh is the blood thereof.

Isa. 53:12 says Jesus poured out his soul unto death, and John 19:33-34 says, But when they came to Jesus and saw that he was dead already they brake not his legs; but one of the soldiers with a spear pierced his side and forthwith came there out blood and water. In Luke 22:26 Jesus says, This cup is the new testament in my blood which is shed for you.

If we accept God's holy word as infallible, can we not believe him when he says the breath and blood are the life in man. We know they are both subject to inaction at death. So neither one can be immortal, and neither one can think or speak. The brain, one organ of the mortal body, is kept active by the combined action of the breath and blood. Take either one entirely from man, and the whole body is dead. David says, His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. We learn by these inspired witnesses that breath in his nostrils was all that God gave to Adam to make him alive. Also that the breath and blood constitute the life that now is. The next paper will be "The life that is to come."

Mrs. Rena Endsley.

There is a trenchant scripture text which bids us do with our might what our hands find to do.

This seems to carry with it the teaching that success depends a good deal upon the energy with which we do things. Of course, force can never make up for inexperience or lack of real ability, and yet it goes a long way. Probably there are few people who ever know what it is to use all the ability they possess.

Most of us need to be stimulated rather than slowed down. This is what makes encouragement so valuable: it reveals us to ourselves and shows us how much stronger we are than we thought ourselves to be.—Sel.

AH, if you knew what peace there is in an accepted sorrow!—Guyon.

What Think Ye of Christ?

THERE WAS a diversity of opinion in Christ's time as to his identity. Some said "Is not this the carpenter's son?" Matt. 13:55. Thus they would have placed the Lord of glory on a plane with sinful humanity. This cannot be done without violating plain scriptural teaching that he is the only begotten Son of God. Jno. 1:14. Some said he was John the Baptist, or Elias, or Jeremias, or one of the prophets. Since these men were all dead we see that the doctrine of transmigration of souls was believed by some at that time. That is, they believed that when a good man died his soul would migrate and enter some other person living then. This would necessitate the belief in immortality of the soul. Among those who held and taught this theory were the Pharisees, a large and influential sect of the Jews. To them Christ put the question, "What think ye of Christ? Whose Son is he?" They replied, "The son of David." They had to admit that much, as the genealogies were kept scrupulously correct at that time, although that admission was that much in favor of his being the Messiah, and they were opposed to that teaching. Their answer was but a half truth, however, and Christ did not allow it to pass, but showed them that David acknowledged him as his divine Lord. Matt. 22:45. They were silenced, but were not convinced. Their strict observance to the letter of the law, while they ignored the spirit of it; their long prayers made to be seen of men, though those prayers left their hearts untouched by love or pity for others; the broad phylacteries they displayed on wrist and frontlet to impress others with their piety and learning; and the deep fringes worn on their garments to attract attention; all these showed a proud, selfish and shallow character. The Lord read their hearts aright and told his disciples "Except your righteousness shall exceed the righteousness of the scribes and Pharisees ye shall in no case enter the kingdom of heaven." Matt. 5:20. What a different record might have been written of this ancient people if they had known the "time of their visitation," Luke 19:44. When they asked Christ when the kingdom of God should come, he answered them and said, "The kingdom of God is within you," or in your midst, as the notes give the translation. He also told them the kingdom of God comes not with observation, that is with pomp or outward show. Quietly and without ostentation God's great and glorious Son was in their midst, but they could not recognize in this humble personage who "went about doing good" Messiah, the prince spoken of in Daniel; although that prophet foretold the exact time of his advent. Dan. 9:25. There were, however, some faithful and devout ones who were "looking for the consolation of Israel," and were rewarded by beholding "the Christ of God." Luke 2:25. The prophecies concerning Christ were all fulfilled in him; such as that "A virgin shall conceive and bear a son and shall call his name Immanuel." Isa. 7:14. He should be born in Bethlehem, "And thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out

of thee shall he come forth unto me that is to be ruler in Israel." Micah 5:2. He was to be a root of Jesse, Isa. 11:10. He was the star of Jacob, Num. 24:17. He was to come in meekness. "Say to the daughter of Sion, Behold thy king cometh unto thee, meek and sitting upon an ass and a colt, the foal of an ass." Zech. 9:9.

Yet, notwithstanding these prophecies, and all his mighty works and miracles, these unbelieving people of Christ's day verified the words of Isaiah 53, where he speaks of Christ thus, "Who hath believed our report?" and still further, "He was despised and rejected of men." Against the testimony of men, angels, Christ and God himself they rejected the Messiah. The testimony of men; "And I saw and bare record that this is the Son of God." John 1:34. "And we believe and are sure that thou art that Christ, the Son of the living God." John 6:69. Truly this was the Son of God. Matt. 27:54. Testimony of angels, "For unto you is born this day in the city of David a Savior which is Christ the Lord." Luke 2:11. Christ's testimony, "I adjure thee by the living God, that thou tell whether thou be the Christ, the Son of God." Jesus said unto him, "Thou hast said." Matthew 26:63, 64. The testimony of God, And there came a voice out of heaven saying, This is my beloved Son, hear him. Luke 9:35. These are only a few out of the many texts that could be produced from the scripture to prove that Christ is the Son of God.

They not only "reject the counsel of God against themselves," but as Christ told the Pharisees, "Ye neither go in yourselves, neither suffer ye them that are entering to go in." That their influence was great we see in Matt. 23, where Jesus told his disciples, "The scribes and Pharisees sit in Moses' seat; and whatsoever they tell you, that observe and do; but do not after their works, for they say and do not." They could not love him, for he was meek and lowly in heart, while they loved the uppermost rooms at feasts and chief seats in the synagogues, and to be called of men, Rabbi. Christ spoke the parable of the wicked husbandmen against them, in which the beloved son and heir was seized and slain, and told the chief priests and Pharisees the kingdom of God should be taken away from them and given to a nation bringing forth the fruits thereof. Because he showed them their sins and unbelief they hated him and compassed his death, calling down the awful wrath of God by so doing, and the imprecation, "his blood be upon us and our children," has had a fearful reckoning, for the history of this nation has been traced in blood and tears in the subsequent centuries. God's once chosen people, they became the tail of the nations instead of the glorious head. Read the prophecy that was spoken against them should they forsake God and his teachings, and see if it is not a true picture of their awful sufferings. "And the Lord shall scatter thee among all people, and among these nations shalt thou find no ease, neither shall the sole of thy foot find rest; but the Lord shall give thee a trembling heart, and failing of eyes, and sorrow of mind; and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shall have none assur-

ance of thy life; in the morning thou shalt say, Would God it were evening; and at evening thou shalt say, Would God it were morning; for the fear of thine heart, wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see." Even the most careless reader knows these things have come upon the Jews, and have been pained to read the programs that from time to time have been issued against this unhappy people. But their time of suffering is almost over, and God will in the near future restore his chastened people to love and favor; and when Messiah comes the second time as he soon will, and "they look upon him whom they have pierced, they shall mourn for him, as one mourneth for his only son," and they shall gladly say, when they are once more beloved for the fathers' sake, "Blessed is he that cometh in the name of the Lord." But what shall be the awful fate of one who in this enlightened time and in Bible lands, having the example of this suffering nation before them shall reject the Christ and say, in actions if not in words, "We will not have this man to reign over us?"

Christ tells us as he told the people in his time, "If ye believe not that I am he, ye shall die in your sins." John 8:24. And as you die, so the resurrection shall find you. If Christ is not the rock of your salvation he will of needs be the rock of offense that shall eventually grind you to powder. Luke 20:18. The Psalmist says, Kiss the Son, lest he be angry and ye perish from the way, when his wrath is kindled but a little.

Blessed are they that put their trust in him. Psal. 2:12.

Alice B. Curtis.

 JEWS CELEBRATE AS ZION'S HOPE OF NATION LOOMS.

 100 Delegates Plan For Return to Palestine.

"This year in Jerusalem."

The generations old orthodox prayer, "next year in Jerusalem," was changed yesterday to a cry of jubilation, when the Federated Zionist Societies of the Middle West gathered in their twenty-second annual convention at the Hotel La Salle.

The hearts and souls of the 400 delegates in the convention hall were in Palestine. Their eyes were fixed on Paris, where the peace conference is determining the destinies of the world—and particularly their world, the Holy Land.

They saw the realization of their ancient prayer and dream, and their deliberations were not as of other years, the pursuit of a vague longing and nebulous hope, but the consideration of things that are to go toward the restoration and reconstruction of the Jewish home land, now believed assured.

Note of Triumph Sounded.

Last night at three great mass meetings on the west and northwest sides, where Jewish fathers and mothers and grandfathers and grandmothers, and children and babies in arms, gathered to hear the message brought by those who promised Jerusalem in the past, the same note of triumph was sounded by speakers and audience alike.

Dr. Benzion Mossinson, principal of the Jewish academy at Jaffa, Palestine, was the principal speaker at the meetings yesterday. At the convention Dr. Mossinson spoke of the Hebrew university, now in process of establishment in Jerusalem, as the center of Hebrew culture.

"Artists Must Dream."

"This university," he said, "is not merely to be a factory of learning. Any real university must be more than that. The one makes an

artisan, the other an artist. The artisan manufactures, the artist creates, and to create he must have both imagination and soul; he must dream.

"But a dream is never individual. It is deep rooted in the soul and soil of a people. A national university such as ours must be, must give a national contribution to the world.

"The Jew has been restricted, economically, politically, and socially, until his only expression of individuality has been through his religion. This caused the misconception that Judaism was merely a religion. And the Jew came to be an imitator, a reflector of his surroundings.

Near East Exploited.

"I don't know the exact plans for our university, but I do know that it must express the soul of the people and their native soil. When it does this, if it links on that soil the glorious heritage of the Jewish past of Biblical times with modern culture, the Jews again will give a great contribution to the world.

"Zionism is not alone a Jewish but a world-wide, human ideal. The near east has made no contribution to the world progress in over a thousand years, because the occidental nations only came to it to exploit it. The Jew will approach it sympathetically, and through him the cradle of human culture in Asia Minor will once more give to the world something valuable. The university, by centering Jewish culture in Jerusalem, will aid in this."

At night at the Hebrew institute and the Sabin school auditorium mass meetings Dr. Mossinson spoke of the possible Jewish contributions to the world, and asserted the Jews have a soul of their own but have been unable to give it to the world for lack of a national unity.

Persecutions Explained.

He also asserted that, due to the revival of nationalistic feeling because of the war, and for economic reasons, there are persecutions throughout central Europe, in Russia, Galacia, and Germany. He declared one reason is that the Jew is not regarded as part of these nations, and added that until he has his own the Jew will not be received on terms of equality.

Louis Lipsky of New York, organization secretary of the General Zionist society of the United States, spoke at the morning session of the convention. He told the convention its delegates to Paris are making satisfactory progress; that unity of purpose and action is demanded of Zionists in America; that immigration to Palestine will be organized and not haphazard, and that the government will not be finally established until it is firmly grounded.

The morning session also heard reports from President Max Shulman of the Middle West societies, which detailed construction work already done in Palestine, including the establishment of the Zionist administrative commission, the first Jewish government in Palestine in 2,000 years; the organization of an educational system and a health department, and the revival of agriculture. Mr. Shulman also told of the heroism of the Jewish division in the British army, the first Jewish unit, fighting under a Jewish flag since Biblical times; the various steps taken in this country for representation of Zionists at the peace conference, and the distinctive activities of the Middle West societies.

Contributions Large.

Leon Zolotkoff, chairman of the executive committee, made his report, showing large contributions to Zionism.

Rabbi A. B. Goldenson offered an invocation. Rabbi Ephraim Epstein spoke words of greeting. Judge Harry M. Fisher detailed the plan of the Jewish printing works at Jerusalem, and Judge Hugo Pam outlined necessary organization work.

The convention will continue today and will close with a banquet at the Morrison hotel tonight, at which Norman Hapgood will be the principal speaker. The Chicago Daily Tribune, Feb. 17, 1919.

Let a man hope for any great and noble thing, and the strength and greatness of that hope will pass into his soul.—Chadwick.

The Church. No. 2.

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IN A previous article we took up the subject of "The Church," pertaining to its meaning, name and mission. In this article we shall deal with the subject as regards its organization and government. Christ wants the officers and members of his church to be men of meekness like their risen and exalted Lord. The scriptural promises on that line ought to be enough to cause us to emulate one another in the cultivation of those heavenly virtues.

"The meek will he guide in judgment, and the meek will he teach his ways." Psa. 25:9.

He will judge with equity for the meek of the earth." Isa. 11:4.

Let all things be done decently and in order. 1 Cor. 14:40. In order that we conform ourselves to the early teachings of the church, it is necessary to have an organized body that we may more effectually promulgate the truth as it is in Christ Jesus.

This is for the purpose of helping and being helped along the line of truth and righteousness, as well as to reach those who are out of Christ.

Without organization it is nearly impossible to do effective work for the Master. Cooperation in every way is necessary to the advancement of the gospel. The duties of the church officers are varied as are also the duties of the members of the body, each performing their work faithfully.

"And he gave some apostles and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. 4:11, 12.

"From whom the whole body fitly joined together and compacted by that which every joint supplieth according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love." Eph. 4:16.

In the matter of church government we have the local church, with its members and officers. These are banded together by state conferences for the purpose of doing more effectual work. We must at all times recognize the fact that the church is supreme and Christ the head of that body.

"And he is the head of the body, the church, who is the beginning of the first born from the dead that in all things he might have the preeminence." Col. 1:18. If Christ be the head of the church then the church must of necessity be supreme. The organized church with its officers should be looked upon as having the power to direct all things pertaining to the church.

Any auxiliary societies of the church, such as Sunday Schools, Berean societies and Bible Schools, which claim for themselves the right to govern without the direct supervision of the church are not following according to the teachings of Christ and the apostles.

"Brethren, be not many masters, knowing that we shall receive the greater condemnation, for in many things we offend all, if any man offend not in word, the same is a perfect man, and able also to

bridle the whole body. Jas. 3:1, 2.

Thus we see the danger of the eagerness to teach, and of an unbridled tongue. Also that true wisdom is shown by uncontentious meekness.

What a power the church would become for salvation purposes, if equipped with the spirit of Christ, realizing that its mission is to seek and to save that which is lost, as truly as it was the work of the Master.

This is the true spirit of the gospel to seek and to save the lost, gather the wanderers and bring them home. What will it be to be crowned with eternal salvation on the beautiful morn of the new creation?

The withered frame and the wrinkled brow exchanged for the glow of immortal youth; no more disappointments or sorrow, or anything to cause disquietude. Is that not enough to curb the passions and bring into subjection every thought and action to the obedience of Christ? 2 Cor. 10:5.

Yours in the blessed hope,

Ezra C. Railsback.

LOVE BLIND?

OUR cynical friends tell us that "Love is blind!"

Is it?

Where would YOU be today if it were not for the fact that someone who loved you saw in you something that no one else saw?

When you first saw the light of day, who but your mother ever dreamed that you were "the finest baby that ever was born?"

And why do you suppose she has since gnarled her hands and wrinkled her brow for you? BECAUSE LOVE SAW.

And when the best girl in the world accepted you—and her friends remarked doubtfully: "What in the world did she ever see in HIM?"—why did she take you? BECAUSE LOVE SAW.

And when you were down and out—so low down that you had to reach up to touch bottom—when the world laughed, and shrugged its shoulders at you—when even you had a feeling of contempt for yourself—and a great hearted man or woman became your friend—why didn't they let you drift until you went clear down to hell? BECAUSE LOVE SAW.

There's something fine and big in every one of us—no matter how we may have failed or how often we may have fallen.

But only those who love can see it.

Who, then, are greatest in this world? Those who LOVE—and therefore see—and understand. Editorial in Terre Haute (Ind) Post.

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

We call him the "God of our fathers;" and we feel that there is some stability at center, while we can tell our cares to One listening at our right hand, by whom theirs are remembered and removed.—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. Blakey, 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. Sylvan Ritchie Supt., Elmer Goekler, 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 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. J. A. Garard, 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.

LOVE taketh up no malign elements; its spirit prompteth it to cover in mercy all things that ought not to be exposed; to believe all of good that can be believed, to hope all things that a good God makes possible, and to endure all things that the hope may be made good.—Thom.

God answers sharp and sudden on some prayers and thrusts the thing we have prayed for in our face, a gauntlet with a gift in it.—Mrs. Browning.

THE RESTITUTION HERALD.

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Number 22.

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.

HEALING A SICK CHILD. Mark 9:14-27.

IF JESUS loved little children enough to take them in his arms and pray over them, don't you think he would feel sorry for them if they were sick? Indeed he did, and there were many little boys and girls whom he made well because he loved them so much.

One day Jesus had been up on the Mount of Olives with Peter, James and John, three of his loved apostles. When they came down to join the other apostles they found a large crowd around them, and the scribes were arguing with them. As soon as the people saw Jesus they ran to him and saluted him.

He asked the scribes, "What were you questioning my disciples about?"

Then one of the men in the crowd ran to Jesus and, kneeling down before him he said, "Lord, I have brought my son to you that you might heal him. I asked your disciples to heal him but they could not."

And then the man told Jesus that the boy had epilepsy, or fits, a terrible disease that people sometimes have now. When the fits came on, the child would fall wherever he happened to be, and many times he had fallen in the fire or in the water. Foam would run from his mouth, and his body would sometimes be drawn out of shape.

Of course the poor father and mother worried about him. He was their only child and they wanted so much to have him well and happy like their neighbors' children. But he was growing thinner and weaker every day.

Jesus was very sorry for them and for the boy and he said kindly, "Bring him to me." Then someone took the boy by the hand and led him through the crowd; but as he came near Jesus a fit seized him and he fell to the ground. Foam began running from his mouth and his body jerked and twisted as though he were in pain.

"How long is it ago since he became this way?" asked Jesus.

"Since he was a little child," the father answered. "If you can do anything, have mercy on us and help us."

Jesus looked at the man and said gently, "If you can believe, all things are possible to them that believe."

"Lord, I believe," cried the father with

A COMFORTING THOUGHT

HOW sweet it is,
When life is dreary, dreary,
And when the way is hedged about
with snares;
And when the heart is weary, Oh, so
weary,

How sweet it is to know that someone cares.

How sweet it is,
When misty shadows stealing
Across our path, obscure the sunlight's ray;
How sweet it is, when shadows break, revealing
The sweeter beauties of our onward way.

How sweet it is,
When lone, amid the struggle,
We see a smile of sympathy, and hear,
When almost overwhelmed and crushed by
trouble,
A few heartspoken, loving words of cheer.

How sweet it is,
When human help is failing,
And when the heart is almost in despair,
And when our struggles all seem unavailing,
How sweet it is to know that God is there!—Sel.

great tears running down his cheeks.
"Won't you help us?"

When Jesus saw that people were running toward them from everywhere he said, "Thou deaf and dumb spirit, I charge thee, come out of him, and enter no more into him." That was Jesus' way of saying that the boy would never have epilepsy any more.

Then the boy began writhing and moaning and at last, after a great struggle he lay so still that the people said, "He is dead." But Jesus bent and taking his hands he lifted him gently to his feet, and led him to his father.

Can you think how glad that father must have been? And the mother who waited at home was so happy when her boy came running home healthy and strong like other children. All their lives they remembered the day Jesus had taken the dreadful disease away from their boy.

Pharaoh Religion.

A CLOSE observation of the motives and performance of most religious activity in the world convinces the observer that the chief motive of most religion is fear, and that the chief operation of it is pride, hate and selfishness. The pit of endless torment was selfishly invented for the other fellow, the one the inventor disliked, for heaven is too small to contain all, so Hottentots must be excluded, and it would be too much of a strain on theology to let them all in. So the fear of such a calamity is used to scare sinners into "conversion." But after the fear is forgotten the religion has faded away, evaporated like a July dew. The few who remember serve the God

they dread in a spirit of continued fear, "lest they also come into this place of torment." This may be varied somewhat by substituting "everlasting death" for everlasting torment, for the twain are twins. All this may be called Pharaoh religion. After each conversion he suffered a relapse into a worse state than the preceding.

While the trouble was on he became suddenly religious. Not knowing the language of prayer nor where the God of Israel lived, he asked Moses and Aaron to do his praying for him. Then when the trouble was gone, so was his religion, because it was fear, and in prosperity and safety he had no fear.

Israel, also, were scared into being good when they asked Samuel to pray for them over their sin in asking a king. So did Simon, with Peter and John. Fear may give away all its goods to feed the poor, but that will not buy a throne with the King of kings. Fear may die a martyr's death, but because the service of benevolence or martyrdom is not of love Paul tells us it had as well be left undone as far as any benefit comes to the doer. John adds that whoever serves under the torment of fear is not made perfect in love. And many apostles and the Christ exhort us to be perfect. Do we serve through fear?

Now we come to the point of which we wish to speak: many papers and magazines have spoken at length of the golden opportunities the war has brought "the church." They have spoken particularly of the opportunity that will be open to teach religion after peace is signed. The new religion the returning soldiers are to come home and teach us, that real religion they found while facing death, has been much lauded. Will it also bear the stamp, "Made in Egypt?" We will wait and see, but our guess is that peace and prosperity and the great business opportunities for America will develop more love of money than ever, and that the movies will continue to outstrip the churches more than ever, and that millions will be asking when Ford will change his factory back to a peace output and sell cheaper cars than ever, and that in it all Pharaoh will drown the memory of his sorrow in hilarity and the clink of coins. For Pharaoh is but a sample of Adam, and human nature never changes in climates nor centuries.

We are not looking for any wonderful new religion, nor for the conversion of the world. Jesus pointed us to Sodom and the flood when he comes.

J. W. Williams.

WE CAN fancy that everybody is thinking of us, but he is not; he is like us—he is thinking of himself.—Reade.

DEATH REIGNED FROM ADAM TO MOSES.

I AM asked to state why I limit the resurrection spoken of here to two classes. It has been God's purpose to count righteousness to those who believed the gospel. Abraham believed God and it was counted to him for righteousness. Righteousness is counted by God to those who obey. Goodness may be acquired by the individual. Neither are inherent in man born of woman. A righteous person can become unrighteous and a subject of a resurrection to judgment. With this thought before us let us examine carefully John 5. A part of this chapter relates to the resurrection and judgment. The Father hath committed all judgment to the Son. Jesus then states that the hour now is when the dead (a definite dead) shall hear the voice of the Son of God; and they that hear shall live. The reason is that the Father hath life in himself; so hath he given to the Son to have life in himself. This is evident, that the Son did not possess the Father life, but it was a gift. This life will be given only to the obedient and overcomers. From the limiting clause, "they that hear shall live," it is evident that there is a class who will not hear. The resurrection herein spoken of cannot benefit those who hear not. This thought is further emphasized by the 28th and 29th verses. 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. The class who are benefited by the resurrection are those who hear. They are further qualified by the phrase, in the graves. We have two qualifying elements, one a clause, the other a phrase. The word all cannot be extended to the whole race. The all in this connection are those who hear the voice of the Son of God and live. We will have an occasion to speak of "all" when we examine 1 Cor. 15:22. The 29th verse speaks of those who have done good and those who have done evil. The good are evidently the righteous. Those who have done evil are the unrighteous as no others are spoken of in this connection. One class is raised to life eternal, the other to a future judgment of condemnation. In James 1:15 we read, When lust hath conceived it bringeth forth sin, and sin, when it is finished, bringeth forth death. Such have received their wages, which is death.

We now wish to examine critically 1 Cor. 15:22. In the contention over this text all depends on whether the word "all" is or is not a limited term. Bro. C., in his review, contends that it has a universal application and that all must be raised through Christ. If this be true all must be raised to the same kind of a life, which is eternal life. We claim that this text must be interpreted to harmonize with the whole chapter. We insist that this chapter affords no proof of a resurrection to mortal conditions. The resurrection taught in this chapter can only be applied to those who believed in the resurrection of the Christ. The apostle states that if Christ be not raised your faith is vain; ye are yet in your sins. That is, ye are still sinners. He states in the next verse, "Then they, also, which are fallen asleep in Christ are perished." Not a single promise to those who have fallen asleep in Adam. This chapter

begins with the thought that the gospel preached by Paul afforded the only means of blessing through the resurrection. Note, please, Paul declared the gospel by which they were saved if they believed not in vain. A vain belief would naturally leave them under the power of the Adamic death. That is, it would leave them where Adam was returned, to the dust from which he came. In my former article I stated that verse 23 limited the meaning of the preceding verse. The thought is not complete in verse 22, but is extended, including the following verse which reads as follows, But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming. Read the 22nd verse and the first sentence in the 23rd verse, and you have universal salvation. Eliminate the modifying clause, viz., Christ the first fruits; afterward they that are Christ's at his coming, and you have a gospel that saves all of the Adamic race. In further proof that this chapter can be applied only to those in Christ we call your attention to Paul's answer to the two questions contained in verse 35. He writes, That which thou sowest is not quickened except it die. This statement requires that we explain the meaning of "is not quickened except it die." In John 24:12, we have the key that unlocks the mystery. Verily, verily, I say unto you, Except a corn of wheat, or grain of wheat, fall into the ground and die it abideth alone; but if it die, it bringeth forth much fruit.

Now permit us to apply the figure used by Jesus and Paul. In John 24:12, we have two grains. The one dies, the other abides alone. Jesus taught in this connection that a grain to produce fruitage must be vitalized. If a germ of life in a grain is deadened it remains in the ground and produces no fruitage. This text must be applied to Jesus, the Son of the living God. Jehovah vitalized his Son by giving the life that abides forever. Jno. 5:25. Jesus received this vitalization through the resurrection. The fruitage will be given this life through the same process. This completes the statement made in 1 Cor. 15:22, 23. There can be no other logical conclusion as we have shown by divine testimony. We will dismiss this part of our subject by saying that the all in Adam can be extended no further than the all in Christ. The phrase "in Christ," limits the phrase "in Adam," by applying it to those who believed in the death of Christ. See verses 3 and 4.

We will now notice the statements made by Bro. C. on Ezek. 16. We have by careful study made ourselves familiar with this chapter. We now change places with Bro. C. and become the critic. Let us state that the subject of the resurrection is not even inferred in this chapter. It is a case of "a drowning man catching at a straw." I wonder why Bro. C. omitted the first fifty verses of this chapter. We commend our readers to a careful study of these verses. They relate to the filthy condition of Jerusalem or the kingdom of Judah. Note carefully the conditions implied. The 51st verse recites this fact that Judah had multiplied her abominations more than her sisters, Samaria and Sodom. We infer from this that all had practiced the same abominations, but Judah to a greater degree. Sodom was destroyed by fire because

of her wickedness. Israel or Samaria was removed and her government destroyed. Judah was overturned with the promise that she would be restored to the rightful heir, Jesus the Christ. Ezek. 21:27. What were the conditions of these three sisters? We reply, that of filthiness and abominations of all kinds. No greater crimes could be charged against them for which the law provided a punishment. Bro. C. says to read on to verse 53, where it says, When I shall bring again their captivity, the captivity of Sodom and her daughters, then will I bring again the captivity of thy captives in the midst of thee. All that can be claimed in this language is that the three sisters will be restored to their former conditions of abominations and sinful practices. Verse 55 confirms my statement in this regard. When Sodom and her daughters are returned to their former estate then thou and thy daughters shall return to your former estate. The simple truth is that the writer is using the strongest irony to show that their punishment was just. The covenant spoken of in verses 60 to 63, is the covenant that will restore Israel and Judah to very different conditions. It will not be a return to a "former estate" of filthiness and abominations. The prophet states the conditions of the covenant in verse 63. That thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord.

In all of Bro. C's articles he has failed to define his broader views on the resurrection, merely stating that all of Adam's race will be raised. Certainly they cannot be raised until after the righteous dead have been raised. I demand that they prove that this particular resurrection takes place during the thousand years in which Jesus and his saints will reign. The only hint of a resurrection during this period is found in Rev. 20:5, which places the resurrection at the close of the thousand years. Here John brings to our attention a judgment of a class not hitherto raised. Let us note the facts as stated in Rev. 20:11-15. The Revelator saw a great white throne and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. Note that Gog and Magog had been destroyed and the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are. Nothing of a sinful nature is now left. Then our attention is called to a resurrection of a class not hitherto judged. They are made up of the dead small and great who stood before God. We are then informed from whence they came. The sea gave up the dead which were in it; and death and hell delivered up the dead which were in them. Here we have a mixed multitude gathered from the different places in which they had fallen. They are made up of two classes. The names of one class were recorded in the books. Another class was recorded in the book of life. Each class was judged according to their works. It is written that, Whosoever was not found written in the book of life was cast into the lake of fire. This lake of fire is the second death. This prepares us for the following scene of the new heaven and the new earth in which

there is no curse. I can see but two purposes in the resurrection. 1, To give immortality to those whom God has counted righteous and have lived a godly life. 2, To raise those who have apostasized and put Christ to an open shame. This class is brought to view in Heb. 10:29. Of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace.

We shall now conclude our article by stating that we still believe that there was a chief or but one resurrection which is extended from the resurrection of Jesus the Christ to the resurrection of the righteous dead. These will be raised at the coming of Christ. The resurrection of all the righteous dead are pendent on the resurrection of Christ. We have no apology to offer for writing our two articles, believing that we are sustained by a sufficient Bible testimony to prove our position, viz., That the resurrection is limited to a specified class, the righteous and the unrighteous.

D. C. Robison.

Berean Column.

INDIANA BEREANS

Israel's Enemies.

IT IS interesting to learn the origin and location of the different "-ites," who dwelt in and around Palestine during the consecutive periods of Israel's history. When God called Moses to lead the Israelites out of Egypt after 430 years of bondage, he told him to lead them to the land of the Canaanite, the Hittite, the Amorite, the Perrizite, the Hivite and the Jebusite.

Here we find six nations mentioned who had possession of the land that God had promised to give to Abraham and his seed for an everlasting possession. But we find that Paul states in Acts 13:19, that God destroyed seven nations in the land of Canaan after which the land was divided to Israel by lot. Turning to Deut. 7:1, we find the Girgashites added to this list, making seven who are mentioned in other scriptures also.

Canaan was one of the sons of Ham, and these seven distinct nations were his descendants, and also several other nations who settled much farther north and therefore had no connection with the Israelites. All seven of these nations are included in the general acceptance of the term Canaanite, and it was from them that the land took its name, but in a more restricted sense they were the one tribe who dwelt along the Mediterranean coast and some along the Jordan river.

The Jebusites, Perrisites, and Amonites dwelt in the mountains between the Jordan and the Mediterranean sea, and some of the Amorites east of the Jordan.

Abraham purchased the field containing the cave of Machpelah of the sons of Heth, the Hittite who dwelt in and around Hebron, which is south of Jerusalem.

The Hivites dwelt in the region of Mt. Lebanon, north of the Sea of Galilee, and the Girgashites east of this sea.

Besides these seven nations whom the

Israelites were commanded to dispossess of their land, there were the Amalekites and the Rephaim or giants. The Amalekites were the descendants of Amalek, the grandson of Esau. They dwelt south and south-east of Palestine. They were the first to show hostility to Israel after they had crossed the Red Sea, and because of this God commanded Moses to make a record of the fact that he would put out the remembrance of Amalek from under heaven, which was fulfilled in the days of Saul, the first king of Israel. The Rephaim or giants were also known by other names as sons of Anek, Anakim, Eneim, Zanizummin, etc. They dwelt south of Hebron in Joshua's time, and were destroyed by him.

On the south-west dwelt the Philistines, who were descendants of Philistin, another son of Ham. Their territory reached from Joppa to Egypt along the sea coast.

They seem to have been the most troublesome of all Israel's enemies. Because of their strength and war like tendencies Israel did not attempt to return to Palestine from Egypt by the shortest route.

Joshua made no attempt to dispossess them of their land and in the time of Eli they overcame the Israelites and got possession of the Ark of the covenant, but it was such a source of trouble to them that they were glad to return it to Israel.

Sampson, Saul and David fought against them, as did also later kings after the separation of the ten tribes from the two.

On the east of the Dead Sea dwelt the Moabites and the Ammonites, the descendants of Lot. The Lord commanded Moses not to distress them for he had given that land for a possession to the children of Lot.

As the Israelites drew near unto the Moabites their king, Balak, became afraid and attempted to hire Balaam, a prophet or soothsayer of the Midianites, to curse Israel, but the Lord prevented this. However, through the counsel of Balaam the Moabites and Midianites caused Israel to sin against God by marrying into these idolatrous nations and mingling in their worship.

The Midianites were descendants of Abraham by a son of Keturah, and they dwelt east and south-east of the Moabites. Because of their enticing Israel into idolatry God commanded Moses to make war against them and destroy them and their cities, at which time Balaam was slain. In later years they increased and became so powerful that they invaded Israel's territory and desolated their land until Gideon was raised up as a deliverer and his victory was so complete that they never again molested Israel.

Emma C. Railsback.

Four Institutions of Worship.

IN THE history of the worship of Jehovah, previous to the beginning of the Christian dispensation, there were four great institutions, each related to some extent to the other, and each fitted to the needs of the various periods. These institutions were: 1st, The altar; 2nd, the tabernacle; 3rd, the temple; 4th, the synagogue.

The word altar means a high place, a mound, a table or elevated place on which sacrifices were anciently offered to some

deity. Altars were originally made of turf, afterwards of stone, wood or horn. They were of different heights, but all faced the east. In patriarchal times the worshippers built altars wherever they pitched their tents or had special occasion to sacrifice to God. The altar was a meeting place between God and man. Upon it the worshipper offered his sacrifice to God.

The first recorded altar service is found in Gen. 4:3-7, where God accepted the offering of Abel and rejected the offering of Cain. The second is found in Gen. 8:20, And Noah builded an altar unto the Lord, and took of every clean beast, and of every clean fowl and offered burnt offerings on the altar. We find that Abraham, as he journeyed from the land of Ur of the Chaldees, built altars unto the Lord wherever he pitched his tent.

We find them using the altar worship until the time of Moses, each family worshipping separately.

Beginning with the erection of the tabernacle there was but one altar for all the twelve tribes. At Mt. Sinai God gave directions for the building of the tabernacle, and thus the altar grew into the tabernacle. Ex. 25:40.

The tabernacle consisted of three different pales, the court, the holy place and the holy of holies. As was necessary among the wandering people the parts of the tabernacle were made of material that could easily be taken apart and carried on their journey through the wilderness.

After the Israelites became settled in the land of Canaan and the kingdom had been thoroughly organized, a permanent house of worship was erected, the first being Solomon's temple, a temple on Mt. Moriah, Jerusalem, and was double in proportion to the tabernacle. God had commanded David to build a house for the ark of the covenant, but he was unable to do so on account of so many wars. So his son, Solomon, built it about 480 years after the Israelites' exodus from Egypt. The ark was carried into the temple and stayed there until carried away by Nebuchadnezzar. The temple was rebuilt twice, the last being Herod's temple, and was finally destroyed by Titus.

Synagogue means leading, or coming together. It is most likely that the need for the synagogue arose during the Babylonian captivity, when the temple was in ruins. In this captivity the Jews gathered together in groups for worship. When at the time of Ezra, and mostly through Ezra the ancient order of things was reestablished in Judea, synagogues were established in all the towns for the benefit of those that could not take part more often or as often as three times a year at Jerusalem. It was used as a school house for children during the week. The synagogues were also a means in helping to spread the new faith as they spread to many communities and furnished a place where the gospel might be preached. They were used by Paul to teach the people about Christ. Up to this time they had nothing to study but the Old Testament teachings, for the New Testament had not been written yet.

We cannot commune with God as those in ancient times, but have the testimony of those with whom God has spoken or communed, for our guidance.

Lulu Stilson.

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.

Decatur, 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, a good many of you are in arrears, some for a short time, some for a longer time than it should be. If your label has an 18 on it, it should be changed by a remittance at once. If it has Jan. 19, or Feb. 19, you should see to it and save the management a whole lot of unnecessary worry.

In the editor's absence away from the office 1000 miles you will have to exercise a little patience if replies, etc., do not reach you as quickly as usual.

The Studies in Revelation (3 vols.), by Jos. Seiss, may be had of The F. H. Revell Co., 17 N. Wabash Ave., Chicago, Ill. The price is \$2.50, or \$2.75, and the books are well worth it.

Our meetings at Kewanee, Ill., over Sunday, Feb. 24th, were well attended. They were held in the home of Bro. and Sr. S. E. Woods on 5th St. The audience looked much to us like a Ripley, Ill., audience of some years ago, so many of them having

removed from there to Kewanee.

Among the number was our old time friend, Uncle Burg. Dennis, now 82 years old and with the snap and "git" of one very much younger. He gave us a demonstration of the nimbleness of his fingers in handling the violin.

We have promised, if the Lord wills, to return to them the 5th Sunday in March.

We are writing this in the Illinois Central Depot in Chicago, waiting for an evening train for Hammond, La. Editorials for two or three weeks may be very limited and brief for it has been hinted that down there at this season of the year the fish fairly come up to the edge of the water begging to be caught. If this be true, we invite Bro. "Billy" Cooper and P. J. Graham, of Fredericktown, Mo., to meet us there and we'll help to fill their stringers.

Remittances.

Samuel Williford; Mrs. J. G. Adams; J. Rosser; B. H. Carpenter; J. K. Driskill; J. W. Burget; T. J. Stinnette; Mrs. Hattie Utterback; A. F. McGowan; Marshall Logan; Doc Fry; G. E. Coats; Richard Reed; J. J. Bronson; A. M. Oliver; E. H. Wichern.

EMERGENCY FUND.

J. J. Bronson, \$10.00.
 B. H. Carpenter, 1.00.

HELPING FUND.

By means of this fund the Restitution Herald is sent to many who otherwise could not have it.
 Doc Fry, \$2.00.

NOTES.

Word coming to the office at the last moment from Sr. Alta King brings the sad news of her mother's death, which prevents Sr. Alta from attending to the Sunday School lessons at this time. We have gotten the set out very hastily ourselves, so as to meet the mailing date, hence do not hold Sr. King responsible for anything found in lessons No. 12 and 13, for March 23 and 30, respectively.

The next day after the Editor departed for the Sunny South, our section of the country was struck by a blizzard, and at the present time is a land of chilblains and shivers. We are prompted in his case to call attention to the old proverb, "better to be born lucky than good looking." As for myself, "niggers" and allegators are more congenial companions than chilblains and frost-bites.

Frank E. Siple.

Obituary.

James Cronthers Adams.

James Cronthers Adams was born at Mt. Vernon, Ohio, March 10, 1830, and died at his home in Gifford, Iowa, Jan. 28, 1919, aged 88 years, 8 months and 18 days.

He was united in marriage in 1853 to Miss Sarah Ann Piggott, at Monmouth, Ill. To this union were born four sons and four daughters. Two children died in in-

fancy. The surviving children are Almus A. Adams, Omaha, Nebraska; Amandus Adams, Gifford, Iowa; John Adams, Holbrook, Neb., Mrs. Elva Gearhart, Arapahoe, Neb., Mrs. Nora Patton, Holbrook, Neb., and Mrs. Cora Levie, Edison, Neb.

Bro. Adams is also survived by one son of his second marriage, Edmond Adams, of Ola, Idaho; an aged brother nearing his 91st birthday; 34 grandchildren and 38 great grandchildren.

He united with the Church of God more than 40 years ago, being baptized by Elder C. C. Ramsey.

The funeral was held in the M. E. church in Gifford, Iowa, and words of hope and comfort were spoken to the assembled relatives and friends by G. E. Marsh, of Marshalltown, Iowa.

Mrs. James Tilton.

The life of Sr. James Tilton, of Rochelle, Illinois, came to a close on Sunday, Feb. 23, 1919. Death, once more as the great enemy, has stricken down the wife and mother of a household, but in the case of Sr. Tilton the sleep at least brings relief from her years of suffering and trial.

The funeral was conducted from the home in Rochelle, on Tuesday afternoon, Feb. 25, and although the weather was severe, with a bitter cold wind, yet relatives and friends assembled from far and near to show their last respects. The floral tributes were as beautiful as any we have ever seen.

To a large, and very attentive gathering we gave a short Bible discourse on the resurrection and the hope of man. After the service we laid her to rest in the cemetery just at the city's edge, where she sleeps awaiting the will of the heavenly Father and voice of his Son.

Frank E. Siple.

The Sunday School.

By Alta King.

THE CITIES OF REFUGE.

Lesson 11. March 16, 1919.
 Lesson Text: Joshua 20.

Golden Text: Blessed are the merciful, for they shall obtain mercy. Matt. 5:7.

Memory verses: 1 John 2:1-3.

Time and place: Moses appointed three cities of refuge in the country east of the Jordan, after the Israelites had reached Moab and before they crossed the river, Deut. 4:41-43. Joshua, after his conquest, set apart three other cities west of the river. Josh. 20.

Questions and Comments

As an introduction to the lesson read in connection with the lesson text Gen. Note No. 1.

If our study of the scriptures does not bring us into closer relationship with God and his ways, then our study is useless. If our study has given us only historical knowledge, then it has had no influence whatever upon our relationship with God. It is not enough to know that

the cities of refuge were established by God's command. If this is all we gain from our study of the lesson then our study has not made us any better acquainted with God than we were before, but if we learn from the lesson that God is just and merciful to sinners we will have gained, not historical knowledge alone, but knowledge that helps to form close fellowship with God.

The fact that God ordered these "cities of refuge" to be set aside shows two things:

1. That God punishes for sins of all kinds, that is, whether they are through wilfulness, carelessness, ignorance, or any one of the many causes of sin. Num. 35: 14-28 shows that anyone who killed unintentionally was permitted to seek refuge in a city of refuge, but verses 26-28, and Joshua 20:6, show that he suffered for his unintentional sin in being deprived of home, family and possessions for a time. Show that the wrongs we commit unintentionally, usually through carelessness or ignorance are sins, that is, adverse to good. Is it wise and just to punish such sins? Rom. 8:3, 7, 8; 12:9; 1 Thes. 5:22; Gal. 5:17; Psa. 11:7, reveal God's attitude toward sin. Does he ever, in any way, excuse sin? When he forgives a sinner what condition must he require the sinner to meet since he does not and cannot excuse, or countenance sin itself? The fact that God does not countenance sin is further emphasized by the fact that repentant sinners must suffer for their sins even though God has pardoned them through his promise of a resurrection, from suffering the final penalty for sin. Proof of this is seen in ourselves, when we, although repentant, suffer the natural consequence of our sins, whether they are sins of intention, ignorance, or carelessness. For scriptural proof see Heb. 12: 5-11; Job 5:17, 18; Rev. 3:19.

2. That God, when he punishes for sins, distinguishes between those who sin intentionally and those who sin unintentionally. What was the penalty for killing intentionally? Num. 35:15-19. Compare this punishment with what we have seen to be the punishment for those who killed unintentionally? This same distinction is seen in the tabernacle service. See Num. 15:27-31. God works through Gentile governments to punish evil doers. Rom. 13:1-4. Does he, through them, make the same distinction?

Bring to class all the scriptures you can find which teach that he does not make this distinction when dealing with those who are not obeying his command to believe the gospel.

The tabernacle service was a type of the service to be performed by the true tabernacle, Christ and his church. In the tabernacle service forgiveness was made possible for all excepting wilful sinners. Does the antitypical service, the work performed by Christ and his church, fail in this point? 2 Tim. 2:1-6; 1 Jno. 2:2.

General Notes.

In order to understand the ordinances concerning the cities of refuge, which are referred to in four out of the first six books of the Bible, it is necessary to realize two great facts.

First. There are some crimes that must

be removed if a nation would exist and prosper. Such are treason, which strikes at the life of a nation; and murder, which strikes at the existence of the members of the nation. Breaking the sixth commandment is a three fold crime.

1. It is a crime against the individual. It takes away from him his most precious possession.

2. It is a crime against the family and the nation, for it takes away a member of the family, often its support, and one of the members and possible defenders of the nation.

3. It is a crime against God the Giver of life. Hence the severest punishment has always been meted to whoever has perpetrated this crime; and it ought to be, not as revenge, but in order to prevent as many as possible from committing this crime.

Second. From prehistoric times when there were many small, semi-independent, or entirely independent tribes, there was no general government to enforce the law and exact when the men of one tribe committed a crime against those of another. Also, in many cases, the government within each tribe was not strong enough to enforce exact justice among its own members. Hence there grew up the custom of blood revenge, according to which the relatives of the murdered person, or the tribe to which he belonged, were themselves compelled to punish the murderer. There was no one else to do it.

This custom lasted under similar circumstances down to modern times and even in our own day we find traces of it in the more secluded, or less well governed portions of the world.

There were four especial dangers in this method of punishing those who were guilty of killing others. Hence with the advance of civilization and the gradual evolution of the centralized state, the duty of safeguarding the rights of the community became the duty of the state and not of the individual.

First danger, that of private revenge.

Second danger, long blood feuds, continued enmity, and almost extermination of the families concerned has often resulted.

Third danger, great injustice by not making a distinction between criminality and carelessness, between deliberate murder and accidental homicide.

Fourth danger, the escape of those who had money so that justice was frustrated by riches.

For many years under Joshua and the judges there was but a very simple general government, and to a large extent "every man did what was right in his own eyes." The custom of blood revenge must wisely remain, but it must be guarded against the evils that so frequently become attached to the system, and it must become a training of the people for a better system.

Justice to sin admits of no leniency. Absolute extermination is the only thing of which sin is worthy. Hence God condemns "sin in the flesh." Rom. 8:3.

Justice to the sinner demands extension of mercy, hence God's plan of salvation based on mercy. God did not set aside justice when he formulated his plan of

salvation. He merely formulated a plan whereby he could administer full justice to the sinner and at the same time give to the sinful nature all that is due it. His plan is simple. Mercy is extended upon condition of repentance. This enables God to shower mercy upon the sinner without aiding and abetting his natural desire to sin. God's extension of mercy to man is based upon his sense of justice to fallen man conceived and born in sin. A true father extends mercy to his erring child conditionally because it would be unjust to do otherwise.

Fallen man, left to himself, could never come to repentance and begin the upward climb to a better life, and so God, answering to his sense of justice to fallen man, not only makes known the condition for receiving his mercy in the form of forgiveness, but he sent Jesus, a man capable of teaching and leading men to repentance. God's plan of salvation spells mercy and is the full enactment of full justice.

The Value of Prophecy.

The study of prophecy keeps us in company with a living, acting, controlling Deity who orders and guides, controls and governs all things. It is not the God of the philosophers, sleeping behind the elements and leaving the universe to take care of itself, with whom we have to do in prophecy: It gives us true, noble and grand ideas of the Creator and Ruler of the world, and tends to keep up the remembrance of him among men. Nor does the value of the study depend altogether on the correctness of our conclusions. Suppose that I am honestly wrong in many points, I may still get the blessing promised to the obedient reader of the mysteries of the Apocalypse; for though I who read may possibly be wrong, you who do not read the prophecies cannot possibly be right, for you are refusing the blessedness he has promised (Rev. 1:3) and neglecting the word which he has inspired. In my errors I have clearer ideas of a great and powerful God than you in your idleness can have. I am by the very study itself brought into contact with the source of all power and grace and love; I behold him in history and prophecy as the Ruler and Orderer, or the Predestinator and King.

The rise and fall of empires, the overthrow of kings and dynasties, the march of liberty, or the sole rule of autocrats and monarchs, the renovation of exhausted civilization by the irruptions of barbarians, and the wars and rumors of wars that are to fill the nations with fear and trembling—these all, and indeed the whole stream of human events are but the shadows that surround the throne of God, the drapery in which the person of the great King is vested while he rides in glory or terror through the world. Prophecy more than any other study brings you into contact with a living God, and when reverently and humbly pursued never fails to bring a blessing.—Sel.

SURELY, I have thought, I do not want to have a grief which would not be a grief. I feel that I shall be able to take up my cross in a religious spirit soon, and then it will be all right.—Hinton.

A BIBLE CHRONOLOGY—THE DURATION OF THE AGES.

S. H. Reeve.

IN THESE historical statements in the closing scenes of their journeys we also have the death of Moses followed by thirty days of mourning. Deut. 34:8. Then follow three days of preparation and one day through the Jordan. The Jordan was crossed on the tenth day of the first month. On the sixteenth the manna ceased, this being six days later, Josh. 5:11, 12, then followed the seven days' siege. These numbers—thirty and three, and one, and six, and seven, are forty-seven, which is the third period representing the dispensation from the Exodus to the crucifixion. In the mouth of two or three witnesses shall every thing be established.

As to the length of the patriarchal age the reader's attention is called to one definite statement that is almost entirely overlooked by the most of modern writers, and not only overlooked, but ignored by them. God says to Abraham, "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years. Gen. 15:13. It is not, "they shall dwell there," it is not, "they shall serve them" a definite time, but it is perfectly plain, "they shall afflict them four hundred years." It is all subterfuge to attempt to make out that "the fourth generation begins at any time in the life of Abraham. There are six hundred and forty-three years from the deluge to the death of Joseph, and possibly more, for Terah might easily have been eighty when Abraham was born, for he was not the first-born. But if Terah was seventy (which the writer very much doubts, believing he was older) and giving forty-six and one-half years as the time for the death of "all his brethren," and all that generation and a new king to arise who knew not Joseph, Ex. 1:6, 8, and then add the four hundred years of promise to Abraham, we have 1089.5 years as the Patriarchal age.

The covenant that God ratified with Abraham was specifically the affliction of his people for four hundred years. Gen. 15:9, 13, 17. This was confirmed when "all that generation" died and left them without a political head or leader of note, subject entirely to the Egyptians with no prospect of deliverance. The four hundred and thirty years began with this event.

As to the Jewish age the writer wishes to say one thing. In 1 Kings 6:1 occur these words: "And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord." They were permanently out of Egypt when the land was divided under Joshua, which was forty-five years after they crossed the Red Sea. Add this to the four hundred and eighty and we have five hundred and twenty-five years. The margin in our Bibles at the above scripture says 1012 B. C.. The late Professor Willis J. Beecher, in the Sunday School Times of 1904 makes it 1018 B. C., or the accession of Solomon as 1022 B. C., and says this, "What is given

in the chart as the Biblical chronology differs slightly from that of Usher. Usher held that it was just a thousand years from the dedication of the temple to the birth of Christ. The Biblical data, as they stand, make a thousand and seven years. So Usher dropped the interregnum of eleven years, before Uzziah, and added four years, one year at a time, between Uzziah and the burning of the temple." The writer is so confident he is right, that he has the correct length of the dispensation, that he calls this 1017.5, then to this he adds the 480, and the 45 that completed the Exodus, making 1542.5 to A. D. 1.

The present dispensation is portrayed in the ordinances of the law, and the Israelite who lived out the law of the passover and the ordinances connected therewith was, practically, living over the length of this dispensation, in type, every year in which he kept those ordinances. In some years the tenth day of their month came on their sabbath, the lamb was slain the fourteenth, which would be the fourth of their week and corresponds to our Wednesday. On the first day of their week which followed the passover and corresponding to our Easter Sunday, they were to bring a handful (or sheaf) of the first ripe grain and the priest was to wave it before the Lord. This handful of ripe grain represented the resurrection of Jesus; they were to have no leaven (leaven was a type of sin) in all their dwellings. So they were living over the resurrection of Jesus every year they kept the passover. From this wave-sheaf day, and including it they were to count fifty days, seven complete weeks to be counted even unto the day after the seventh sabbath were the fifty days counted. Thus here are laid out seven weeks of our weeks and not the Jewish weeks. On this fiftieth day they were to bring two wave loaves and the priest was to wave them, and they were to be baked with leaven. Here we have two sin-tainted groups representing the redeemed church. Lev. 23:5, 10, 11, 15-27. Will the reader please notice here are fifty-eight days. From the tenth day of their month falling on their sabbath, to the end of their next sabbath were eight days. The next would be the wave-sheaf day and the beginning of the fifty, so that eight and fifty are fifty-eight.

Now if the reader will take the trouble and place the fourteenth on each day of the week and add in each case the four days preceding the fourteenth, which includes the tenth day, and then add their sums and divide that sum by seven, you have exactly eight days as the average for the years in which the fourteenth fell on each day of the week. To illustrate: commencing with Sunday as the fourteenth and counting seven days we come to Saturday, their sabbath, and adding the previous four days we have eleven days from and including the tenth day of the month. Placing the fourteenth on Monday we have ten days to the end of the next Saturday. Placing the fourteenth on Tuesday, we have nine days, and placing it on Wednesday we have eight days, and on Thursday, seven days, and on Friday, six days, and on Saturday, five days. These added together make fifty-six, and divided by seven, the number of days in a week, gives eight days as the average. Then with

the fifty days to pentecost, the two wave-loaves, we have fifty-eight days.

The lamb was to be slain on the fourteenth at the going down of the sun, Deut. 16:6; Ex. 12:6, margin. But the real passover and feast occurred on the fifteenth, Ex. 12:11; Lev. 23:6. Now Jesus, six days before the passover, John 12:1, came to Bethany. This was on the ninth, and corresponded to our Friday. On the next day, John 12:12, our Saturday, he entered Jerusalem. This was the tenth and the day Judas sold his Lord. Here was the antitypical lamb taken up or selected out from the flock. Mark 14:10; Matt. 26:14. He was crucified on the fourteenth and was in the tomb three days and three nights. Matt. 12:40. This brings us to the end of their sabbath at which time he was raised from the dead. Matt. 28:1, 2. Here we have Jesus fulfilling the eight days of the law and then the fifty days following, bringing us to pentecost,—the two wave loaves of the law, and the out pouring of the Holy Spirit on the disciples preparatory to their work of preaching the gospel of Jesus Christ. Fifty-eight days from his entering Jerusalem, according to prophecy, to pentecost. These 58 full days multiplied by 33.5 bring us to 1943 A. D., for we begin from the time the Lamb was brought into the world. But the fifty-eighth day is the antitypical pentecostal day so that 57 multiplied by 33.5 brings us to 1909.5 A. D., or the latter part of 1910 A. D., as the beginning of the antitypical fifty-eighth day. In this thirty-three and one-half years day come the two antitypical wave-loaves which are the redeemed church as shown in 1 Thes. 4:13-18. And this event is near at hand and will take place at or near the return of the Jew and Israel. Let me call your attention to the fact that Aaron, the type of the church, was told to go out and meet Moses on his way from Midian and he met him in the Mount of God and kissed him. Ex. 4:27. Then notice, also, that the first-born were saved before the nation was. Ex. 12:23. Near the close of this day, say about 1935, or 1936, will occur the manifestation of Jesus with his saints. Zech. 14:1-5. The last sentence reads, "and the Lord my God shall come and all the saints with thee."

Let me call attention to these two groups of sin-tainted saints as shown by the two leavened loaves. They are the church before and after the first coming of Jesus. They are the first-fruits of the two houses of Israel. And they are also the living and dead. The first includes the latter two and the latter includes the former two. They are varying expressions representing the same groups.

If we construct a year on the basis of the length of Jesus' earthly life for a day, and thirty days for a month, the tenth day of the seventh month begins in 2044 A. D. And the fiftieth day would begin one hundred and sixty-eight years later, which would be in 2212 A. D. But if we construct a year on the lunar basis of three hundred and fifty-four days to the year, the tenth day of the seventh month would begin in 1944, and the fifteenth would begin in 2112.

To the writer the former is preferable from the fact that it seems to come closer to the Pyramid; and then too, we are all prone to set things too near. Even Dr.

Adam Clarke was not inclined to put the good time for which we all long off many hundred years. Yet I fear the time when "the knowledge of the Lord shall cover the earth as the waters do the deep," when the inhabitant shall not say, "I am sick," etc., is a long way off for the world.

S. H. Reeve.

Are You Enjoying Your Religion?

ARE YOU enjoying your religion? Are you comforted with it? Or do you find yourself going to sleep on it? And do you wonder why?

There is a Biblical diagnosis of your case and it may be found in Matt. 13:18-23. It is as follows:

- (a). Having received the word of the kingdom and not understanding it, the wicked one has taken away from you that which you had.
- (b). Having received the word with joy on first hearing it, and holding it for a time, it may be you became offended through fiery trials.
- (c). Having received the word, it may be you have allowed the cares of the world, riches, etc., to rob you of your joy.

Perhaps the (b) and (c) classes are largest. By a close observation you may be able to determine the cause of your ailment. And it needs looking into, for it may mean the loss of life if not attended to in time.

Concerning offences, Christ said they must needs come. Paul forewarned us that all who would walk godly in Christ Jesus should suffer persecution. What is the use of having faith unless it will help us at such times? Why not give it a chance? We know it hurts much at times to meet the various trials, but anything worth while hurts.

If you come under the (c) class, the treatment is easier to many than the remedy to class (b). "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Prov. 11:24. This latter clause seems to strike home to so many. Have you heaped treasure together to the neglect of the cultivation of love by scattering a little? Are you sure your benevolences have been handled to the glory of God? "If a brother or a 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?" This is James' idea of it. John (1 Jno. 3:17) speaks of it in much the same way. "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?"

If riches and the cares of the world have reduced your joy, begin at once to follow the direction of the foregoing texts. It will effect a cure.

If you have not thought much about it, better begin to examine yourself. Some of the sure symptoms are:

1. Loss of interest in attending religious service, usually excused in self because
 - (a). The weather is too cold.
 - (b). The weather is too warm.
 - (c). The walks are snowy, wet, or slip-

pery, as the case may be.

- (d). The meetings come too often.
- (e). They do not come often enough.
- (f). The service starts too late.
- (g). It starts too early.
- (h). Sessions too long or too short.
- (i). Have to work too hard through the week; must have rest.
- (j). The room is too hot or too cold after you get there.

But what is the use of saying more? You can find your pet excuse here if you have the symptoms. Who ever heard of anyone being kept away from pleasure or business for such excuses?

2. A growing grouchiness in spite of all that may be done by willing workers; fault finding about what others are doing, though doing nothing yourself. This is one of the worst symptoms and when discovered should receive immediate attention.

3. If reading this article makes you incline to be snappy with yourself, and to find fault with the writer, then it is sure that you should give yourself immediate attention, for it is certain no one will have cause for uneasiness who has none of these symptoms.

There may be other symptoms, but these are the chief ones.

Remember this, your salvation lies between you and your God and his Son, Jesus Christ. They have done their part, it is up to you to do yours, and all the excuses and fault finding in creation will not help you one bit in the day of reckoning. There is no power on earth that can successfully hinder you if you have your face determinedly set Zion-ward. Fill your mind with God's thoughts and follow his admonitions and your course will bring you the most good possible.

S. J. Lindsay.

A LETTER TO A FRIEND.

By a Sister.

PEOPLE CAN see that this country is on the eve of an awful time of trouble (as you say), the whole world is in a ferment. But there is a restraining power. What is it? 2 Thes. 2:7 says, He who now letteth will let until he be taken out of the way.

As I understand it "let" and "letteth" mean to hinder. Something hinders the full development of the man of sin, the Antichrist. What is that something. I think it is the bride of Christ. Jesus says, in Luke 21:36, Watch ye therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass and to stand before the Son of man. In Rev. 4:4, it speaks of elders or first-borns. I think these are the bride. Then Rev. 7 speaks of the 144,000 Israelites who are sealed. I think they are the virgins. Psalms 45 speaks first of Jesus the King, next the queen at his right hand, his bride in clothing of wrought gold in raiment of needle work, then it speaks of the virgins, her companions, then in Rev. 7:9, it speaks of another company out of all nations, and one of the elders says they come up out of the great tribulation, and they serve God day and night in his temple. The elders have on white raiment and on their heads crowns of gold showing them to be rulers. Then the 144,000 must be the "companions

of the bride who enter into the king's palace." They escape. First, the bride escapes all this awful time of trouble. The virgins, the worst of it; the great company go through it all. Who is this company? Straight is the gate and narrow is the way that leadeth unto life, and few there be that find it." Many are called, but few are chosen. It is the little flock, the elders, or first-born who are given the kingdom, that is, as rulers with Jesus. The virgins are her assistants. They have the seal of the living God in their foreheads, but they have no crowns, neither are they glorified like Jesus and his bride. But there are still thousands on top of thousands who are not worthy of the rulership, who are too good to be destroyed. These are the called, the ones who will have to pass through the great tribulation, wash their robes, and make them white in the blood of the Lamb. They are given white robes, palms, which I think symbolize righteousness and victory. They are immortalized, but not glorified beings. They serve God. They are not members of the King's household, but he dwells among them.

Rev. 5:8-10, shows, I think, that the beasts and elders are the bride, also I think Rev. 14:1-5 shows the 144,000 to be the virgins. Now there is another thought. I say I think the bride is the power that hinders the full development of this destructive element with Antichrist at the head. We can see that such is the case from the history of Noah and Lot. The very day that the Lord shut Noah in the ark the destructive flood burst upon the earth. The very day Lot left Sodom fire rained down from heaven upon the cities of the plain. So the very day the bride is taken away sudden destruction will burst upon the world, for as a snare shall it come upon all them that dwell on the face of the whole earth. But ye, brethren, are not in darkness that that day should overtake you as a thief. Ye are all children of the light and children of the day. We are not of the night, nor of darkness. 2 Thes. 5. God grant that we may be ready at a moment to join our returning king.

Walt Mason.

Walt Mason, whose prosy-faced poetry jingles through so many newspapers, was a hard drinker in early life. He took a cure in a place where, as he says, "pickled people have the alcohol rooted out of them and are supposed to be sent forth as good as new."

He started life over again in Emporia, Kansas, a "dry town," where as Editor William Allen White says, "Alcohol formed no part of the town's conscious thought. No one invited him to drink. He heard no talk of drink; he saw no one drinking, and to get liquor he would have had to associate with loafers and plug-uglies. So Walt Mason, in a dry town, having plenty of work to do, did well. And the town stood by and cheered him. Ten thousand people became his friends. They are his friends today." This is the way the prohibition that "does not prohibit" (as its foes would have us think) has saved many a man to be a blessing to the community.—Christian Advocate.

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Don't Confuse the Book.

Many teach that death and the Lord's coming are identical. But this is confusing things and terms that are as far apart in the Bible as the poles!

1. Death is certainly not the second coming. It is the wages of sin, and therefore the punishment for sin. Rom. 6:23. But the second coming delivers us from death. 1 Thes. 4:16-17.

2. Death is not the king of glory, but the king of terrors. Job 18:4. But Christ is the king of glory, Psa. 24:7, and not the king of terrors.

3. Death is inseparably connected to and associated with him that "had the power" of it (satan, Heb. 2:14). But our Lord is associated with life, being called the prince of life. Acts 3:15.

4. Jesus never, the prophets never, the apostles never told the people of God to watch for death. But the New Testament writers and our Lord repeatedly tell us to watch for the second coming (1 Cor. 15:51; Matt. 25:13).

5. In the event of death dearest friends part; tears flow; hearts are broken. Ezek. 24:16. But in the event of the coming of Jesus friends and loved ones meet again. 1 Thes. 4:13-18. Praise God!

6. Death is the greatest enemy we have. 1 Cor. 15:26. But Christ is the greatest friend we have. Prov. 18:24.

7. At the time of death our hearts are very painful and we mourn. Jno. 11:35. But at the coming of Jesus we shall "rejoice" with unspeakable glory. Phil. 2:16.

Dear misinformed one: do not look for comfort in the death of your friends and relatives, that death can take them to a place of joy and bliss. No, no. Death puts them to sleep. But the second coming will call them from the beds of dust, and there shall be great joy. Bless the Lord!—Messiah's Advocate.

SURROUNDED by those who constantly exhibit defects of character and conduct, if we yield to a complaining and impatient spirit, we shall mar our own peace without having the satisfaction of benefiting others.—Upham.

THE will can only be made submissive by frequent self-denials, which must keep in subjection its sallies and inclinations. Great weakness is often produced by indulgences which are of no importance.—M. de Molinos.

O keep my soul, and deliver me: for I put my trust in thee. Psa. 25:20.

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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.

JESUS AND HIS FRIENDS.
Luke 10:38-42; John 11; 12:1-8.

ON THE south side of the Mount of Olives there is a little village called Bethany. It is a very small village, and most of the people find work in the groves of date palms that grow around it.

If you should go there for a visit the children would probably point to the top of the mountain on which their village is built and tell you that Jesus used to go there to preach and to pray. Then they would take you farther up the narrow street and show you a white stone house. The house is very old now, and the bricks that formed a low wall around the flat roof have begun to crumble away. Little Rachel, who is showing you the house will tell you that Martha and Mary and Lazarus used to live there. And then she will take you to a cave in the mountain side and say, "This is where Lazarus was buried." And if you do not know why she tells you about these places she will think you are very ignorant, indeed.

Martha and her younger sister, Mary, used to live in the house, together with their brother, Lazarus, whom they loved very dearly. The house was always very neat then, with pretty flowers growing on the roof, for Martha was a very careful housekeeper.

They had many friends who had heard Jesus preach, and seen him heal the sick and the blind, and they were eager to see him for themselves. So one day when Martha heard that he was in Bethany she asked him to come to her home and rest. She took him to the roof where it was nice and cool and while he rested there she went about preparing something especially nice for him to eat.

Mary sat on a low stool near Jesus and listened while he told her of the love we should have for each other, and the many things we must learn if we wish to live with him in his kingdom. She was so interested in what he was telling her that she forgot everything else.

After a while, Martha came up to them. She was carrying a water jug and she looked very tired, for she had been working hard. She looked at Mary for a moment and then said to Jesus, "Lord, my sister has left me to serve alone. Won't you tell her to come and help me?"

A CREED.

LET ME be a little kinder,
Let me be a little blinder
To the faults of those about me.
Let me praise a little more;
Let me be, when I am weary,

Just a little bit more cheery,
Let me serve a little better,
Those that I am striving for.

Let me be a little braver,
When temptation bids me waver,
Let me strive a little harder
To be all that I should be;
Let me be a little meeker
With the sister that is weaker,
Let me think more of my neighbor
And a little less of me.

Let me be a little sweeter,
Make my life a bit completer,
By doing what I should do
Every minute of the day;
Let me toil, without complaining,
Not a humble task disdaining,
Let me face the summons calmly
When death beckons me away.—Sci.

Jesus answered, "Martha, you are careful about many things. But there is one thing you need, and that is to learn more of me. Mary hath chosen that good part, and she will not forget what she has learned today."

Martha went away feeling rather ashamed that she had not tried to learn more, and she soon came back and sat down, too. While Jesus staid in their home he learned to love these people very dearly, and they always remained his friends.

Sometime after this Lazarus became very ill. Mary and Martha did all that they could for him but he grew worse. Oh, how they longed for their friend Jesus, for they felt sure that he would make their brother well. At last they sent for him, but it took a long time to find him and Lazarus died.

Jesus was preaching in another town, but when he received the message he said to his disciples, "Let us go back to Bethany. Lazarus is sleeping and I wish to wake him."

The disciples were surprised that he should want to wake him out of sleep and said, "Lord, if he sleep he shall do well."

Then Jesus told them that Lazarus was dead, and that he wished to raise him from the dead. The disciples went with him, and as they came near Bethany Martha met them. She said to Jesus, "Lord, if you had been here, my brother had not died. But I know that if you ask it of God, my brother will be made alive."

Jesus looked at her kindly and said, "Your brother shall rise again."

"I know," Martha answered, "he shall rise again in the resurrection to live with you in your kingdom." Then she went to

call her sister.

When Jesus saw Mary, and the friends who were with her, weeping, he felt very sad. He knew how much they had loved Lazarus, and how hard it was for them to give him up; and as he thought of their sorrow he wept, too. When the people saw him weeping they said, "see how he loved him."

Then they went to the grave, which was the cave that little Rachel will show you when you go to Bethany. A big stone had been rolled against the door to keep out the jackals and the dogs. Jesus said, "Take away the stone." The men moved the stone away and after Jesus had prayed he called loudly, "Lazarus, come forth!"

Lazarus, who had been dead for four days, came out of the cave alive and strong and well. Can't you guess how glad Mary and Martha were to have their brother back? And how thankful Lazarus was! For he knew that if Jesus could raise him from the dead he could raise everybody in the resurrection, just as Jesus had taught them.

A few weeks later when Jesus came again to Bethany they gave a big supper for him at Lazarus' house. Martha served the food and Lazarus sat at the table with the company. While they were eating, Mary came in with a beautiful box containing the most expensive ointment. She broke the box and poured the ointment on the feet of Jesus, and afterward she wiped them with her long, beautiful hair. This was the very finest thing she could have done, for it showed to all those people how much she longed to serve the friend who had raised her brother from the dead. And Jesus was grateful for the love of these good people, for there were many who hated him and tried to do him harm.

When the Price is too High.

IN THE FIRST place, Ahab had no just claim on Naboth's vineyard. He had no right to wish it for his own, when Naboth was unwilling to sell. He should have been satisfied without it. His coveting was itself sin.

That sin was powerfully magnified by the means employed to secure the object of his desire. And none the less so, because he was the willing beneficiary, rather than the active agent of the crime.

He got the vineyard. But he got no good from it. The purchase was unprofitable, because he paid more than it was worth. He sold himself to get it, the prophet said. For when a man sells his honor, there is nothing of value left. The man goes, too.

When you want anything, it is well to consider first whether you ought to want it. And, second, whether it would be worth the cost. The price might be too high.

It always is, if it includes yourself. And it always includes your self, when it includes your honor.—Gospel Messenger.

The Life That Now is, and That Life
Which is to Come.

LET US now search God's Holy Word to ascertain what he wants us to know about our life that is to come, at the resurrection. First, we will consider the life of Christ, for he is our example in all things. Heb. 2:9-10. 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. For as much as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had power over death, that is, the devil. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore, in all things it behooved him 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 in that he himself hath suffered, being tempted, he is able to succor those who are tempted. If Jesus had been made immortal at his first coming he could neither have suffered or died, and he says, in Rev. 1:18, I am he that liveth and was dead; and behold I am alive forever more. Acts 13:29-30, and when they had fulfilled all that was written of him they took him down from the cross and laid him in a sepulcher; but God raised him from the dead. Acts 3:14, 15. But ye denied the holy One and the just, and desired a murderer to be granted unto you, and killed the Prince of Life, whom God hath raised from the dead. 1 Cor. 15:22-23, 35-38, 42. Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not; for if the dead rise not, then is Christ not raised, and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also who are fallen asleep in Christ are perished. If in this life only we have hope in Christ we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ, the first fruits; afterward they that are Christ's at his coming. But some men will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain; it may be of wheat or some other grain; but God giveth it a body as it hath pleased him, and to every seed his own body. So also is the resurrection of the dead. It is sown (buried) in corruption; it is raised in incorruption: it is sown a natural body; it is raised a spiritual body. As we now bear

the image of the earthy, we shall also bear the image of the heavenly,—when raised from the dead. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery, we shall not all sleep, but we shall all be changed; in a moment, in the twinkling of an eye, at the last trump. For the trumpet shall sound, and the dead (in Christ) shall be raised incorruptible, and we (who are living in Christ) shall be changed. For this corruptible must put on incorruption and this mortal must put on immortality.

John 5:28, Marvel not at this, for the hour is coming in which all that are in their graves shall hear his voice (at the end of the 1000 years) 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. 1 Thes. 4:13-18. But I would not have you to be ignorant, brethren, concerning those who are asleep, that ye sorrow not, as do others who have no hope. For if we believe that Jesus died and rose again, even so them also who sleep in Jesus will God bring with him. For this I say unto you by the word of the Lord, that we who are alive and remain unto the coming of the Lord shall not precede them who are asleep; for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we who are alive (in Christ), and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words.

1 Jno. 5:11. And this is the record, that God hath given to us eternal life, and this life is in his Son. Col. 3:2-4, Set your affections on things above, not on things on the earth; for ye are dead (to worldly pleasures), and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

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. Jesus himself tells us in Luke 24:36, that after he was resurrected he had a real spiritual body, tangible, capable of being seen and handled. And we who die in Christ are promised a body like his when raised from the grave. Made alive by the spirit, instead of the breath and blood. And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed they had seen a spirit. 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 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 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 an honey comb, and he took it and did eat before them.

John 20:24-29, But Thomas, one of the

twelve, was not with them when Jesus came. The other disciples said unto him, We have seen the Lord, but he said unto them, Except I see in his hands the print of the nails, and put my fingers in the print of the nails, and thrust my hand into his side I will not believe.

How many, like Thomas, will not believe in the real, tangible Jesus, but cling to the false idea of him that originated with the Pagans, and has been handed down from generation to generation, unto this present time. Namely, that Jesus was a spirit, invisible, intangible, and some writers advance the idea that his disciples could not see him. But Luke says their eyes were holden at times so that they should not know him. And after eight days again his disciples were within and Thomas with them. Then came Jesus, the doors being shut, and stood in their midst, and said, Peace be unto you. Then said he to Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed. Blessed are they that have not seen and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life (the life that is to come) through his name.

Mrs. Rena Endsley.

Baptism As a Saving Ordinance.

WE MUST first of all know what is meant by baptism. Is it a sprinkling of water, or is it an immersion? I think that it is an immersion, that a sprinkling of a little water over the person does not serve the purpose. As a proof of this I will refer you to the account of Philip and the eunuch as found in Acts 8, where Philip is explaining the scripture to the eunuch. Verse 36, "And as they went on their way they came unto a certain water and the eunuch said, See here is water, what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God, and he commanded the chariot to stand still, and they went down both into the water, both Philip and the eunuch, and he baptized him." Now, if it was not necessary for the eunuch to be completely covered, or buried as it were, in the water, why did they both go down into the water? Why didn't Philip bring a little water up and sprinkle the eunuch, if sprinkling would serve the purpose?

A passage which speaks of baptism as a form of burial is Rom. 6:3-5. Know ye not that so many of us as were baptized into Christ were baptized into his death? Therefore we are buried with him by baptism into death. That like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

Why is it necessary to be baptized?

There was no such thing as baptism practiced until John the Baptist came preaching the baptism of repentance for the remission of sins. The Israelites' standard of righteousness was the law given to Moses, and under that law, as we are told in Gen. 17, "the uncircumcised man child shall be cut off from his people because he hath broken my covenant." But this order of things was changed by Christ, as in Col. 2:8-14. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world and not after Christ. For in him dwelleth all the fulness of the God-head bodily, and ye are complete in him, which is the head of all principality and power. In whom, also, ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ. Buried with him in baptism, wherein also ye are risen with him, through the faith of the operation of God who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses, blotting out the hand writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." This passage shows that we receive forgiveness of past sins through baptism. What was the hand writing of ordinances which he nailed to his cross? The laws which were given to Moses. Since the "abomination that maketh desolate," was set up, it is not necessary and is impossible for anyone to keep all the laws, which involved the ten commandments, many feasts and sacrifices which had to be recognized. Christ is our example. Was he baptized? Yes. Why? We read in Matt. 3, of him coming to John to be baptized. Verse 14, But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now, for thus it becometh us to fulfill all righteousness.

From this we see that Christ was baptized to fulfill all righteousness, therefore baptism must be a necessity, and we are now saved by grace and are no longer under the Mosaic order of things. Christ reversed many of the old laws when he gave his sermon on the mount, and we are now under the law of love.

Into what relation to Christ does baptism bring us? We read in Gal. 3:16, 27-29, Now to Abraham and his seed were the promises made. He saith not and to seeds as of many, but as of one, and to thy seed which is Christ. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed and heirs according to the promise. Again, in 4:4, we read, When the fulness of the time was come God sent forth his Son made of a woman, made under the law, to redeem them that were under the law. That we might receive the adoption of sons, and because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying Abba, Father. Wherefore, thou art no

more a servant, but a Son, and if a son, then an heir of God through Christ.

What do we receive as a reward if we undergo this ordinance of baptism? I think the Bible clearly teaches that we receive eternal life as a free gift from God, as we read in Romans 5:18. Therefore, as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life.

Rom. 6:23, The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.

Phoebe M. Pook.

Chosen—Elected—Called—Predestinated

THE WRITER at one time, years ago, was considerably troubled about predestination, and the book of Romans was a mystery, but when he came to see the Anglo-Saxon as Israel the trouble all vanished and Romans became an open book.

While all of the election in Romans and elsewhere is not national, there is enough of it that is so, that it makes the book an open book and, to my mind, relieves the whole subject from an air of mystery that otherwise attends it when one does not accept of an Israel that is lost (I am not using the word in the sense of dead in trespasses and sins), lost as a child becomes lost to its parents, only God sees them as is shown in the twelve presence loaves or face loaves. Lev. 24:5-8. But lost to themselves and the world as one of the houses of Israel.

Take the ninth chapter, for instance, and day-light streams in with the thought of a nation lost but yet chosen. To get the proper view point of the writer of Romans we must see that the Jew is but a small portion of Israel. Paul begins with the statement that everything God had promised belonged to Israel. He recognizes the Jew as a part of Israel and was intensely sorry they refused to accept Christ. He says, "I have great heaviness and continual sorrow in my heart for my brethren, my kinsmen according to the flesh; for I was once wishing to be accursed from Christ; who are Israelites; to whom belongs the sonship (for that is what adoption means), and the glory, and the covenants (two, new and old), and the giving of the law, and the service of God (the custody of God's word, the preaching of the gospel, etc.), and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen." Rom. 9:2-5.

But Paul, What do you mean? You say all of those things belong to Israel, and yet you are preaching to Gentiles! Nevertheless, he says, the word of God is doing its work and the Jew—Israelite, you see—is not all Israel, and I go even farther than that, he says, and exclude all of Abraham's natural seed. The promises were not made to them at all. And he further says, I also exclude Esau, the other branch of Isaac, from the promises. The literal seed through Sarah, barring Esau, are to obtain all of those things mentioned in verse 4.

Well, I mean, says Paul, that the Gentile nation to whom I am preaching and by

whom the word of God is being accepted is the house of Israel. "Even us, whom he hath called, not of the Jews only, but also of the Gentiles. As he saith also in Osee (Hosea), I will call them my people which were not my people, and her beloved which was not beloved. And it shall come to pass that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God." Rom. 9:24-26.

Now no one can read Hosea, from which Paul quotes, and reasonably apply it to any one except the lost house of Israel. Hosea shows that the Jew would not be lost but the house of Israel was.

In Paul's quotation from Isaiah, read "the remnant," instead of "a remnant," and you get the real thought. "Except the Lord had left us a seed," in the lost house of Israel, etc. Rom. 9:26-29. The remnant was the remainder of the ten tribes after Benjamin was cut off and given to Judah.

Jesus said to the Jew, "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof,—a nation,—not a people conglomerate from every nation. Paul says, "the gifts and calling of God are without repentance." Rom. 11:29. God does not repent of his promises to Abraham and Israel.

Peter is preaching to the same great race when he says, "To the strangers scattered." "Elect according to the foreknowledge of God the Father, through sanctification of the spirit unto obedience and sprinkling of the blood of Jesus Christ." 1 Pet. 1:1, 2. "But ye are a chosen generation, a royal priesthood, and holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light; which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy." Chapter 2:9, 10. Peter here uses Hosea to show of whom he is talking, as Paul did. James addresses "the twelve tribes." He is not writing to the Gentile world. Peter and Paul address them only to reach the fulness of the Gentiles. Gen. 48:19 (margin fulness, in place of multitude).

The seven times allotted to the Gentile domination, the long period of 2520 years had a commencement with the rebellion of the ten tribes, B.C. 975, and had an ending in 1546 A. D., at the time of the real success of the reformation; and from the complete deportation in 721 B.C., it brings us to 1800 A.D. During this period of 254 years Anglo-Israel began the great work of preaching the gospel to the world as a witness unto all nations.

They have stood for the integrity and authority of the Bible while the real Gentile church, represented by German scholarship, has been pulling down and undermining its divine authority.

S. H. Reeve.

Influence.

This learned I from the shadow of a tree
That to and fro did sway up a wall—
Our shallow selves, our influence, may fall
Where we can never be.—Sel.

THE BIRD of time has but a little way to flutter.—Khayyam.

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.

Oregon, Illinois, the first Sunday of each month.

Adelaine, Illinois, the second Sunday.

Oregon, Illinois, the fourth Sunday.

The third and fifth Sundays are optional at present.

Bro. Wm. Fey, whose home was so rudely broken up by the death of Sr. Fey this winter, has moved into Ripley, Ill., where his children may have better advantages at school and where he has the promise of steady work.

Bro. T. A. Drinkard, Glen Rose, Texas, writes that he is undergoing the second siege of the flu. He writes that he has given up farming and has a desire to devote his full time to the ministry. Bro. Drinkard is a young man with a wife and two children and we would like to see him in the work. Anyone in need of preaching would do well to correspond with him. Let's get him to work.

We call attention to a letter from Bro. J. H. Anderson which you will find in this issue. This family is surely having more than its share of trouble.

Bro. Peter Overholser, of our Lawrenceville, O., church, has recently celebrated his 86th birthday anniversary. When we

were there in the fall he was as spry as a man of much earlier years. May he live to be an old man.

Remittances.

Mrs. J. J. Hartman; G. W. Fletcher; A. J. Ritenour; Mrs. M. E. Brainard; G. W. Johnston.

EMERGENCY FUND.

Mrs. J. J. Hartman, \$1.50.

NOTES.

Sunday, March 2, was very pleasantly and profitably spent with the people at Tampico, Ill. We had two very interesting sessions of Bible study, and altogether, enjoyed the visit very much.

The Seymour family there are rejoicing over the fact that their daughter, Daisy, and husband, Bro. and Sr. Leo Nokes, are expected back from California to settle on a farm near Tampico at once. This will also increase our class there both in size and interest, and we hope to meet with them again.

Frank E. Siple.

Letters.

Dear Bro. Lindsay:

James says, The effectual, fervent prayer of a righteous man availeth much. Jas. 5:16. Christ says, "If ye ask anything in my name I will do it. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. John 14:14; 15:7.

So, dear brother, I am writing to request your prayers in our behalf. Today we expect to take Sr. Anderson to the hospital at Winchester, Va., for an operation for appendicitis, and some other troubles that the doctors do not understand at present. She has been in poor health for some time and the other day the doctors decided that an operation was the only hope. A letter or postal card from the sisters would be appreciated. Brother, the next few weeks will be a trying time for us. Please remember us in your prayers.

Your brother in hope of a better time soon to come,

J. H. Anderson.

Woodstock, Va.

Dear Bro. Lindsay:

Each week I receive The Restitution Herald, and every word is read and enjoyed. I think each time it comes of the goodness of some one who has made it possible for me to get it, and so I want to thank all who are lending to the Lord by so doing. Perhaps I might not be classed among the very poor, for, thanks to a dear daughter, I am kept in the comforts of life, but I cannot ask for too much. So when the offer came that I might have the paper free of charge, I gladly and thankfully accepted.

The Feb. 19th issue is full of such good things. I am in full sympathy with the teachings of the paper, and lend my paper and talk its teachings when I have the chance.

May God bless you in all your efforts to further his kingdom.

Very sincerely,

E. W.

The Sunday School.

By Alta King.

ISRAEL WARNED AGAINST COM-PROMISE.

Lesson 12. March 23, 1919.
Lesson Text: Josh. 23:1-13.

Time: 1427 B. C.

Place: Shechem.

Golden Text: Evil communications corrupt good manners. 1 Cor. 15:33.

Questions and Comments.

What caused Joshua to call the rulers of Israel together at this time, and what purpose did he have in view? Compare Josh. 24:1.

Under Joshua had Israel enjoyed rest and peace, or was there discord? Discuss Joshua as a type of Christ and study Heb. 4:8-11.

Joshua was growing old, and about to depart from the leadership of his people. Does our Leader ever grow old, or have to depart from leading his people? See Heb. 7:25; 13:8.

Does Joshua attribute Israel's conquest of Palestine to their physical strength? Verse 3. As a matter of fact Israel would have been no match for those powerful nations, but Jehovah conquered for them. Likewise we are no match for the hosts arrayed against us (Eph. 6:12), but Jehovah is, Eph. 6:10, 11, 13, 16.

Although the conquest had not yet been completed, does Joshua have any doubt as to their completion of it? Verses 4 and 5.

After discussing what God had done for them Joshua makes his great argument and plea as to what they should do in return. What was their first duty? Verse 6. They were under the law of Moses, and we are under the law of Christ. What, then, may be rightly urged as our first duty?

Notice that in verse 6, when speaking of keeping the things written in the book, Joshua was passing on to the people the command which he had previously received from God. Josh. 1:2, 7. The word "all" in this verse is very broad. Nearly all of us keep "some," or "part," of the things contained in the law of Christ, but do any of us keep "all" of them?

Since it was their God who had done these things for them, and not the heathen gods of other nations, what point does he begin to bring out in verse 7? Follow this point through the rest of his argument.

They must maintain strict separation from the heathen. Compare 2 Cor. 6:14-18.

Failure to keep God's command of separation was what brought ruin later to Israel, Judges 2:1-4, and the same will bring ruin to antitypical "Israel" today. Discuss some of the many ways in which believers compromise with the world today.

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.

Notes From Minnesota.

Bro Savage was here on his usual trip January 11th, and we had meeting Saturday night and Sunday, and also Sunday School. The meeting for the 8th of Feb. was postponed on account of the flu. Sr. Howard and daughter, Mildred, and the Roebuck family had the flu but all are up and around again. It is not until sickness and danger are at our door that we realize how weak we are, but God has given us a promise in the 91st Psalm and if we are faithful to him he will surely help us in time of trouble and sorrow.

Bro. George Byrum has returned from camp. It seems nice to have our boys home again and we hope the time is not far distant when we shall part no more.

We would like to have reports from all the local literary Minnesota committees. Send all reports to Mrs. A. Sandberg, Moro, Minn., R. 2.

Extracts From Letters Written by The Isolated Ones.

"I have at hand your welcome letter and am very much pleased to hear from one of God's people. It seems good to talk with those who love our Lord, and when one is isolated it surely brings some cheer to their lonely hearts."

"Your letter received some days ago. Indeed, we are sad and lonely, and appreciate your words of comfort and feel that it came from the heart and that we can truly say it, all who have written us words of comfort are fulfilling the law of Christ, when he says through the Apostle, 'Bear ye one another's burdens.'"

"I am always glad to hear from some of the faith, as there is only one sister here of our faith besides me."

"There is need of encouraging the isolated ones and I know how glad I am to get letters from the brothers and sisters."

I consider our work of trying to cheer and encourage our isolated brethren of the church of God a grand work and one, too, that has been neglected and is now badly needed.

Now that I am myself isolated I see what it means to be cut off from meeting with the "household of faith," and it makes me realize, as never before, how much such work is needed among our isolated church people. I wish all who read these lines and who feel interested in this branch of church work (which is almost altogether carried on by the Bereans), would cooperate with us by sending names and addresses of brethren you know to be isolated to my address as follows.

Miss Anna L. Adams, Mulberry, Florida.

God's Word.

After hearing God's word we should be obedient to it, dear Bereans, by looking and studying into those things that will give us the only true happiness here in this world. In order to be a true Christian

we must persevere in the service of God with great diligence, and search the scripture, for in them we have eternal life. No one can serve two masters. We cannot serve God and mammon. There is need of putting on the whole armor of God, for in Ephesians 6:11, it says, Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.

If we draw near to God and keep close to him our lives will be in his keeping, for in his word he has said all things work well for those that love and serve him.

And now, dear Bereans, if we want to meet God's Son when he comes, let us strive harder than ever and not be ashamed for we all want to hear him say, "Well done."

Mrs. B. Rossiter.

When Jesus comes the second time, Heb. 9:27-28. Then comes the end of Gentile times; Lu. 21:24. And Restitution times begin, Acts 3:19-21. When all in Christ will be like him. 1 Jno. 3:2.

The dead in Christ will live again; John 11:24. The living in him will be changed. 1 Cor. 15:51. We now are mortal, dying men, Job 4:17. Immortal men we will be then. 1 Cor. 15:54.

To corruption we may have gone, 1 Cor. 15:42. Then incorruption we'll put on, 1 Cor. 15:54. Have a nature that is divine; 2 Pet. 1:4. And then with Jesus we will dine. Luke 22:30.

Our vile bodies made like our Lord's, Phil. 3:21. When Jesus comes, comes our reward. Matt. 16:27. We will go and come like the wind, John 3:8. And then like him we cannot sin. 1 Jno. 3:5, 9.

Do greater works than Christ has done, Jno. 14:12. And we will know as we are known. 1 Cor. 13:12. "I am sick," no one will say then, Isa. 33:24. And old men will be young again. Job 33:25.

We now are only natural men, 1 Cor. 15:44. Spirit bodies we will have then. 1 Cor. 15:46. In weakness we are laid in our graves, 1 Cor. 15:43.

But in power we will be raised. 1 Cor. 15:43.

Like the stars and sun we will shine; Dan. 12:3; Matt. 13:43.

Be dressed in garments white and fine. Rev. 19:8. The ransomed of the Lord will come, Isa. 35:10. And sit with Jesus on his throne. Rev. 3:21.

Jesus and his saints will judge the world. Acts 17:31; 1 Cor. 6:1-3.

They will be judged by Jesus' word. John 12:48. Joint heirs with Jesus we will reign, Rom. 8:17. Over nations of every name. Rev. 2:26-27.

As kings and priests we will rule, Rev. 5:10. And then our strength will be renewed. Isa. 40:31.

All power and rule will be put down, 1 Cor. 15:24.

While knowledge of the Lord abounds. Isa. 11:9.

By sinners the world is now ruled, Job 9:24. With iron rod we then will rule. Rev. 2:26, 27. The will of God will then be done, Luke 11:2. By every nation under sun. Psa. 22:27.

Then like Jesus have endless life, Heb. 7:16. And like the eagles we will fly. Isa. 40:31. All earth's kingdoms will then become, Rev. 11:15-17.

Kingdom of God and Christ his Son. Dan. 7:14, 27.

And like the angels we will become; Mk. 12:25. And will not weary when we run, Isa. 40:31. Then when we walk we will not faint. Isa. 40:31. In earth the Lord rewards his saints. Prov. 11:31.

We then will eat of life's fair tree. Rev. 22:2. In Paradise this tree will be. Rev. 2:7. No infant will be of few days, Isa. 65:20. Again will Rachel kiss her babes. Jer. 31:15-17; Matt. 2:16-18.

Upon the cocatrice's den, Isa. 11:8. The child will put his little hand. Isa. 11:8. On holes of asps children will play; Isa. 11:8. And vicious beasts they'll lead away. Isa. 11:6.

Together cow and bear will eat, Isa. 11:6. And straw will be the lion's meat. Isa. 65:25. No ravenous beasts be in the land, Isa. 35:9. And feeble minds will understand. Isa. 29:24.

And then the blind will clearly see, Isa. 35:5. While lame will leap as harts do flee. Isa. 35:6. Also the dumb will sweetly sing; Isa. 35:6. And deaf will hear as well as sing. Isa. 35:5.

All broken hearts Jesus will heal, Luke 4:18. Poor and needy he will relieve. Psa. 9:18; 72:13. The stammering tongue will speak plain. Isa. 32:4.

A pure language all will speak then. Zech. 3:9.

Satan will be bound with a chain, Rev. 20:1-3. And after that he will be slain. Rom. 16:20; Heb. 2:14.

None of his works will then remain, 1 Jno. 3:8. But joy and gladness will obtain. Isa. 35:10.

The city where the saints will dwell, Rev. 21:2. Will be the New Jerusalem. Rev. 21:1. In the city will be no night, Rev. 22:5. The Lord and Christ will be its light. Rev. 21:3.

These blessings are for all who love, 2 Tim. 4:8. The Lord's return from heaven above. 1 Thes. 4:13-18.

They wait and look for Christ to come; Isa. 25:9; 1 Thes. 1:10.

To them the Lord will say, "Well done." Matt. 25:21.

H. M. Williams.

The Power That Goes to Waste.

Everyone knows that we do not profit by all the coal we burn. If all the heat stored up in the coal went to making our homes warm, there would be no danger of a coal shortage, but as a matter of fact the greater part of it goes up the chimney. If all the power generated by the falls of the rivers could be utilized, our homes might be heated as well as lighted by electricity and our meals cooked by the same force. But, unluckily, most of the power generated goes to waste.

There is the same waste in human life. If we used all the power in us, we should all be successful, efficient and happy. There is enough energy going to waste in the life of every failure to make him successful and prosperous. The greatest mistake young people can make is to resign themselves to ignorance, weakness and incompetence. Utilize some of that energy that is going to waste. Make yourself what you want to become, not through outside assistance, but by taking advantage of those powers which God gives you for that very purpose.—Sel. by a Berean.

WILL you not, before venturing away from your early quiet hour, "commit thy works" to Him definitely, the special things you have to do today, and the unforeseen work which He may add in the course of it?—Havergal.

SOME of God's noblest sons, I think, will be selected from those that know how to take wealth, with all its temptations, and maintain a godliness therewith. It is hard to be a saint standing in a golden niche.—Beecher.

HE THAT wrestles with us strengthens our nerves and sharpens our skill. Our antagonist is our helper.—Burke.

PSALMS 91.

Suggestions Only.

WHAT IS the secret place of the Most High in Psa. 91?"

Lesser's translation reads, "He who sitteth under the secret protection of the Most High."

The Septuagint version is, "He that dwells in the help of the highest shall sojourn under the shelter of the God of heaven."

Young defines "Sether,"—"secret place," as "hiding place." And while this word "Sether" is translated "secret," or "secret place," in several texts, it is also translated "hiding place" in the following texts, namely,—

"Thou art my hiding place; thou shalt preserve me from trouble." Psa. 32:7.

"Thou art my hiding place and my shield." Psa. 119:114. See Isa. 23:17.

From the foregoing, and many other considerations may it not be that "dwell in the secret place of the Most High," was David's way of expressing what the Savior later expressed when he said, "Believest thou not that I am in the Father?" John 14:10. Jesus was dwelling in the Father,—to the people a "secret," and a "secret place," beyond all comprehension. And it is admittedly true that in this abode he was "sheltered," and "protected," from every approaching storm.

When Jesus "had fasted forty days and forty nights he was afterward an hungered." And "the tempter came to him," and said, "If thou be the Son of God," do these works. Matt. 4:3-11. But Jesus was dwelling in a secret abode,—in his Father. Had he gone forth from that abode,—stepped outside its invisible walls, for only the briefest moment, he would, for that moment, have been unprotected from the snares of the wicked one; his breast would, for that moment, have been bared to the arrows of the enemy; and the history of all succeeding time would now read very differently. But no, he continued steadfastly within that all-powerful, protecting abode. And, true to prophetic assurance, he was delivered from "the snare of the fowler." No evil befell him, his foot was not dashed against a stone. Psa. 91:3-12.

"May we apply this Psalm fully to ourselves in times like the present epidemic?"

No. But God may. That is, if we apply ourselves unto his protection by making our abode within his secret place. For we, too, are invited to "dwell in him," under a protection beyond the comprehension of the carnal mind, the secret of which the natural man is unable to discover.

But the application of the wonderful provisions and protection of Psa. 91 (and elsewhere), are conditional, applicable only to those who dwell within the refuge and fortress of the Most High God.

Why not? God is able. And, if in order, he is willing. The only question is, would such be in order in this dispensation? The Master taught,—"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7. When? In the age to come? Now. "Lo, I am (now) with you always, even unto the end of the (this) world (age)." Matt. 28:20. "If a man love me he will keep my words, and my Father will love him, and we will come and make our

abode with him," now. Jno. 14:23. And certainly no fear, nor dread, nor strife, nor war, nor war plague can permeate the protecting wall and attack the soul that faithfully dwells within the "shield" of that "hiding place."

In this dispensation "no man cometh unto the Father but by me." John 14:6. This is God's commandment, "that we should believe on the name of his Son Jesus Christ, and love one another." 1 Jno. 3:21-24. And he who keepeth God's commandments dwelleth in him, and he in him. Hereby know we that we dwell in him, and he in us, because he hath given us of his spirit. He that dwelleth in love dwelleth in God, and God in him. 1 Jno. 4:12-16.

In the "secret place" of such a host no guest need fear "the terror by night," "the arrow by day," "the pestilence....in darkness," nor "the destruction at noonday." For though a thousand fall at thy side, and ten thousand at thy right hand, it shall not come nigh thee, because that secret place is the habitation of the Most High. Psa. 91:5-9.

F. L. Austin.

TRUTHFULNESS.

WHEREFORE, putting away lying, speak every man truth with his neighbor." Eph. 4:25.

The "wherefore," refers to what goes before, that is the putting off of the old man that is corrupt and the putting on of the new man through baptism into Christ. The reason is thus, that since lying is corrupt, and so a part of the old, corrupt, Adamic nature, if we are partakers of the new nature of righteousness and true holiness we will not be walking worthy of this new vocation with which we are called if we continue in the old corruption. And it is worthy of especial attention that this righteousness and true holiness is a distinct new creation, not a reformation, nor mere good morals, nor any other form of the false righteousness of the flesh. It is a putting off of flesh through faith in a crucified Christ, now re-created by resurrection, and so the head of this new creation. To continue in lying or anything else of the old creation brings reproach on this one who has called us to the new.

Then another reason follows Paul's exhortation not to lie: It is because we are members one of another. That is, since the unity and sympathy of the body prevent one member from injuring another, so the bonds of Christ will restrain injury of one Christian or any other person by a Christian, for love works no ill to his neighbor.

At first thought it seems strange that Christians of Paul's day needed an exhortation against lying. We like to think of them as above that petty, cowardly thing. But modern Christians act much as they, for we are all of one nature. If they lied, and finally came off more than conquerors we need not be discouraged.

There are business lies to gain money, there are social lies, that conform to custom and what is called "manners," and there are lies of convenience, because it is so troublesome to look up the details or see if the line is really busy, but probably

the commonest lie is the kind good mother Sarah told the angel, the lie that comes from fear, for that kind of liars are cowards. In our experience and observation we conclude this is the commonest. Children that are timid are apt to begin lying for fear of punishment, and some children in the same family will be unusually truthful. Probably a close analysis of the matter will show the untruthful child to be extremely timid or fearful. If parents are not wise they will develop a lying child by always punishing a confessed fault.

The same fear seems to underlie much lying in grown-up children. We fear shame or public opinion or criticism or embarrassment, and as a result the lie comes to the tongue as easily as if to the manner born, as Shakespeare says.

The remedy for this fault is the same as for all others, for the reason Paul gives is the sympathetic love each member feels for others. For John says, Perfect love casteth out fear. This will end the lies that come from cowardly fear, and the love will be aided by a perfected faith that makes a coward bold.

And perfect love that works no ill to his neighbor will end all business and social and all other lies.

Then, too, perfection comes through suffering, so it will take tribulation before we become perfect enough to quit lying.

It is interesting to notice the lying begun by Abram was continued by Isaac and followed by Jacob, and probably Jacob's descendants kept it going and were also not alone in the fault.

There are no white lies.

J. W. Williams.

THE TITHE LAW.

THE TITHE law was not a mere ritualistic law beginning and ending with the old covenant of Moses (2 Cor. 3; Gal. 4.), but is a moral law based on man's appreciation and debt to God for his bounteous blessings.

Before the Law.

Cain. "If thou hast offered aright, but hast not divided aright, hast thou not sinned?" Septuagint, Gen. 4:7.

"By faith Abel offered unto God a fuller sacrifice than Cain." The Greek word rendered "better," is "pleona." The root of this word is "pleon," defined, "more in number," "more in quantity."

Abraham paid tithes to Melchizedek, a type of Christ, 430 years before the written law of Moses was given. Gen. 14:17-24; Gal. 3:17.

Paul, in bringing out this priesthood as a type of Christ's eternal priesthood, says, "And here men that die receive tithes; but there, he receiveth them of whom it is witnessed that he ever liveth." Heb. 7:8.

That is, Jesus our great high priest after the order of Melchizedek still receives tithes of his true children, whom he commanded to not lay up treasure on earth; but to lay up treasure in heaven. Matt. 6:20. Oh, where have we the most treasure, dear reader?

Jesus, when on earth, told the Pharisees that they ought to pay tithes of everything God gave them stewardship over, and not to neglect weightier matters of

judgment, mercy, and faith; and he warned us that we must have a righteousness exceeding that of the most pious scribes and Pharisees, if we would enter the kingdom of heaven. Matt. 23:23; 5:20.

About 270 years before the law Jacob vowed to return to the Lord a tenth of all that the Lord gave to him, if the Lord would be with him and bless him. Gen. 2:8.

Sacred historians, such as Grotius, Collyer, Selden, Didymus, and others, say that the tithe law can be traced back beyond all written history in the traditions of all nations, as a law so ancient that it must have been given by God himself to Adam's descendants.

Conditions of Favor.

An eternal principle underlying God's favor to man is that he is with us while we obey his laws; and that he forsakes us when we forsake his laws, and that he returns to us when we return to him with our whole hearts and our whole soul. Deut. 28; 2 Chron. 15; Isa. 59.

How many are praying for God's favor who are not willing to return to his laws. "God heareth not sinners." He that turneth away his ear from the hearing of the law, even his prayer shall be an abomination. John 9:31; Prov. 28:9; 1 Jno. 3:22.

The Lord says to those whom he will gather when he comes to make up his jewels, "Return unto me and I will return unto you, saith the Lord of Hosts." Mal. 3.

Then he goes on to tell us how to return to him by bringing all the tithes into the storehouse so that there may be meat in his house; and he challenges us to prove him if a greater blessing will not be poured out upon us, so that we will have more abundance.

Under the law of Moses we read in Lev. 27, and Num. 18, etc., that the tithe of the land whether of seed or grain or of fruit or of herds or of flocks "is the Lord's." The tithes were for the priests, the Levites and the poor. Deut. 14:24.

His tithes and first fruits must be the first and of the best, before any free-will offerings could be made. God's blessings were to always follow obedience, and his curses and judgments always followed disobedience. Deut. 29; Isa. 1; Neh. 1.

"For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in behalf of them whose heart is perfect toward him." 2 Chron. 16:9. The first two sins of the last days that cause "perilous times," to come are selfishness and covetousness. 2 Tim. 3. We are solemnly warned to not deceive ourselves into thinking that covetous persons or extortioners shall inherit the kingdom of God. Eph. 5; 1 Cor. 6.

Our works show the measure of our faith, and the proof of our love is our action and sacrifices. Jas. 2; 2 Cor. 8:24.

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

"It is more blessed to give than to receive." "And none shall appear before me empty." Ex. 23:15.

W. L. Crowe.

THE ANOINTING.

BUT THE anointing which you received from him abides in you, and you have no need that anyone should teach you; but the same anointing teaches you concerning all things, and is true, and is not a lie. And as it taught you, abide in him. 1 Jno. 2:27.

Now brethren, to whom is this language addressed? Is it not to those who have received the anointing? First, then, we must know what the word "anointed" means. We will now go to John 14:26. "But the 'helper,' the Holy Spirit which the Father will send in my name, shall teach you all things, and remind you of all things which I have said to you." Notice similarity to first quotation. It is very plain to see from this last verse that we receive the anointing through the "helper," or Holy Spirit, for, says John, "It shall teach you all things."

Now that we know that "Christ" means "anointed," how plain it becomes that all those "in Christ," or "in the anointed," must have a measure of the Holy Spirit given them. We cannot be in Christ without this anointing. Read Eph. 1:13, 14.

Some may say, Why do we need a teacher then? John very plainly says that those in Christ need no teacher, except that admonition given them by their teacher, or the Master.

Now there are many texts and very plain ones, too, that tell us how we may know when we are under this divine guidance.

Jesus answered Judas, when asked how he would manifest himself to the disciples and not to the world, by saying, "If any one love me he will observe my words," and what will follow? Listen! It is the Master's words, "And my Father will love him, and we will come to him and make our abode with him." Also read Rev. 3:20.

It is only by strict obedience to the commandment of God that we have any promise of sharing God's blessings. It does no good for us to say, "Oh yes, I love thee, Lord," unless we keep his word. "If you love me you will keep my commandments."

And in another place the spirit speaks through John saying, For this is the love of God that we keep his commandments; and his commandments are not burdensome. Why? Because all that have been begotten of God overcome the world, and this is that victory that overcomes the world, our faith.

Dear children, we should not love in word or in tongue (as in Matt. 7:21), but in work and in truth (as in Matt. 7:21, last of verse). By this we know that we are of the truth, and shall assure our hearts in his presence (indwelling). Because if our heart condemn us, God is greater than our hearts and knows all things (meaning that if there is aught in our hearts that is not right, God certainly knows it).

Beloved, if the heart does not condemn we have confidence toward God, and whatever we may ask we may receive from him, because we keep his commandments and do what is pleasing in his sight. And this is his commandment, that we should believe in the name of his Son Jesus Christ and love each other as he gave us commandment. And he who keeps his com-

mandments abides in him, and he in him, and by this we know that he abides in us, by that spirit which he gave us.

Now if Christ would work in and through us, we must be clean, pure channels of expression, therefore watch your thoughts very closely, and be able to say with the Psalmist at all times, "Search me, O God, and know my thoughts."

Favor be with all who sincerely love our Lord Jesus Christ.

Grace Lawrence.

The Birth of the Spirit.

MUCH HAS been written concerning the new birth as recorded in John 3:1-8.

In this conversation Jesus told Nicodemus, Except a man be born again he cannot see the kingdom of God.

But Nicodemus did not understand how a man could be born again. And Jesus seemed to be surprised, and said unto him, Art thou a master of Israel and knowest not these things.

Yes, Nicodemus could and should have known of the new birth if he had searched the scriptures.

For Paul, in 1 Cor. 15:50, makes the same statement to the church as Jesus did to Nicodemus; that flesh and blood cannot inherit the kingdom of God; and quotes from Hosea 13:14, as the proof that we must be born again, saying, I will ransom them from the power of the grave. I will redeem them from death. O death, I will be thy plague, O grave, I will be thy destruction. And Isa. 25:8, I will swallow up death in victory.

David also referred to the new birth, Psa. 16:10. For thou wilt not leave my soul in hell (grave) neither wilt thou suffer thine Holy One to see corruption.

Nicodemus having access to the scriptures should have known of the new birth or resurrected life.

And Jesus was justified in saying, "Art thou a teacher in Israel and knowest not these things?"

Nicodemus was like some in the Corinthian church, 1 Cor. 15, who thought that in this life only we have hope in Christ; not rightly understanding that the kingdom of God was an everlasting kingdom, Psa. 145:13, and did not comprehend as Paul did "that this corruption must put on incorruption and this mortal immortality, before we could inherit the kingdom of God. Howbeit, that was not first which is spiritual, but that which is natural; afterward that which is spiritual."

Paul plainly teaches that the natural is first and the spiritual after the natural; not both births at the same time as some teach.

Jesus is the only one that has put on the spiritual body. Rom. 8:11. And others will at the appearing of the Lord Jesus Christ, who will change our vile bodies that they may be fashioned like unto his glorious body. Phil. 3:21.

Then we will be fitted to enjoy the everlasting kingdom of God, and no more to return to corruption. Acts 13:34.

J. E. Robbins.

The bird of time has but a little way to flutter.—Omar Khayyam.

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Editor Restitution Herald:

In your issue of Jan. 22, 1919, I read a comment on Rev. 12:1-6. Now if I should make statements that will not stand the acid test of scripture I will thank any brother to point it out to me. I see Bro. Anderson's mistake, and if I can make it clear to him I believe he will rise up and call me blessed. He says Christ cannot be the man child of verse 5. Why? Because the book was written long after Christ's birth, and the things were still in the future. If this theory is correct the twelve apostles cannot be the twelve stars, for they were born about the same time, and I believe were all dead but John when he wrote the book. Bro. Anderson, your theory is wrong. Here are John's instructions. Write the things which thou hast seen, and the things that are, and the things which shall be hereafter. Rev. 1:19. Past, present, and future. That will cover the time of the apostles, won't it? It will also cover the birth of Christ. He says the man child is a certain part of the church. If the woman is the church, and the man child too, it is too deep for me to fathom. But he applies the birth of the man child to the resurrection of the saints. Who is the dragon that would devour the saints as soon as they rise immortal? It is true that the book of Revelation is full of deep mysteries. For truth's sake let us not mystify, by trying to bend it to fit our fine spun theories, which are much harder to understand than the symbols John gave us. Now I am sure there is a much simpler way to understand this scripture. The woman, without the shadow of a doubt is the church. Her clothing is the sunlight of the gospel dispensation. The moon is the old dispensation. As the moon borrows her light from the sun, so the old dispensation borrows its light from the new. This is plain. It is just as plain that the twelve apostles are the twelve stars in her crown. We all agree in that. It is equally plain to me that Christ is the man child. John has given so many specifications I am at a great loss to see how anyone could fail to see it. First, the dragon stood before the woman to devour her child as soon as it was born. So Herod was right there on the job ready to destroy him if he could. Second, he was caught up to God and his throne. Who else could we reasonably apply this to? Third, he was to rule all nations with a rod of iron. Don't we know that this applies primarily to Christ? Psa. 2:9; Rev. 19:15. True Christ did promise to the overcomer that he should rule the nations. But you see the power and commission must come from Christ. They would make a poor fist ruling in their own right. So I say that the right to rule all nations primarily belongs to Christ.

William Brickey.

GODLINESS is the devotion of the soul to God, as to a living person whose will is to be its law, whose love is to be its life. It is the habit of living before the face of God, and not the simply doing certain things.—Brown.

THE RESTITUTION HERALD.

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Oregon, Illinois, March 19, 1919.

Number 24.

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.

JESUS AND THE RICH YOUNG RULER. Matt. 19:16-29.

JESUS WAS walking one day with his disciples along the banks of the Jordan River. Many people who had heard him preach were following them, in the hope that Jesus would do some wonderful miracle. For although they did not understand that Jesus was the Son of God, yet they believed he was some wonderful prophet sent from God. And many of them loved to be near him.

There were some who despised him for his kind deeds and gentle words; and they were always looking for an excuse to bring him before the judges and have him put to death. Those who loved him were in constant fear lest the soldiers should take him away from them. And they often begged him to hide himself away from these wicked people.

But on this particular day only the friends of Jesus were with him. And as Jesus talked in a friendly way with his disciples they saw a young man coming toward him. The man was dressed in a white robe, showing that he was a Jew. At the same time his robe was of the finest material, and embroidered in blue and gold, so the disciples knew that he must be very rich. But Jesus knew something that the disciples could not guess. That was that the young man was one of the rulers, or princes among the Jews.

He knelt before Jesus and kissed the hem of his robe. When he had done that he said, "Good Master, what good thing shall I do, that I may have eternal life?"

His voice was musical, his manner was kind and courteous, and he was very young; so that as Jesus looked at him he loved him at once. And he answered, "If you would have eternal life, keep the commandments."

"Which commandments do you mean?" asked the young man.

And Jesus recited the commandments that God had given to the Jews many, many years before. "Thou shalt do no murder, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness, honor thy father and mother; and, thou shalt love thy neighbor as thyself."

The young man answered, "I have kept all those rules from the time I was a little

THE CONCEITED COINS.

I'M JUST as good as silver!"
The Nickel proudly cried;
"The head of Madam Liberty
Is stamped upon my side.
I am as white and shining
As any dime can be—
He needn't put on any airs,
I'm twice as thick as he!"

"I'm every bit as good as gold!"
The Penny blustered loud;
"That tiny, thin gold dollar—
He needn't feel so proud;
For all his airs and graces
I do not give a fig;
I'm burnished just as bright as he,
And half again as big!"

But when the Cent and Nickel
Went out upon their way,
Alas! the world still held them cheap,
Whatever they might say.
The Double Eagle smiled. "You'll find,"
He said, "that par is par;
It doesn't matter how you boast,
But what you really are!"—Sel.

child. Is there anything more I can do?"

Jesus said, "Yes, there is something more. If you would be perfect, go and sell everything you have, and give the money to the poor, and then come and follow me. And our heavenly Father will give you a richer treasure than you have now."

The young man looked at Jesus for a moment to see if he really meant what he said. But when he saw how serious the Master's face was, he turned slowly and went away in great sorrow. He was like many people today. He loved money and the pleasant home he had so much that he couldn't give them up, even to please God.

As the young ruler walked away Jesus said, "It will be very hard for a rich man to enter into the kingdom of God." He meant that many people who have riches are too selfish to do good with them and so they will not be good enough to live in God's kingdom.

Peter was among those who were with Jesus and he said, "We have left everything we had to follow you. What will our reward be?"

And Jesus said, "When God's kingdom is set up and the Christ sits on his throne as a king, each of you shall sit on a throne and judge one of the tribes of Israel.

You see Jesus was talking to the twelve apostles who helped him in all his work, and as there were just twelve tribes in Israel there would be one ruler, or judge, for each tribe. Don't you think that would make a beautiful reward? I am sure the apostles thought it would be much finer than anything they could ever have had in this life.

And then Jesus said, "Everyone who has given up something they loved, so that

they could serve me better shall have everlasting life." So you see there is a reward for us, too, if we love Jesus enough to serve him.

At another time a ruler named Nicodemus came to Jesus and said, "Rabbi, we know that you are a teacher come from God; for no man can do these miracles except God be with him."

I think Jesus must have known that Nicodemus wanted to please him, for he said, "Unless a man is baptized, and believes and trusts in the Son of God, he cannot enter into the kingdom of God."

I think that after a while Nicodemus must have been baptized, for he always believed on Jesus, and was his true friend.

TIME. Although it is vouchsafed to us only moment by moment, time is our most precious possession. It is likewise one of the few things meted out with unvarying impartiality to all. Lands may be inherited, and no limit has yet been set on the amount of money one man may possess, but time is doled out with a common measure. The busy worker and the idler receive equal portions. Each has his precious allotment in order that he may make the most of it, yet no earthly power can add one second to that allotment. We cannot lengthen our minutes, therefore we must increase our achievements. The success of life depends upon the use we make of time.—Sel.

The Seventh Day.

REMEMBER the sabbath day, to keep it holy." My father's cows knew the seventh day. They were given salt every Sunday. Now they did not know Saturday from Sunday, or any other day, by name. There were no pastures fenced but pastures were common and they could go for miles, which they frequently did. They were milked in good season, and for six days in the week they would go away to pasture with no hesitancy, but every Sunday morning they would not go until they were given salt. I have known them to tarry around till ten o'clock until they got their salt, which my father generally gave them, and if he did not, then some of the boys did. It was given to them on the ground, a handful in a place, ten to twenty rods from the barn-yard.

They knew this was the seventh day. "Six days shalt thou labor and do all thy work; but the seventh day is the sabbath of the Lord thy God." They could count seven: one, two, three, four, five, six, seven; and they never made a mistake. I fear many of us would forget if not surrounded by many reminders.

S. H. Reeve.

He that wrestles with us strengthens our nerves and sharpens our skill. Our antagonist is our helper.—Burke.

The Lull Before The Storm.

MANY prophecies show that the great day of the Lord's wrath on a sinful world steals in upon them like a thief in the night, at a time when they are saying, "Peace and safety," and also that it comes in spasms, and rest periods, like travail upon a woman with child.

In view of these prophesies the eyes of all students of prophecy are now directed toward what President Wilson calls, "the supreme conference of the history of mankind, where more nations are represented than ever before in the world's history," and "where the fortunes of all peoples are involved." Or what Tom McNeil calls, "the most important conference ever held, and upon its conclusions will depend the weal or woe of the present, and of unborn generations." And he adds, that "if wisdom and unselfishness rule its deliberations, that wars . . . are at an end, . . . but that if selfishness predominates, the world will drink again of the dregs of the cup of woe and death."

Meanwhile the world's news shows elements for sudden destruction everywhere effervescing and foaming.

Japanese statesmen declare that Japan will not enter any league of nations which does not place Japan on an equal plane with other nations.

Senator Borah stated that "China would doubtless take the same attitude, which might result in an Oriental league, which would be more apt to bring on war than to prevent it."

"Chinese and Korean troops were welcomed at Petrograd, as the pioneers of an Oriental International league."

In another article on "Germany Looking Eastward," the writer tells how "Germany, having lost in the west, now looks with wistful eyes toward the rich resources in Russia, in the hope of recouping her army and treasury and former greatness from this rich empire of chaos."

Carl Radek, a Jewish representative of the Moscow Soviet government, said in an address in Berlin to the socialists: "The German and Russian governments could work well together, because Russia is full of raw material which is Germany's crying need, and Germany has developed industry to supply Russia."

The Kansas City Journal, in an article by Philip Jeaneret, tells of the Bolsheviki plan for the conquest of Europe, and then of the world. He quotes from one of Trotsky's staff officers as follows, "We have now 1,000,000 men in our army, millions of Hungarians and Austrians will join us before six months, and we are certain that all Prussia will join us, and the greater part of Germany, who will rally around the red flag."

"Then we will have millions of trained German officers, and an army of at least 5,000,000 with which to invade and overwhelm Europe. The Germans will seize eagerly the opportunity thus afforded to drive the allies from their territory and to escape the crushing peace terms of their enemies."

A young Cossack officer writes, "For four years I have been fighting the Germans, but now the Germans alone treat me with respect. Russia's allies, in whose

cause I fought, treat me as some sort of outlaw."

I am watching this with interest, because as I have written for years, that I believe that the great league referred to in Ezek. 38 and 39, under a prince of Rosh, Muscovy, Tubal, (or China), and Gomer (or Germany), would be formed before the last Armageddon.

The division of Babylon into three parts (Rev. 16:19), indicates a split of the league into three leagues, and the beast, dragon, and false prophet systems indicate a European league, an Asiatic league, and a Pan American league, as I see these prophecies. Rev. chapters 13, 17, and 19; Isa. 8.

Senator Reed objected to the world league on the ground that "if India, China, and Russia were given representation in proportion to population, that they could out vote all of Europe and the United States."

Lenine says: "The workers must rule the world, and the union of Russia, Austria and Germany must be established on the ruins of imperialism, and the Russian union will never submit to Anglo American imperialism." Assoc. Press.

Every paper now is full of warnings against "the Bolsheviki world menace," that was hatched in the I. W. W. of the U. S., and imported to Russia, and is now the red sceptre that threatens to destroy all existing civilization, to confiscate all wealth, to repudiate all debts, to discard all religion, to grind to powder the golden calf god, and to overthrow all existing world governments.

British, French, Spanish, Italian, and American statesmen speak of this as "the dominant danger now threatening the whole world order;" the "red peril;" "the avalanche sweeping down on civilization;" "the volcano about to belch forth fire and destruction without mercy on all property owners, and world governments," etc.

Meanwhile crime, strikes, riots and lawlessness are everywhere on the increase.

The latest revised plan for the court of nations would give two members to each of the five great powers; Great Britain, United States, France, Italy, and Japan; and nine to the smaller powers. The nineteen representatives would form the legislative body, but the executive branch would consist of the ten representatives of the great powers.

This reminds us of the ten toes of the image of Dan. 2, and of the "ten horns that reign as kings one hour with the beast." Rev. 17.

I have no doubt but the harlet Babylon will get control of this league, as well as the Pan American league, through a majority of Roman Catholic representatives in the league, in the army and in the high offices of the nations. Watch!

During the war thousands of strikes involving millions of men occurred in Britain and the U. S. and in European countries.

The I. W. W., and Debs, and Bolsheviki, in our great cities, have boldly demanded a strike by May 1st, that will tie up all industries in the country, if money is not released. Debs says, "The hour has struck for action. . . . The capitalist class have utterly forfeited their rights to counsel obedience to law, as they themselves

trample the law in the mire. . . . If the silk hat conspirators out on the Pacific coast, and elsewhere, insist on war, let it come. We have nothing to lose but the gags on our lips and the chains on our bodies."

This telegram sent by Debs to the Chicago Socialist Convention, was cheered wildly by the crowd. The American flag was hissed, and the red flag was declared to be the true emblem of world-wide brotherhood of workers. Speakers declared that their real enemies were the profiteers, gougers, money patriots, and hypocritical flag wavers, of our own country; and that these profit hogs were hastening their own destruction.

Referring to President Wilson's statement that food would stop Bolshevism, Senator Kenyon said, "You will stop the Bolsheviki, not by food, but by removing injustices."

Senator Reed calls the league of nations "a heavenly vision, that would succeed in heaven where all is love, gentleness and meekness, but that it will not stand the acid test of reason and experience in the present evil world."

Chas. E. Russell refers to injustice in law as the cause of the world unrest and discontent, and intimates that the league will fail because that labor, who fought, and bled, and suffered, and died for world democracy, has no recognition and no place in the plans for peace or reconstruction.

Capper and McNeal, and some congressmen show fears that this government may fall if profiteering and graft in high places, and money control of Congress, are not eliminated by just legislation. This same danger to our nation was foreseen by President Lincoln.

Another Senator, in referring to the increasing haughtiness of the Germans; their vast aircraft program; the Japanese threat to coerce China by 1,000,000 troops, with abundance of supplies on hand; the menace of a world wide paralysis of industry by international labor leagues, etc., adds, "We are just now in a lull before the storm."

How plainly all this was foretold 2600 years ago by the prophet, a small part of which we quote:

"Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear all ye far countries; 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. . . .

Say ye not a confederacy. . . . 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 they shall pass through it hardly bested and hungry. . . . they shall fret themselves, and curse their king and their God. . . . and behold trouble and darkness, dimness and anguish; and they shall be driven to darkness." Isa. 8.

See the duty of the church in Joel 1:14; 2:15, 16.

W. L. Crowe.

If the world despises you because you do not follow its ways, pay no heed to it. But be sure your way is right.—Sel.

Baptism—A Saving Ordinance.

CAN A man be a Christian or a follower of Christ without the necessity of baptism?

Jesus Christ, our living example, was himself baptized, thus setting forth baptism. If we are to be his followers, how can we do so without that first act of obedience?

In the following verses we read of the baptism of Christ,

Mark 1: 9, 10, 39. And it came to pass in those days Jesus came from Nazareth of Galilee and was baptized of John in Jordan, and straightway coming up out of the water he saw the heavens opened, and the spirit like a dove descending upon him, and there came a voice from heaven saying, Thou art my beloved Son in whom I am well pleased.

Does not the passage above referred to tell of God's pleasure and approval of his Son's act?

In Mark 16:16 we find Christ giving the command to be baptized, and what the consequence will be if it is disobeyed.—

He that believeth and is baptized shall be saved but he that believeth not shall be damned.

John 22:23. After these things came Jesus and his disciples into the land of Judea, and there he tarried with them and baptized, and John also was baptizing in Aenan, near to Salem, because there was much water there, and they came and were baptized.

If sprinkling would answer as well as immersing why use the term, "because there was much water there"? It is, therefore, obvious that to immerse is necessary, and teaches the doctrine of baptism.

In Acts 2: 38, 41, Peter, preaching to the multitude of the resurrection of Christ, and after having faith in him, the necessity of their repentance and baptism,—

Then Peter said unto them, Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit. Then they that received the word were baptized, and the same day there were added unto them about three thousand souls.

Acts 8:12, 13, teaches the necessity of knowledge of the coming kingdom before baptism,—

But when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women.

Read Acts 8:27 to end.

In Acts 9, Peter tells how our beloved Apostle Paul is called by Christ, and also of how he was converted and baptized.

Acts 9:18, And immediately there fell from his eyes as it had been scales, and he received sight forthwith and arose and was baptized.

We see all through the New Testament how the disciples were baptized. If it were essential for them it most assuredly is for us.

Acts 10:47, 48, Can any man forbid water that these should not be baptized which have received the Holy Spirit as we have? And he commanded them to be baptized in the name of the Lord.

Peter here commands them to be baptized.

After being baptized we are dead to sin. Rom. 6:3-6. The Apostle Paul gives a brief, precise description of the saving ordinance of baptism,—

Know ye not that as many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we, 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.

Paul, in speaking to the Coninthians, tells how the Jews, B. C., had sacraments typical of ours to come, with Christ.

Moreover, brethren, I would not that ye should be ignorant how that our fathers were under the cloud and all passed through the sea and were baptized unto Moses, in the cloud and in the sea, and all did eat of the same spiritual meat, and all did drink of the same spiritual rock that followed them, and that rock was Christ.

Gal. 3:27-29, tells of the unity of baptism in the spiritual sense, For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus, and if ye be Christ's then are ye Abraham's seed and heirs according to the promise.

In Mark 1:4, 5, we learn that the office of John the Baptist was to baptize,—

John did baptize in the wilderness and preached the baptism of repentance for the remission of sins, and there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized in the river Jordan, confessing their sins.

In John 3:25-27, we are taught that the baptism of Christ was approved of from heaven by God,—Then there arose a question between some of John's disciples and the Jews about purifying and they came unto John and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold the same baptizeth and all men come to him. John answered and said, A man can receive nothing except it be given him from heaven.

Absolute proof is given of the need of baptism in the fact that Christ sent his disciples to teach and baptize all nations.

And Jesus came and spoke unto them saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit. Teaching them to observe all things, and Lo, I am with you always, even unto the end of the world. Matt. 28: 18-20.

Wilda F. Blackwell.

Toronto, Canada.

THE HILLS.

"I will lift up mine eyes unto the hills, from whence cometh my help."
Psalms 121:1.

I will lift up mine eyes unto the hills,
Those bulwarks of strength God has made,
Their grandeur, his greatness reveals;
In the balance their dust he has weighed.

The sunshine first lights upon them
Like a crown on an Orient's brow,
While the night's mists make the foot-hills show dim,
And the vale sleeps in shadow below.

From them cometh help day by day;
For I know since God's hand reared each height,
Every burden on him I can lay,
I can rest on the arm of his might.

And the hills everlasting abide:
They, like God's brooding love, close us in,
So we look from man's weakness and pride,
Away from earth's shadow and sin.

And we lift up our eyes unto the hills
That reach up toward God and the light,
And a longing our whole being fills
To attain to a loftier height.

Like the great granite hills to grow strong,
In the strength of the Lord to be great,
That we may not be shaken by wrong,
Nor be dwarfed by the poison of hate.

As I lift up mine eyes unto the hills
That like sentinels still, their watch keep,
They remind me, though slumber close seals
My eyelids, God's eyes never sleep.

And a peace settles over my heart
Like the quiet that broods o'er the hills,
A peace God alone can impart,
As refreshing as dew that distills.

Keep your watch till he comes, O ye hills,
And ye welcoming floods clap your hands,
For each sign the glad day near foretells,
When Christ upon Olivet stands.

Then our loud halleluiahs shall ring,
Ye shall answer from peak unto peak,
When we hail him as Savior and King,
And all nations his praises shall speak.

Mrs. Alice B. Curtis.

The Four Rats.

Mr. Anderson was a poor working man who often visited the saloon, spending his wages for strong drink.

One night he had a very strange dream. Awaking, he said, "Wife, I had a curious dream. I saw coming toward me four rats, one following the other. The first one was very fat; the next two were very lean, and the fourth rat was blind."

"I have been told that to dream of rats denotes calamity," said his wife.

The son John heard the conversation and spoke up: "I know the meaning of your dream, papa."

"What is it, my lad?" said he.

"The fat rat," said the boy, "is the man who keeps the saloon you go to so often; the two lean rats are mother and me; and the blind rat, father, is yourself." The truth dawned upon the man and he gave up strong drink.—Sel.

OUR WHOLE trouble in our lot in this world rises from the disagreement of our mind therewith. Let the mind be brought to the lot, and the whole tumult is instantly hushed; let it be kept in that disposition, and the man shall stand at ease, in his affliction, like a rock unmoved with waters beating upon it.—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.

Bros. David Gainey and Travis White of our Happy Woods, La., congregation have felt the blow delivered by the neglect of our recent congress to pass the ship appropriation bill, since they have been laid off indefinitely as thousands of others have been.

On Sunday P.M., March 9th, it was our happy privilege to attend a colored memorial service in the negro center, Greenville, near Hammond, La. We had read in dialect books and magazines what one is likely to see at such a place, but we have accepted such accounts more as the product of a fertile, humorous brain. But in company with Bro. George Siple and daughters, Alice and Leila, we were privileged to see a sure-enough colored meeting in full swing. The service lasted more than two hours and every minute was filled with something doing. No description could be given that would do it justice. Might as well try to describe a beautiful flower to a blind man and keep the scent of it away from him. Our advice to anyone from the

north on visiting the south is to be sure to visit a "nigger meetin'." We may give a more detailed account of our trip after our return.

Bro. F. V. Blakely, Grand Rapids, Mich., has had very serious trouble with the right limb and after four weeks of suffering with it is only now able to get about the house with the aid of crutches. It is hard to keep a good man down, and we expect soon to hear of his being back on the job. Sr. Jennie Hill, of Blanchard, is still at their home as a result of several operations.

Remittances.

Murphy Bros., Mrs. J. H. Long; Mrs. May Moore; W. A. Cobb; Mrs. W. H. Allard; J. E. Hatch; J. T. McCarroll; W. L. Robbins; Mrs. R. Lake; Mrs. Will H. Scott; Mrs. Wm. Moses; Mrs. Lorenz Dittmar; Dessie McDonald.

EMERGENCY FUND.

Silas Murphy,	\$10.00.
Mrs. W. H. Allard,	1.00.
Mrs. R. Lake,	2.00.
Mrs. Will H. Scott,	1.00.

NOTES.

We have just learned that "Grandma Drew," Sr. Mercer Drew, of Dixon, Ill., celebrated her 88th birthday a couple of weeks ago. To add to the occasion some of the church folks and friends dropped in to spend a social time. Sr. Drew has lived a long, patient, and useful life, and we hope that she may enjoy many more days of content if the Lord delays his coming.
Frank E. Siple.

Obituary.

Sr. Mary Hunt King.



Mary A. Hunt was born February 3, 1855, in Vinton, Benton Co., Iowa, and died Feb. 21, 1919, in Palmer, Neb., aged 64 years and 18 days, after suffering for three years from one of nature's most dreaded diseases.

In 1875 she was married to Philip M. King, and came with him two years later to Palmer, Neb., where she has since lived, with the exception of a few years spent

in St. Paul, and Kearney, Neb., after the death of Mr. King in 1889.

Eight children were born to Mr. and Mrs. King, four of whom are dead. Ethelbert, Myrtle, Basil and Adelbert, and four living, Merton A., Alta A., and Lillian M. King, of Palmer, and Mrs. T. O. Myers, of Hemingford, Neb. Besides these children, she is survived by two brothers, O. G. Hunt, of Loup City, and A. C. Hunt, of Arcadia, and one sister, Mrs. E. E. McMillin, of Palmer, and six grandchildren.

She died in full faith of the soon coming of her Savior, Jesus, and his gracious power to resurrect not only to life, but to immortality, life eternal, those who fall asleep in him. Thus by faith the sting of death is lost for her and those who share in the faith which she held so dear. We can truthfully say that in everything she did "self" was considered last, and she died looking for the Christ, the King of the Jews, to come and establish God's kingdom on earth through which all selfishness and greed will be eliminated from men's dealings with each other. Her desire was to so live as to be worthy to work with Jesus, in some small way at least, in this redemption of the world through his government of the nations.

The funeral was conducted by Bro. Almus Adams, and the thoughts of the discourse were based upon 1 Cor. 15.

Mrs. Ethel Stinman.

Ethel Capps was born near Kingston, Tennessee, July 23, 1894, and died at her home in Peabody, Tenn., Oct. 27, 1918, of pneumonia, at the age of 24 years, 3 months and 4 days. She was united in marriage to Albert Stinman, June 25, 1916.

She leaves her husband, mother and step-father, Bro. and Sr. Poland, with five brothers and one sister, besides numerous relatives and friends to mourn her loss. She became interested in God's word through the teaching of Bro. D. M. Hudler, and was later baptized.

Services were conducted at the Delazer cemetery by Bro. C. T. Stevenson, after which they laid her to rest to await the Master's call.

Soon our Savior and Redeemer
Will dispel this night of gloom;
And his voice will wake his people
From the dark and silent tomb.
Oh, that day of days unequalled,
In the dreams of sons of men;
When the dead shall rise immortal;
When the Savior comes again.

Lillian Umphrey.

Marriages.

A quiet home wedding took place at the Herrick home, near Oregon, Ill., at 5 P.M. March 12, 1919, when Perry H. Herrick and Miss Julia J. Horton were joined in the bonds of matrimony.

The groom is the oldest son of Sr. Rozella Herrick. He is a steady, industrious young man, well liked by all who know him. The bride, a stranger to the writer, is a promising young lady, imported from Minnesota.

We wish for them a happy and prosperous life together,—one lived in such a way,

that when it shall come to a close the things most worth while shall have been accomplished.

Frank E. Siple.

Reports.

Report For February.

Sermons 15. Lessons 2.

Received salary and expenses, \$20.53. R. R. \$16.77. Hotel bills \$2.10. Transfer 25 cents. Telephone 55 cents. Postage 86 cents.

Places visited, Hickory Grove, Ft. Dodge, Koszta, Gladbrook and Pleasant Prairie.

We missed the appointments at Waterloo, Clarksville and Eagle Grove this month, as we could not well leave home. But this gave us time to hold some meetings at our schoolhouse, which had been planned for some time. Some of our neighbors are interested and we are glad to do something for them, for all our neighbors have been very accommodating to us.

On our return from Gladbrook we came by Sac City to take part in the farewell surprise dinner given to Bro. and Sr. Johnson before they leave. A number of friends, relatives and brethren met with them and a small gift was presented them as a remembrance. We are sorry to see them go, as they have been a faithful help in every way.

At Hickory Grove it rained in the forenoon, so we had only one service.

Any telephone calls made to us should be sent to Otto Momsen, Lake View, as we are not permitted to have a telephone any longer on the party line.

We wish to call attention to what we believe is the best translation of the New Testament in the world. If you are interested we suggest that you write the publishers, The Concordant Publishing Co., 2823 E. Sixth St., Los Angeles, Cal.

We failed to get clergy half rates, as we expected. We do not know why.

J. W. Williams.

The Sunday School.

By Alta King.

REVIEW: GOD'S HAND IN A NATION'S LIFE.

Lesson 13, March 30, 1919.
Lesson Text, Josh. 24:14-28.

Golden Text: Righteousness exalteth a nation; but sin is a reproach to any people. Prov. 14:34.

Questions and Comments.

If a regular Bible class study is desired we suggest that the class take up the scripture lesson and study it carefully.

If a review of the quarter's work is wished for, the following thoughts may be of assistance. The lessons of this quarter cover a period of 144 years. Though they are, for the most part, taken from the Pentateuch, they are full of the gospel, and Christ is clearly seen in many ways. It would be a profitable method of review to look for Christ in each lesson.

In Lesson 1 we have the birth of Moses,

who is the deliverer of his people, and as a prophet is an unmistakable type of Christ. Discuss some of the similarities between the birth of Moses and the birth of Christ, etc.

In Lesson 2 we have Moses' commission to be the deliverer of his people out of Egypt, in which he is a type of Christ. Show how.

In Lesson 3 we have the Passover Lamb, one of the most remarkable and suggestive types of Christ. Make the comparison.

In Lesson 4 we have Moses opening a way through the Red Sea for Israel, just as Christ has opened a way for us. Discuss the manner in which the passage through the Red Sea is typical of baptism.

In Lesson 5 we have the manna, a deeply significant type of Christ. Is Christ our bread of life? How?

In Lesson 6 we have the counsel of Jethro, Moses' father-in-law. Was it good or bad? What thoughts here for us?

In Lesson 7 we have the Law of God pointing forward to the need of a Savior, for all would break the law and thus come under the curse. Gal. 3:10, 13; Rom. 3:23-26.

In Lesson 8 we have Moses interceding for and saving Israel. Point out in this a wonderful type of our Everlasting Intercessor. Compare Heb. 7:25.

In Lesson 9 we have both in Moses and Aaron on their faces interceding for Israel, and in Joshua and Caleb calling the people to faith, types of our Lord Jesus. Note that the faith shown by Caleb and Joshua was not popular. Is true, abiding faith in the gospel popular today?

In Lesson 10 we have in Joshua, the divinely appointed leader of God's people into the promised land, a type of our Joshua (Jesus). What promised land will Jesus lead his people into?

In Lesson 11 we have in the cities of refuge a suggestive type of Christ? How does he furnish refuge for sinners?

In Lesson 12 we have in Joshua counseling the people of God before his death, a foreshadowing of our Joshua counselling his disciples before his departure from them. Compare Josh. 23:6 with Matt. 28:20.

Letters.

A QUESTION FOR BRO. ROBISON.

Dear Bro. Siple:

I am taking the privilege of writing you, in Bro. Lindsay's absence, concerning D. C. Robison's article in the Herald of March 5th on the resurrection. Would like for him to tell us what becomes of those who never have the opportunity of hearing the true word of God. How can they be unrighteous and be punished? Also, who is to be deceived in the 20th chapter of Revelation and 8th verse? Nations of saints? If so, whom do Christ and his saints reign over?

A firm believer of 1 Cor. 15:21-22.

Unsatisfied Longings.

ALTHOUGH keenly sensitive to the fact that our heavenly Father daily loadeth us with benefits of which we should not be forgetful, but reverently

pay our vows unto the Lord, and offer to him the sacrifice of thanksgiving; nevertheless, our present and past favors cannot suffice for the recurring needs of the future. Psa. 68:19; 103:2; 116:12-14.

Daily needs implies there must be a source of daily supplies. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:16. All your need can be supplied when the right source of supply is reverently sought. Phil. 4:19; 2 Cor. 9:8. He whose ears are open to the lion's roar and the raven's cry can supply the needs of his trusting children. Luke 12:24, 28. As we travel along life's rugged highway we soon discover that many of our fondest dreams are not realized; our brightest hopes are doomed to disappointment; our cherished ambitions are frustrated; our friendships are transient; our joys are soon dissipated by adverse circumstances.

In fact we live in a world of change. Everything connected with our present life is transitory. Youth gives place to age; health to sickness; joy to sorrow. Truly,—
"Into all lives some rain must fall."

The transitory nature of our present environment should cause us to look to the future for the realization of our unsatisfied longings. Even "grievous trials" that our heavenly Father permits may help to attain the desired goal if we are "exercised thereby." Heb. 12:11.

The human heart yearns for holy companionship that will last forever. It is possible of attainment when Jesus comes. 1 Thes. 4:13-18; John 14:3; 1 Thes. 2:19. We want a more enduring life than "the life that now is," which is compared unto a vapor that appeareth for a little time, and then vanisheth away. 1 Tim. 4:8; James 4:14. God, in his great mercy, has made it possible of attainment when Christ, who is our life, shall appear. Col. 3:4; 1 Jno. 2:25; Titus 1:2; John 10:27, 28. We want a fulness of joy that we now lack. We want pleasures that are not transitory, but enduring as eternity's years. Such a blissful state is possible of attainment when Christ's glory shall be revealed. Psa. 16:11; 36:8; Isa. 35:10; 1 Pet. 4:13. We want to see Christ seated upon the restored throne of his father David, reigning as rightful king over all the earth. Isa. 9:6, 7; Luke 1:31-33; Amos 9:11; Acts 15:16, 17; Psa. 72:8-11, 19; Zech. 14:9. Are you numbered among those who love his appearing? 2 Tim. 4:8.

I love to tell the story,
More wonderful it seems,
Than all the golden fancies,
Of all our golden dreams.

Rufus A. Curtis.

HOW DOES our will become sanctified? By conforming itself unreservedly to that of God. We will all that he wills, and will nothing that he does not will; we attach our feeble will to that all-powerful will which performs everything. Thus, nothing can ever come to pass against our will; for nothing can happen save that which God wills, and we find in his good pleasure an inexhaustible source of peace and consolation.—Sel.

Remember this, that very little is needed to make a happy life.—Marcus Aurelius.

The League of Nations and the Outcome.

IN DANIEL 2, by a great image, the history or prophesy concerning the rise and fall of kingdoms up to the time God's kingdom will be established here on the earth, is given.

The image or the meaning of it was interpreted by Daniel. Verses 37 and 38 read, Thou, O king, art a king of kings. For the Lord God of heaven hath given thee a kingdom, power and strength, and glory, and wheresoever the children of men dwell, the beasts of the field, and the fowls of heaven hath he given into thy hands and hath made thee ruler over them all. Thou art this head of gold.

This language was addressed to Nebuchadnezzar, king of Babylon.

The 39th and 40th verses refer to three other kingdoms that shall subdue and follow each other as rulers.

According to history the Medes and Persians supplanted the Babylonians. Greece followed. Then Rome conquered and subdued and became the fourth universal kingdom, which brings us down to the feet and toes of the image.

Some claim the territory occupied at that time must have just ten kingdoms represented by the ten toes before the fulfillment of the balance of the prophecy.

It seems to me they fail to take into consideration that the toes are but a small part of the feet.

All nations will be gathered at Jerusalem to battle when the kingdoms represented by the feet and toes are broken up. Zech. 14:2, says this, so then what? In Dan. 2:44 we read, 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.

There is much said these days about a league of nations. By referring to Ezek. 38, we there find what seems to be two leagues of nations. May they not represent the two feet and toes?

From the first to seventh verse is mentioned Gog, Persia, Ethiopia, Libia, Gomer and his bands, and Togarmah, of the north quarters, all his bands and many people with them.

Suppose these might represent the left foot, or one league of nations. The 10th verse says the above company shall think an evil thought, and verses 11 and 12 make known what the thought is, that they will go to the land of unwallied villages when the Jews are dwelling in safety, having gotten cattle and goods, to take a spoil. Verse 14, Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God: In that day when my people of Israel are dwelling safely, shalt thou not know it. Verse 16, 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.

Then may not Sheba, Dedan, Tarshish, and all the young lions be represented by the right foot and toes? I have a reason for placing them on the right foot, which will be seen later.

Some claim Gog is Russia and Gomer is Germania and Tarshish England. If the five nations now forming a league should represent one foot and toes, and the others later on form another league and represent the other foot and toes, there would be something doing when they get to kicking.

From the reading of Ezek. 39:1-14, it is evident Gog is to be defeated on the mountains of Israel by the Lord, for he says he will leave but the sixth part of them and his bands. Seven months shall the house of Israel be burying them, that they may cleanse the land. What a slaughter that will be. Does not look much like the peace the world is talking of now.

For that reason I have suggested that they may represent the left foot.

Isa. 60:9, reads, Surely the isles shall wait for me, and the ships of Tarshish first to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. Verse 12, For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.

England has many ships and has befriended the Israelitish people. To England belongs the credit of driving out the Turks from the land covenanted to Israel, and making it possible for their return. Therefore I have placed Tarshish and his bands on the right foot.

Jer. 12:14 shows the nations that ill treat the Israelites are to get their punishment. For the Lord says against all mine evil neighbors that touch the inheritance which I have cause my people Israel to inherit, Behold I will pluck them out of their land. Zech. 2:8, conveys the same idea. For thus saith the Lord of hosts, After the glory hath he sent me unto the nations which spoiled you; for he that toucheth you toucheth the apple of his eye.

Zech. 14:1-5. When the day of the Lord comes all nations will be gathered against Jerusalem to battle. Half of the city will be captured. Then shall the Lord go forth and fight, and his feet shall stand in that day on the Mount of Olives.

May it not be possible that the league I have represented by the right foot will be the ones that are placed on the right hand and receive the blessings mentioned in Matt. 25:32-34, for befriending Israel?

The time is coming, according to Isa. 2:3, 4, when the inhabitant of this world will be taught of God, for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and they shall beat their implements of warfare into implements of husbandry. Nation shall not lift up sword against nation, neither shall they learn war any more.

How much different from the present condition, and how much better.

Soon may that time come, is the prayer of your brother.

H. B. Hathaway.

IT IS WELL to have visions of a better life than that of every day, but it is the life of every day from which the elements of a better life must come.—Maeterlinck.

TESTIFYING.

A FEW thoughts on the subject of testifying will, I believe, be of interest to Bereans, and perhaps stir all of us up to a greater effort in the cause of Christ and his near approach to take unto himself his great power and to reign in righteousness over the nations of earth.

In John 5:39, Jesus, in answering the Jews who persecuted him because he healed on the sabbath, spoke these words, "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of men," and in the 46th verse he continues, "For had ye believed Moses ye would have believed me, for he wrote of me."

To the Old Testament scriptures, then, let us turn. In Deut. 18:15, Moses spoke to the children of Israel, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken."

In his conversation with Nicodemus the Savior referred to a testimony regarding himself (John 3:14, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up"), recorded in Num. 21. Because of their murmurings God sent a plague of serpents upon the children of Israel, and when they repented of their sins Moses was commanded to make a serpent of brass and set it upon a standard, so that any that were bitten could be healed by looking upon it. This pointed to the antitype, Christ, who is able to save to the uttermost all who believe on him, obey him, and follow him.

This seed that was to come was promised to Abraham, Isaac, Jacob and David. Job testified of him as his living Redeemer, whom his eyes would behold when the earth should "cast out her dead." David spoke of him in the 2nd Psalm as the King who would sit upon the holy hill of Zion and be given the heathen for his inheritance and the uttermost parts of the earth for his possession. He is likened unto a shepherd, in the 23rd Psalm, who will watch over his sheep with loving care. His righteous reign is described in Psa. 72.

Isaiah 7:14, prophesies his birth, "Behold a virgin shall conceive and bear a son, and shall call his name Immanuel." The same prophet speaks of this great event as though it had already occurred, when he says, "Unto us a child is born, unto us a son is given," etc. (Chap. 9:6, 7.) The 53rd chapter tells of his sufferings and ignoble death. By his death a way was prepared that all who believed on him might have life. He is the antitype of the lamb without blemish, who shed his blood for all mankind.

Many men of God became martyrs for their testimony of and for Christ. John the Baptist testified of him and was imprisoned and beheaded. Jesus testified of himself and after his ministry was finished he had laid down his life, had risen from the dead and ascended into heaven, the Holy Ghost was sent to his disciples and they were sent into all the world to bear testimony "for" him.

The Acts of the apostles records the martyrdom of Stephen, the persecutions, the stonings, the scourgings, the im-

prisonments, the perils among false brethren of the faithful men who stood boldly up, clothed in the whole armor of God, and lived and died in the full hope of the gospel.

Paul, in Acts 20:26, declared that he had not shunned to declare the whole counsel of God. His charge to Timothy was to "preach the word, be instant in season and out of season; reprove, rebuke, exhort with all longsuffering and doctrine."

This charge holds good to all who know the gospel and believe in the return of the Lord. Some have the ability to testify or exhort in their daily conversation, some to write in private correspondence, or for publication, others in the distribution of tracts. All can help financially in holding up the hands of those who have the ability to preach the word. The harvest is great and the laborers are few, but they need to be sustained, and in sustaining them we will cast bread upon the waters that will return to us.

Let us work, each in our own individual way, and give as the Lord has prospered us, for in this way we are testifying for him.

J. E. Hatch.

Chicago, Ill.

PREEXISTENCE.

BY REQUEST we continue a little further on this subject. Will some of our readers please present some things in the matter which are difficulties if you do not believe in preexistence, or some evidence in favor of it if you do so believe? It is our desire to have a calm, dispassionate and courteous consideration of the matter thoroughly, with respect for each other's views and a purpose to know all we can of the truth on the subject. We tried to say all that was in our mind on the subject in the contributions published late last year, but if we comply with the request that has come to us we will have to say some more.

As it occurs to us, the primary importance of the truth in this regard is as it concerns the atonement of the cross of Christ. The finished work of grace and salvation wrought out for us in that act of his death and resurrection stands out as the great truth to which the apostle to the Gentiles devotes his chief thought and most of his words. Any doctrine that has to do with the sacrifice of the Son of God has thus a very great interest and importance to all heirs of that salvation.

The scriptures assert that he was made in all things like us, tempted in all points like as we are, and that we ultimately shall be what he now is. Thus he becomes our forerunner, our captain of salvation, our sympathetic helper in trial, or hope of victory, our all in all.

Change his nature in earthly life by making him in any way different from us, and it seems to us you break the bond of sympathy and helpfulness that comes from one who knows all our needs by experience when he was just what we are in nature and in temptation. For if only superhumans can conquer what hope for us? And it seems to us that preexistence does compel him to have a different nature from ours. For either he would preserve his preexistent nature or he would

not. If he did preserve it, then he was more than a man in so far as his pre-existent nature was above human. If he did not preserve it, then preexistent nature ceased for all time at his birth, since the buried Christ was the risen Christ, the risen Christ was the ascended Christ, and so to remain for all time to come. And if preexistent nature ended at his birth, then it was mortal, and how could mortality live from so ancient a time as his preexistent beginning down to his cross? If his preexistent nature was the second person of the trinitarian godhead how could God die? If his preexistent nature was angelic, how could he die, since angels cannot die? If that previous nature was in any degree above mortal man how could it die? And if it was not in any degree above man how could it live longer than Methuselah? It seems to us that any view we take on preexistence compels us to adopt a view of his earthly career that makes him more than man. And then you have a high priest that you cannot touch with the feeling of your infirmities because he is too high to be reached by the lifted hand of flesh crying for sympathy and help to a Savior who was given to be our strength in time of need. And if only such an exalted high priest as that could rise victorious over the silence and nothingness of death, as I look into the yawning pit I say, "I am only human, so this must be my resting place for all time to come." If the head of the body is of different material from the body, how can the members be like the head even "over there"?

These are some of the difficulties that rise between me and the one to whom I look for help and victory if I look at him as a preexistent Savior.

J. W. Williams.

Dear Editor:

Will you indulge a little personal experience? Last summer, in June or July, you published an article from the late H. L. Hastings, in the Restitution Herald, about people who have bad memories. It made a deep impression on my mind, and was so good that I cut it out, and after reading it in meeting I sent it to another paper.

Well, I had a poor memory, so I concluded to follow Eld. Hastings' advice. I stopped reading so much war news and other useless items, and concentrated my mind on the Bible. The result was that in less than three months I had committed the whole book of Revelation to memory, from first to last.

Now don't think, my brother, that I tell this to boast. I only tell it hoping I may stimulate others to do likewise or better. No man, unless he has had a similar experience, can begin to guess one tithe of the consolation I have received through this experience. Day or night, when evil or useless thoughts attack my heart or air castles attack my brain, I have a perfect antidote. No matter how dark or how far from home I can read chapter after chapter from memory. Oh, why didn't I begin when I was young? Oh, the shame of it! For almost 70 years I have read the Bible, and never tried to memorize it before. Oh, let me appeal to the young, the vigorous, whose minds are

strong and free and retentive. I am almost 76 years old and my memory is wretched. I must needs go over it often. If I should neglect it for a few weeks I would have to repent and do the first works, or my candlestick would be removed. Rev. 2:5.

But even this seems to be a blessing in disguise. For it brings me more frequently to the study of the word. And I find it good to think the thoughts of God.

Now don't think I spent long days from my work. I can truthfully say I never lost one hour from my work. You would believe me if you knew what I had to do. No, I simply took my mind off of useless things, and concentrated it upon my task.

Of course I had studied the book a great deal before, but had made no effort to memorize it. I have now begun on the book of Daniel. I have only committed three chapters. If I was young again and knew what I know now I would surely store my mind to its capacity, and I believe God would enlarge my heart.

Who will join me in this good work? It will surely have a sobering influence on our lives.

William Brickey.

We hear a great deal said these days about speaking the "word in season." How many of us change it to "the good word in season?" Try it and see if the good word spoken will not help to make hearts lighter, some burden easier to bear. I read a little story not long since which will bear repeating:

A new minister and his wife came into a new field, and his wife soon became cognizant of the fact that there was lacking that harmonious attitude which should be the sign manual of all who love and serve him. She also divined the cause. The lack of the "word fitly spoken."

Calling on Mrs. A. one afternoon, she observed during the conversation: "I know you and Mrs. B. are good friends because Mrs. B. told me she so admired your lovely clean floors." What Mrs. B. had really said was this, "Oh, yes, I think her floors are beautifully clean, but she is so cranky she will hardly allow her husband to walk on them."

Yet the little minister's wife bore away with her only words of real praise for Mrs. B's beautiful embroidery, which only a few days before Mrs. A. had stigmatized as "lazy people's work." And so by her tactfulness the little woman slowly but surely melted the doors of envy and backbiting out of the hearts of her husband's flock, and when a few years later she was leaving them, she had the satisfaction of their own acknowledgments of how much she had helped them by her determination to tell only the good of everything she heard. It is a plan that should be put into operation everywhere.—Sel.

Think of people's faults and you will find everybody faulty. Think of their virtues and your world will be populated with good men and women, and good friends.—Sel.

It is well to have visions of a better life than that of every day, but it is the life of every day from which the elements of a better life must come.—Maeterlinck.

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

Sir R. Anderson in The Morning Star:
The first thing I want to say is that the truth of the Lord's coming is an inseparable part of the Christian faith. I take my stand upon a passage which no one, no matter to what branch of Christendom he belongs, ignores or attempts to ignore. I mean those well known words in 1 Cor. 11, where we have brought before us the great ordinance of Christianity, the Lord's supper: “As often as ye eat this bread and drink this cup, ye do show the Lord's death.” There people stop, so far as any meaning of the words is concerned; for to many the rest is mere shibboleth, which means nothing. But God's words are, “Ye do show the Lord's death till he come.” He has thus brought together the cross and the coming, so that none can ever separate them.—Sel.

A HEART unloving among kindred has no love towards God's saints and angels. If we have a cold heart towards a servant or a friend, why should we wonder if we have no fervor towards God? If we are cold in our private prayers, we should be earthly and dull in the most devout religious order; if we cannot bear the vexations of a companion, how should we bear the contradiction of sinners? If a little pain overcomes us, how could we endure a cross? If we have no tender, cheerful, affectionate love to those with whom our daily hours are spent, how should we feel the pulse and ardor of love to the unknown and the evil, the ungrateful and repulsive?
H. E. Manning.

We can fancy that everybody is thinking of us, but he is not; he is like us—he is thinking of himself.—Reade.

THE RESTITUTION HERALD.

Volume 8.

Oregon, Illinois, March 26, 1919.

Number 25.

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.

JESUS AND ZACCHEUS Luke 19:1-10.

EAST OF Jerusalem there used to be a beautiful city called Jericho. It took only about a half day to walk from one city to the other, and one of the kings used to live in Jericho in a beautiful palace, and ride over to Jerusalem when he was needed at the court. There is only a tiny village now where Jericho used to stand, and the people who live there are very poor. But when Jesus used to preach to the people of that country, there were many wealthy people living there.

Among these rich men was a man named Zaccheus. He was one of the officers of the town and he had not always been a good man. It was his work to collect the taxes for the king; and many times he had forced people to pay more taxes than was right. The other people of the town did not like him because of his evil ways.

One day as Jesus was on his way to Jerusalem he walked through the city of Jericho. Zaccheus had heard of his wonderful work and preaching, and he was anxious to see him. But there were hundreds of people in the streets and Zaccheus, who was very small, could not see over their heads. So what do you think he did? He ran on ahead a little way and climbed up into a sycamore tree.

When Jesus came to the tree he looked up and saw the man watching him and he called: "Hurry, Zaccheus, and come down; for today I should like to stay at your house."

Zaccheus came quickly down and was very glad to have Jesus go to his house. As they walked away together the people in the streets complained that Jesus had left them and gone home with a sinner like Zaccheus.

Jesus spent most of the day telling Zaccheus of the beautiful, happy life we are to have after this one, when we shall all live with him in a wonderful kingdom that never shall end. As Zaccheus listened he became very much ashamed of the way he had lived. And at last he came and stood before Jesus and said, "Lord, I shall give half of my riches to the poor. And if I have taken more than I should from any man, I shall give him four times as much as I have taken."

AN HOUR WITH THEE

MY HEART is tired, so tired tonight—
How endless seems the strife!
Day after day the restlessness
Of all this weary life;
I come to lay the burden down
That so oppresseth me,
And shutting all the world without,
To spend an hour with Thee,
Dear Lord, to spend an hour with Thee.

I would forget a little while
The bitterness of fears,
The anxious thoughts that crowd my life,
The buried hopes of years;
Forget that mortal's weary toil
My patient care must be,
A tired child, I come tonight
To spend an hour with Thee,
Dear Lord, to spend an hour with Thee.

A foolish, wayward child, I know—
So often wandering;
A weak, complaining child—but O,
Forgive my murmuring,
And fold me to thy breast,
Thou who hast died for me,
And let me feel 'tis peace to rest
A little hour with Thee,
Dear Lord, one little hour with Thee.—Sel.

Don't you think that was a fine thing for him to do? But, you see, he was so ashamed of the way he had lived and he wanted to be sure that he did right from then on. And what Jesus said to him then made him very, very happy. Shall I tell you what it was?

"This day has salvation come to this house." Jesus meant that because Zaccheus had repented of his sinful ways and wished to do good, that God would forgive him for all that he had done in the past, and he would be saved and have a home in God's kingdom at last. Then Jesus said:

"I came into the world to seek those who, like Zaccheus, had almost forgotten God, or had never heard of him, and to help them to do that which is right that they might be saved."

ISRAEL'S TESTIMONY.

YE ARE my witnesses, saith Jehovah." And the purpose for which they are miraculously preserved is that they might bear witness among the nations. It is true that the testimony which they bear while in a condition of unbelief is, for the most part, though not wholly, passive; but still it is most valuable. How thankful, for instance, should we be that in these days, when even theological professors coolly assert that it is doubtful whether Abraham was an actual personality—that there is a whole nation who, whenever they name Abraham, say, "Abraham abinu,"—"Abraham, our father;" and when a Canon of the Church of England has the temerity to write that

to him the actual existence of the personality of Moses is "unproved and unprovable;" and when others who condescend to admit the existence of Moses as an historical personality confidently declare that he certainly had very little or nothing to do with the giving of the law—that to this day there is a whole people scattered through the earth who, whenever they name the name of Moses, say "Moshe rabbinu,"—"Moses, our teacher; Moses, our law-giver,"—as if in solemn protest against those wild, unreasonable, and unjustifiable theories which are palmed off in the name of criticism.

And in this materialistic age, when men are denying God, not only as Redeemer, but as Creator, it is something to have a nation who throughout their history have kept the seventh day as a reminder and testimony that in six days the Lord created the heavens and the earth, but rested on the seventh day.

How significant are the various festivals which Israel continues to observe! For instance, there is the Passover, which celebrates the great historical event of the Exodus, and the wonders which God wrought for them in bringing them out of Egypt; there are the feasts of Weeks and of Tabernacles, which commemorate the experiences in the wilderness, and their entrance into the promised land; and the many other rites and observances which could only have originated in actual facts in their history, of which they are mementoes.

"And as they observe the festivals, so they observe the law of Moses; and it is owing to that law of Moses that they are still in existence, for Israel is not like any of the other nations. Other nations, when they have reached, as it were, their highest point, and when they have been living in great civilization and luxury, become effete on account of their immorality, and on account of their wickedness; but Israel has never become effete.—Sel.

Just So.

Two brothers once ran a store in a small western town where they had quite a large trade in wool on barter. One of the brothers became converted at a revival and urged the other to follow in his footsteps. "You ought to join, Jake," said the converted one. "You don't know how helpful and comforting it is to be a member of the church." "I know, Bill," admitted Jake thoughtfully, "an' I would like to join, but I don't see how I can." "Why not?" persisted the first. "What is to prevent you?" "Well, it's jes' this way, Bill. There has got to be somebody in the firm to weigh this here wool."—Sel.

A profound conviction raises a man above the feeling of ridicule.—Sel.

DEATH REIGNED FROM ADAM TO MOSES.

L. E. Conner.

IT IS NOT my purpose to continue this discussion without limit, but I desire to consider some of Bro. Robinson's statements in his last two articles under above heading; and for the convenience of the reader will try and refer to these statements in the order in which they appear.

In his article in Restitution Herald of Feb. 26, he says, "We believe that the scriptures plainly teach that there will be two classes raised, viz., the righteous and the unrighteous. The righteous are those who will come forth immortal. The unrighteous are those who have been righteous and become apostates. The terms godly and ungodly as used comprise the same classes. We have also a third class that we will designate as sinners," etc.

In this statement the dead are divided into three classes, viz., 1st class, the righteous—godly, who will come forth immortal; 2nd class, the unrighteous,—ungodly, those who have once been righteous and have become apostates; 3rd class, sinners.

Bro. R. says that he believes that the scriptures plainly teach that the first two mentioned classes will be raised. That the scriptures plainly teach that the righteous and the unrighteous will be raised up there can be no question. But where do we find the scriptural testimony upon which to base the statement that the unrighteous class is limited to apostates, and that those called sinners compose a separate, a third class?

Statements of Bible doctrine, if they are to be given full credit, let me repeat, must be based upon Bible texts; and Bro. R. not only fails to cite a proof text upon which to found the above statement, but I submit that there is no such text to cite. In 2 Thes. 2:8-10, wicked and unrighteous are applied to the same subject. The primary meaning of the term unrighteous is, "not righteous, evil, wicked, sinful." Likewise the meaning of ungodly is "not godly, not having regard for God, disobedient to God, wicked," etc. In Psa. 73:3, and 12, "wicked," and "ungodly," are applied to the same persons. And in 2 Pet. 2:5, the apostle, in speaking of the world in Noah's time, says: "and spared not the old world . . . bringing in the flood upon the world of the ungodly."

Bro. R. states that the ungodly are apostates and will be raised up, but the world destroyed by the flood will not be raised, as they "suffered the penalty of the second death, which is final." How his views, as he states them, and the declaration of Peter above quoted can be reconciled, I do not know, unless Bro. R. can see his way clear to change his views that they may harmonize with the inspired statements and facts.

Further on Bro. R. says, "Bro. C. will agree with me when I state that there will be a resurrection of the righteous and the unrighteous. The first to eternal life and the second to a future judgment of condemnation." I do not know whether I agree with his entire statement or not.

I fully agree with the first part of the statement, down to and including, "the first to eternal life." But I don't know what he may mean by "a future judgment to condemnation." If this questioned phrase were to be found in the scriptures I might be able to determine its meaning from its context and by comparing it with other scriptures; but standing as it does I neither agree nor disagree. I don't know.

His next sentence states the situation correctly when he says, "He fails to see that the class called sinners are not included in the unrighteous class."

Bro. R. has misinterpreted my statements if he concludes that I have "labored to show that the sentence passed upon Adam did not affect the race," and I cannot imagine how he could form such conclusions from anything that I have written. The plain statement of the scriptures is that "as by one man (Adam) sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Were it not for the truth set out in that text I would have no occasion for endeavoring to show that all are to be raised to life again.

I pass over some further statements of Bro. R. without comment, except to offer this general criticism, viz., that too many statements are made without citing plain scriptural texts upon which to base such statements. However logical our argument may be upon a Bible subject, unless the premise from which we reason be based upon a plainly stated proposition of the scriptures, our deductions cannot be relied upon with safety, so it seems to me.

We now come to consider Eccl. 3:18, cited by Bro. R., in which text the sons of men are associated with beasts. Solomon states in what respect they are thus classed and associated, viz.,

"For that which befalleth the sons of men befalleth beasts; even one thing (death) befalleth them; as the one dieth, so dieth the other, yea, they have all one breath; so that a man hath no preeminence above a beast; for all is vanity. All go unto one place; all are of the dust, and all turn to dust again." Vs. 19, 20.

According to the scriptures, Gen. 3:17-19; Rom. 5:12, this is the condition with all mankind. There is not a hint in all the scriptures that the phrase "sons of men," is applied to the offspring of Cain, and to them only. If Bro. R. knows of such Bible text here is the place to cite it. He has warned us against reasoning from "suppositional propositions," and he reserved no rights in that warning.

I submit that the phrase, "sons of men," as its companion phrase, "children of men," is of general application to the human family, and never applied to a certain class unless qualifying terms are used.

The singular form is, "son of man," and the short form, "a man," the shortest being "man." In Psa. 115:16, we read, "The heaven, even the heavens are the Lords; but the earth hath he given to the children of men (sons of men)." Surely this does not mean that the Lord gave the earth to the sons of Cain, only.

The singular form, "son of man," is of very frequent occurrence in the scriptures, especially in Ezek., chapters 2, 3 and

4, and our Lord frequently spoke of himself as the "Son of man," as we all are aware. And in the above mentioned scriptures, Eccl. 3:19, the shorter form "a man" is used, and refers to the same general class mentioned in verse 18 as the "sons of men;" and the indefinite article "a" being used, with no modifying term being used, it is given general application, which is in complete harmony with all the scriptures relating to man in his present, mortal nature.

Bro. R. says, "To prove that the sons of men are entitled to a resurrection you must prove that the beasts are entitled to the same favor." According to what logic (?) such a conclusion can be arrived at I cannot understand. An application of that principle to Bro. R's views may serve to test the theory. He believes that the saints will be resurrected but that sinners will not be. Are not saints and sinners of the same nature? Are they not both men? Do they not both die alike? Have they not both the same breath? Do they not both go to the same place? Are they not both of the earth, and do they not both turn to the earth again? Then, according to Bro. R's reasoning, must not both be raised if one is raised?

Job 3:13-19, pictures the grave as the place where all classes, great and small, kings and counsellors, princes, wicked and weary, servant and master, all rest together; and in 17:13-16, Job says that the grave is to be his waiting house, and that corruption and the worm are to go down together and be his companions, and in Job 25:6, man and the son of man is called a worm in death. But does that indicate that these companions are to receive the same favor that is to be bestowed upon Job, if he is to be resurrected?

It may be said that such a thought is preposterous, and it is; but I submit that such conclusion is as fully justified in the one case as in the other; the plain fact being that it is by no means justified in either case.

We now come once more to John 5:28, 29. Regarding this scripture and its context Bro. R. speaks of qualifying elements, a clause and a phrase, etc., all of which, together with the quotations given and the applications and statements made does not make his exposition plain and harmonious to me. This may be due, somewhat, to the fact that I entertain a different view as to the interpretation of the text; and I recognize the possibility of a bias of mind not easily overcome in trying to get in my mind his exact thought. As I see it, his exposition lacks clearness, simplicity and harmony; and I believe that our Lord's teaching as regards the facts of the resurrection are simple and harmonious. Let us try once more to get hold of the truth taught in this scripture. For the sake of brevity I will not repeat the full text, but ask the reader to take his Bible, turn to John 5, and follow it carefully. The first mention of the raising up of the dead is in the 21st verse, in which it is declared that the same power to raise and give life to the dead which the Father exercises is also exercised by the Son.

The 22nd and 23rd verses speak of judgment and honor. In verse 24 the Savior is speaking of living men who will hear

and believe not only the Son, but the Father, also, and states what the results of such belief will be, viz., that he "hath (prospectively) everlasting life, and shall not come into condemnation (judgment), but is passed (prospectively) from death unto (everlasting) life."

In this verse no apostate is included; only the faithful believer.

Now read verse 25. There are two interpretations that may be given to this text. First, the literal interpretation, and, second, the so-called spiritual interpretation. The literal interpretation is, that the Savior was declaring his intention to call some who had died, back to life, at that time, as he had done in the case of Lazarus and others, and thus exemplify the statement made in verse 21.

The so-called spiritual interpretation is, that the dead mentioned in the text were unbelievers, who were "dead in trespasses and sins," and were to become believers, thus becoming "alive to Christ," and to be reckoned as having passed from death unto life, as mentioned in verse 24.

Either of these interpretations may be considered logical, the correctness of the respective conclusions depending upon the correctness of the premises from which the respective interpreters reason into final conclusions.

I accept the literal interpretation as being the correct one, although the other interpretation does no violence to the general truths taught in the chapter, as I am able to see it.

Verses 26, 27, speak of the life and authority the Father had given to the Son; and now verses 28, 29, which we here quote:

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth," etc.

If the statement were, that all that had heard his voice during their lifetime, and who are now in the graves, or some similar statement of limitation, shall come forth, then there would be good grounds for saying that, so far as this text is concerned, the resurrection will be limited to a certain class. But the plain declaration is: "all that are in the graves shall hear his voice, and shall come forth." And why should we try to limit it to only a small portion of those that are in the graves when the text says "all that are in the graves?"

(Concluded next issue).

A TIME OF TROUBLE.

THE PROPHET Daniel, as he looked down the course of years, saw a time of trouble coming upon the earth: "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, everyone that shall be found written in the book." This passage, and indeed the whole of the twelfth chapter, has reference to the latter days, "the time of the end," as it is called in the fourth verse.

How often during the past four and one-half years has the question been asked,

whether or not this time spoken of by the prophet was upon us. The horrors of the war will never be described, and indeed they cannot be. One may, in a sense, describe what he sees, but to describe the awful horrors that settled down upon the outraged inhabitants of the devastated countries during the weary months of the war is not within the powers of man. Cities and towns were obliterated, homes were wrecked, children were torn from the arms of their parents never to be seen again in this life. Amid such awful scenes hope fled from the breasts of the people, for they knew that their homes and their families could never again be restored upon the earth. A deep, impenetrable gloom settled down upon the minds and hearts of the men and women of those districts; little children grew old because of sorrow, and it seemed as if God himself had closed his ears against the cries of the people.

It has been indeed "a time of trouble," on a larger scale than ever before in the history of the world.

More than fifty millions of men were under arms, and more than half the population of the world was involved in the war. When the armistice was signed on the 11th of November, the world went wild with joy over the fact that hostilities between the belligerent nations had ceased. One minute before eleven o'clock, on that memorable day, the great guns were sending out their death-dealing missiles, and contending armies were seeking in every conceivable way to destroy one another. One minute after eleven o'clock, all had become silent. The great war was over.

But the signing of the armistice and the cessation of hostilities between the contending nations did not bring peace on the earth. The spirit of unrest is still abroad, the powers of evil are controlling the hearts of multitudes, and they are seeking, they know not what. The Bolsheviks have arisen in Russia and Germany; and it is the effort of this element to bring about a revolution throughout the whole world. They have also arisen in South America and other countries, including our own. From the "Pathfinder," published in Washington, D. C., we quote the following: "Bolshevism alone is a dangerous, destructive, malevolent system, and when its devotees combine it with 'kultur,' as they have in Russia, and as some elements threatened to do in Germany, the result is something more insidious and wicked than any previous invention of the devil. Let all the world be on its guard against such a combination."

The spirit of Bolshevism is in the hearts of vast numbers of men in the world, and it seems that that number is increasing. Wherever Bolshevism rules, or is trying to get the reins of government in its hands, there is a "time of trouble." Nations may disarm, and fleets may be dismantled, but with a spirit of anarchy in men's hearts there can be no peace.

Jesus, in answer to the question of his disciples as to when this age should close, said, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened there should no flesh be saved."

Matt. 24:21-22. This period of awful tribulation of which he spoke has not passed, but is still in the future, and while the writer does not claim, to be a prophet, neither the son of a prophet, yet he can read the signs of the times in the light of God's word. This spirit of Bolshevism that is breaking out in various places, and is indeed threatening the world, is the spirit that will bring about the reign of terror in the tribulation. This same spirit has been in the world all down the ages. It manifested itself in the Spanish Inquisition, in the French Revolution, and in the awful atrocities committed by the German armies in Belgium and France.

In 2 Thes. 2:7-8 (Weymouth translation) we read: "For lawlessness is already at work in secret; but only until the man who is now exercising a restraining influence is removed, and then the lawless one will be revealed, whom the Lord Jesus will sweep away with the tempest of his anger, and utterly overwhelm by the awful splendor of his coming." The one who exerts this restraining influence is the Holy Spirit. At times he lifts his restraining hand, and the result is such scenes of horror as were mentioned in the preceding paragraphs. Were it not for the restraining influence of the Holy Spirit, this world would become a pandemonium in twenty-four hours. God has permitted this restraint to be taken from men now and again down the history of the ages as a warning that they might see what it will mean when the great tribulation bursts in its fury upon the earth.

Few people, even among professed Christians, realize the power Satan and his myrmidons have over human beings. When Jesus spoke to the Gadarene, asking his name, a demon in him answered and said, "My name is Legion." This man could not be bound with chains, owing to the power of the demons that had possession of him. Should God permit Satan and his hosts to dominate the human race without restraint, one cannot imagine the result. But that such will be the condition during the tribulation period, the Word clearly teaches. I believe that we are now in the beginning of the "time of trouble." For a few years, no doubt, there will be outward peace among the nations, but what the internal conditions will be no one can say. This we know, however, that this spirit of unrest and dissatisfaction will continue to grow in the hearts of men, and will burst into a flame before many years.

God has promised, however, that when this time of terror comes, his people shall be delivered, "everyone that shall be found written in the book." May our readers seek God. Our only safety is in him. He is the only one who can give us protection. Seek him now, while there is time and opportunity, for when his judgments strike the earth, it may be too late.

—L. S. Lawrence.

DO not run to this and that for comfort when you are in trouble, but bear it. Be uncomfortably quiet—be uneasily silent—be patiently unhappy.—Greaves.

I sought the Lord, and he heard me, and delivered me from all my fears. Psalms 34:4.

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

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

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The Restitution Herald

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

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Editorials
and Church News.

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.

Remittances.

F. L. Austin; Mrs. A. E. Weathers; Wm. Slaven; Mrs. E. Moran; Mrs. J. H. Davis; Mrs. Dan'l Coffin; Mrs. Anna M. Drew; Mrs. Gilbert Bottolfs; Alfred Anthon; Mrs. L. C. Anthon; Mrs. Mary Alexander; T. L. Mydland.

NOTES.

The Editor has not furnished us with any editorials for this issue. We take it that in winding up his trip south his time is all occupied in attending "Nigger meetin's," and drowning fish worms. If all goes well he will be home in time to fill up his column next week.

There are so many calls for work at different places, that with our limited amount of time it is impossible for us to get around to them as we would like. Please be patient, brethren, for James tells us that patience is one of the best things we can cultivate. We hope that

some plan may be evolved by the coming conference that will make it possible to furnish more work for these places during the ensuing year.

We acknowledge with thanks the many letters of commendation which have come to us concerning our little article, "Is it True?" which appeared in the issue of Feb. 26. Brethren, the matter under consideration there is one of such vital importance that it will pay everyone of us to give it much thought and study.

Just before going to press a message has arrived calling us to officiate at the funeral of Bro. Lucian Button, of Chicago. We regret very much to hear this sad news. Bro. Button has for years been one of the leading figures in the Chicago church. He was a man sound in the faith, and firm in his convictions, and he will be greatly missed. More complete details will be given in next issue.

Frank E. Siple.

Obituary.

Mrs. Esther Chown.

Died, at the home of her daughter near LaPorte, Ia., Mrs. Esther Chown, in the 77th year of her life. Funeral services at Park Hill Church, Gladbrook. Burial at Badgerhill cemetery.

A faithful Christian woman in life is sleeping the sleep of death, waiting for the morning of redemption to immortality.

A. J. Eychaner.

Reports.



A. S. Bradley, Evangelist.

Dear Brother Lindsay:

We are glad to say Bro. A. S. Bradley has been with us and held two good meetings, beginning at Riviera (Texas), on Feb. 8, and closed Sunday night, Feb. 16. As a result he baptized three into Christ, and left the few of us here resolved to do more for the Lord in the future than we have in the past. He left Monday morning, the 17th, for Kingsville, and

preached there until Sunday, Feb. 23. Two were baptized there. The attendance was very good, and everyone seemed deeply interested. Bro. Bradley is a workman that needeth not to be ashamed, rightly dividing the word of truth. I believe the seed has been sown in good and honest hearts, and will yet bring forth fruit. We were with Bro. Bradley in both meetings and enjoyed the good sermons very much, each one seeming the best. We expect to have Bro. Bradley with us again in the summer, the Lord willing. If any of the brethren come through this part of the country would be glad for them to stop with us.

Your brother in the one faith,
W. L. Robbins.

The Sunday School.

By Alta King.

Third Quarter.

GOD OUR HEAVENLY FATHER.

Lesson 1. April 6, 1919.
Lesson Text, Matt. 6:24-34.

Time: Midsummer A.D. 28.

Place: Horns of Hattin.

Golden Text: Our Father which art in heaven, Hallowed be thy name. Matt. 6:9.

Questions and Comments.

What does the word "father" mean? In what sense is God our Father? What is the value of the word "heavenly" in this connection?

Does the use of the term "heavenly Father" imply that we may have other fathers?

Can we be faithful in serving more than one father? Elaborate the scientific principle involved in this question.

Note: We change fathers just in proportion as we change our mental or spiritual course. That becomes our father after which we pattern.

Why are we not able to serve "God and mammon," at the same time? Can we serve one a little and the other much?

Read verse 25 carefully and compare with 1 Tim. 5:8; 1 Tim. 3:10; Rom. 12:11; Eph. 4:28. Harmonize the apparent in-harmony.

In verses 26-32, are we taught to be careless of our needs? Read in this connection Matt. 19:27. What had Peter forsaken to follow Jesus?

Read Luke 14:33. Are you a disciple?

In the lesson of today, to whom did Christ speak on the mountain? See Matt. 5:1-2.

Read Matt. 10:1-10. What language here shows that God provided them as the lilies of the field in their sphere? Did Christ ever change their responsibility in this respect? See Luke 22:35-36.

Verse 33. Is it possible for us to earn a livelihood and at the same time "seek first the kingdom of God and his righteousness"?

Read Acts 20:33-35.

Is verse 34 a general direction given to all followers of Christ, or only to apostles?

Note: As the apostles (disciples) were called to specific service, so they were placed under specific laws and given directions necessary to the duties they were to perform. As it is with lilies and the fowls, God provides for each in a manner corresponding with what he requires of them. In the epistles (for the epistles are for the church) he has given the laws that pertain to the church. This requires "rightly dividing the word of truth." 2 Tim. 2:15.

Stumbling Blocks.

THE PILGRIM in the way who stumbles over an obstruction, generally a stone, may fall and be so badly broken that he is unable to rise and continue his journey. Upon this fact is builded the scripture figure we are considering. The pilgrim is the Christian on the straight and narrow way. Stumbling and falling is falling away from the faith, ceasing to continue in the gospel way. That over which he stumbles may be a person, the action of another, or some other thing.

A stone of stumbling is also called in scripture "a rock of offense." Not as we use the word offense, but here it means a stumbling block. Jesus in calling Peter a satan or adversary also said he was an offense to him. For Peter's opposing words of pity in resisting the declaration of the Christ that he must be crucified would be a temptation to his Master to avoid the cross and thus disobey the Father. Thus Peter would be a stone over which Jesus would stumble. So Jesus spoke of any man who should offend (cause to stumble) one of the little Christian believers as being better off drowned by a millstone in the sea. This business of causing a pilgrim to stumble must be very serious business, then.

Paul shows how eating meat sacrificed to idols is no sin, but if it led an observer, a brother, to eat the meat as an act of religious observance by following the example of eating, as the weak observer thought, as an act of worship, the strong brother's privileged freedom becomes sinful, not in itself, but because it becomes a stumbling block. That is the reason we refrain from motion pictures altogether, although we could see some with a good conscience. That is also the only religious reason we see for paying any religious attention to Sunday resting, though we have the civil reason of the law in different states, which also becomes a religious reason when considered as an admonition to obey every ordinance of man.

A man's smoking for indigestion, or drinking beer for his health may thus become an offense to his neighbor, and so those who really think that is the best cure they can find would do well not to practice those things before others more than they can help.

So Paul shows that in the case of eating meat, again, that in case a brother has religious scruples against eating any meat at all, if Paul's eating meat leads that brother to stumble, Paul will eat no meat while the world stands, in love to the fanatic conscience of his brother's weak faith.

So Paul says, "Give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God."

So far we have considered only offending the church. But lest Paul would cause Jews to stumble in their groping for the gospel before they even entered the narrow way, to the Jews he became a Jew. He observed circumcision and their fasting and religious days. Not as a matter of necessity, that would make Christ of none effect. But as a matter of policy. But if lying would win men he would not lie, as he shows in Rom. 3. But in the above ceremonies he could conform to Jewish conduct but not to their conscience of the necessity of those ceremonies. Since there was no salvation either in the doing or omitting of these ceremonies Paul could follow them if his omitting of them would cause Jews to stumble over him.

The same with the "Greeks," today. If certain things cause those who are religious or are seeking to be saved, to stumble, we better conform to their ideas as far as we can without violating any truth or right. If they think all churches are Christian and "all going to the same place," why drive them away from your service by mentioning their denominational names more than is needful? We have seen so much of such offenses. But on the other hand if the truth on man's nature and the true, saving gospel drives them away, theirs is the guilt of the stumbling, as is also the case when they cannot endure a reproof of certain sins and an exhortation to repentance. For we read that the chief corner stone who is so precious to believers is also at the same time a stone of stumbling to unbelievers. So a good thing may be a stumbling stone, in which case it is not the fault of the stone, but of the stumbler. So we are all offenses. Our care should be that it is through no lack of loving service or denial on our part.

There is a further idea of stumbling in Heb. 12:13: The lame sheep that avoids walking directly over an offense and goes out of the way around it may be led just then into a by-path to the wilderness. We have seen people grow so sick of the strife and barrenness in a Christian band that they left the flock and took fellowship with those who walked in darkness. Hence his exhortation in next verse. And also the closing exhortation in this thirteenth verse to heal the lame sheep that has suffered such hard chastening of the previous verses that it is well nigh losing faith in the love and goodness of the Father. For the danger in affliction is loss of faith, which we have seen constitutes stumbling.

J. W. Williams.

The Year of the Great Peace.

Like one who watches by some hed
Where love lies ill and hope seems fled;
So has it seemed the lofty skies
Have watched with wide, unwinking eyes;
Have watched the engulfing flood
Of madness, muck and mud,
Of wrath and tears and blood.
Mayhap God, too, has watched in pain
To see the nations slay and slain.

Like one whose long watch thru the night
Finds ripe reward by morning's light;
When dire disorder flies and frees

The couch from danger and disease:

Now comes the world's surcease,
Now comes the world's release,
Now comes the great great, peace!
God takes the hurt world on his breast
And lulls its fevered soul to rest.

Peace on Earth Still a Vision.

Paris, France, N. E. A.,—

XXI. ARS AND rumors of wars still prevail. The peace of the entente and the central powers is not world peace.

Here are a few of the corners of the earth where force of arms is still menacing:

All Russia is, of course, a battle ground. Poland is fighting the Ukrainians in Galicia, and Hungary threatens to join the fray. Lemberg, strong Polish city in the heart of that portion of Galicia which is mostly Ukrainian, is the storm center.

Polish forces are organizing to oppose the advance of the Bolsheviki from Russia.

Italy and the Jugo-Slavs threatened battle over the eastern coast of the Adriatic. Each side declares it will not yield, and the situation may be beyond the power of the peace congress to settle.

Revolt has broken out in Abyssinia, and troops are being dispatched to rescue the Christians from the Moslems.

Chile and Peru have shown a disposition to adjust their differences over Tacna and Arica, but there is still a showing of teeth and a threat of war in the air, which, if it should come, would involve Bolivia and perhaps several other South American countries.

Mexico sees a renewal of hostilities between the Carranza party and the elements opposed to the president. There is renewed talk of American intervention, which would mean war for America at her own back door.

San Domingo is still occupied by American forces, sent in to put down rebellion in the island.

Cuba fears Bolsheviki uprisings as the outcome of two general strikes in the last month, and its newspapers discuss possibilities of a new American intervention there. The trouble here started with the demands of employes of the Cuba Central railway company for better working conditions.

In Spain the Catalonians have won concessions from the government by threat of civil war, but may not be content, and fighting may break out there for a republic of Catalonia.

The monarchist party in Portugal, in the fact of the world trend to democracy, would reestablish the throne, and plots to this end have been discovered.—Clipping from a daily paper.

Then live for just today,
Trust God and banish fear;
There is no time but now,
There is no place but here.—Sel.

It isn't the way that is stormy,
Where the storm-clouds hide the day,
It isn't the thorns that pierce the feet,
It's just how you walk the way!—Sel.

O send out thy light and thy truth: let them lead me.—Psa. 43:3.

SIGNS OF THE TIMES.

A Series Of Thoughts Concerning
Signs to Precede Christ's Coming.

Lyman Booth.

THERE IS another sign which our Savior mentioned, which claims careful attention. The signs which we have mentioned (except those which shall be shown immediately after the tribulation of those days), refer more to his thief-like coming than to the event of his visible manifestation. I say visible, because it will be shown above the earth and will be seen by men. At the sight of which, "shall all the tribes of the earth mourn." There may be, and doubtless are several opinions as to what shall constitute that sign.

I will give below a few texts in both the King James version and the Diaglott translation, for comparison. The King James is given first and the Diaglott follows in each instance.

Matt. 24:30.

And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn. And they shall see the Son of man coming in the clouds of heaven with power and great glory.

And the sign of the Son of man will then appear in heaven; and then all the tribes of the land will lament; and they will see the Son of man coming on the clouds of heaven with great majesty and power.

Mark 13:26.

And then shall they see the Son of man coming in the clouds of heaven with great power and glory.

And then they will see the Son of man coming in clouds, with great power and glory.

Luke 21:27.

And then shall they see the Son of man coming in a cloud with power and great glory.

And then they will see the Son of man coming in a cloud with power and great glory.

Rev. 1:7.

Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him.

Behold he is coming with the clouds, and every eye shall see him, and those who pierced him; and all the tribes of the land shall mourn over him. Yes, Amen.

Acts 1:11.

Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

Who also said, Men of Galilee, why do you stand looking toward heaven? This Jesus, who is taken up from you into the heavens shall so come in the manner in which you saw him go into the heaven.

Jude 14.

And Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousand of his saints.

And Enoch, also, the seventh from Adam, prophesied of these, saying, Behold the Lord came with his holy myriads.

Acts 1:9.

And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

And having said these things, as they were looking on he was lifted up; and a cloud carried him away from their sight.

The above texts are sufficient to show the manner, both of his going out of sight and his reappearing. Luke, in Acts 1:9, says he was lifted up and a cloud carried him away from their sight. In Luke 21:27, he says he will come in a cloud. Thus, according to Luke, he disappeared in a cloud and will be revealed in a cloud. The only difference that he notes is that he comes with power and great glory. Luke says nothing about the sign of the Son of man, while Matt. says the sign will appear first. This will cause all the tribes of the land to lament or mourn. The next thing they will "see the Son of man coming on the clouds of heaven with great majesty." The Revelator says he is coming with the clouds of heaven. The angel assured the disciples that Jesus would return in like manner as he went away. He went in a cloud and must come in a cloud. But why do Matthew, Mark, John and the Revelator and Jesus say clouds, while Luke says "a cloud?" Why should one use the singular form while four use the plural? If all were inspired to write what they did, why this difference? Are all of them right? Is either of them mistaken? We certainly cannot believe that Jesus was mistaken when he said to the high priest, "Hereafter ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Matt. 26:64. Nor can we believe that Luke was wrong when he said "in a cloud." If there were two or more clouds it would be perfectly proper to say he will come in the clouds. At the same time we know he could not be in all of them at the same time; but he could be in one, and will be in one of dazzling brightness and great glory, similar to the one on the mount of transfiguration, out of which a voice said, "This is my beloved Son in whom I am well pleased; hear ye him." This was in fulfillment of his statement to his disciples when he said, "verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." Matt. 16:28. Similar language in Mark 9:1, and Luke 9:29.

If I say I crossed the ocean in the American fleet, I would not mean by that, that I was in all the boats, but in one. If I say I rode in a train of elegant coaches, I would not necessarily have to be in every car, but it is more than likely I would be assigned to one particular coach. Thus he will come in a cloud, and that one will be one of a group of clouds. I do not believe the clouds will be the same as we see floating above the earth, which give rain; but they will be like the cloud that filled Solomon's temple when it was consecrated. "Then the house was filled with a cloud, even the house of the Lord; so that the priests could not stand

to minister by reason of the cloud; for the glory of the Lord had filled the house of God." 2 Chron. 5:13, 14. It would appear that the glory of the Lord and the cloud were the same. Jesus himself said, "the Son of man shall come in the glory of his Father with his angels." Matt. 16:27. Again, in Matt. 25:31, he said, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory."

But some may ask, "how do you reconcile Jude's language with that of Christ?" Jude says he will come with ten thousand of his saints (or with his holy myriads), and Jesus says, "all his holy angels." The difficulty here lies in the meaning of the word angel. The word occurs 183 times in the New Testament and is applied to celestial beings, to good and bad men; to the winds, pestilence, fire and to such creatures as God employs as his special agents. It is translated from the Greek word "anggelos." It is sometimes rendered messenger. Primarily it signified a messenger. It denotes the office rather than the nature of the agent.

That Christ will use his immortalized saints as messengers of light to carry blessings to every nation, kindred, tongue and people of the earth is made plain in the covenant God made with Abraham when he said, "in thee shall all families of the earth be blessed," which is also taught in the parable of the nobleman, "and he said unto him, Well, thou good servant, because thou hast been faithful in a very little, have thou authority over ten cities." His servants will be his saints and his saints will become his messengers or angels to rule and reign with him over the nations of earth for a thousand years.

In the scriptures quoted above we are taught he disappeared in a cloud, and the angels assured his disciples that he should come again in like manner as he went,—that is, in a cloud. We have no positive information as to its nature; whether it was one such as is usually seen, or a cloud of heavenly light, or a cloud of angels. We do not believe it was the latter, although angels were on the scene. For two of them stood by and spoke to the disciples. Neither could it have been the second for a scene so unusual would have been fully described by his disciples. It would have been the first rather than either the second or third for the reason that it would have served better to conceal him from view, and would also better conform to the conditions at his thief-like coming, at which time he comes to call his saints to himself, as told by Paul in 1 Thes. 4:16, 17. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." The bridegroom has come for his bride and stolen her away—gone to be together forever. The world will see no more of them, nor know where they are until they make their appearance in royal majesty and great power. Then Jude's prophecy will be fulfilled, "Behold the Lord cometh with his holy myriads."

It is then that 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.

PRAYER.

ALL NATIONS, all ages, have had gods. Man early recognized his feebleness and desired help from above. Sun, moon, stars, earth, air, water, art, music, war, have all had worshippers and believers in their divinity, and invocations of all kinds from the prayer wheel of the East Indian, the slashing with knives and wild howlings of the savage tribes, the burning of incense of the Chinese, and the strings of beads of the Roman Catholics have all been used as helps to implore their gods to hear. Among the things a child first learns after it commences to talk is to pray, and many a man, godly and ungodly, has passed from life with a prayer on his lips. All the prayers addressed by the heathen to their gods prove unavailing, for what power has wood, stone, or even gold and silver to help in distress, but our God is the one omnipotent and powerful. He who made the worlds and keeps them in their perfect motion through space, also made the simple blade of grass, and the tiniest insect that breathes, and he who is the author of all is the only one who can answer prayer. Many prayers from many people in many centuries are recorded in the Bible, and most of them have the following characteristics:

Brevity. Short prayers are the rule of the scriptures. Take, for instance, the Model Prayer of Jesus Christ, or the prayer of the publican, of Stephen, of Paul. Being brief is a good rule for us all to follow for we know we shall not be heard for our much talking but for what the heart dictates to be said.

Earnestness is the next feature. The worthies of old wanted something very much when they addressed themselves to God in the prayers we have heard, and were very desirous of God answering their petitions. It is not half hearted supplications that will receive answers from the throne of grace. People who go to sleep over their prayers, or who kneel on one knee ready to spring up at the slightest sound or interruption must never expect to get the desired blessings or favors for which they ask; they are far away from the Deity they pretend to worship. How many of us if we were addressing the President of the United States, or the King of England, begging for a great favor would have our minds fixed on anything else than the petition we were making? And yet how few of us but have probably wandered far from our thoughts of God when addressing him. Thoughts of the morrow, or the work that should have been finished today, of what somebody said or did, are apt to mingle with our prayers, until we frequently hardly know for what we have been asking, and such prayers never receive an answer. The Apostle James tells us "effectual, fervent prayer availeth much."

Confession of sins is embodied in nearly all the prayers. A single sin which we think is so small it is no matter, and we

do not intend to remove it, renders real prayer impossible, for God is purity and our thoughts and wishes must be pure ones or they cannot be granted.

The promises of God are often pleaded. A "thus saith the Lord" has a mighty power, for God will never go back on his word. David and Solomon and Daniel had studied the sacred books and knew how to pray so God would heed them, and if we do not know what the Bible says we cannot ask God in this spirit.

A definite purpose is always in view. We ask in general terms that we may be kept from temptation, that we may be good, that we may be helpful, but why not specify a particular desire, and if we ask in faith, nothing doubting, and God sees it is best for us, our wish will be granted, not immediately, perhaps, but when he thinks we are ready for the answer. If we ask a question of a friend in a letter, we should expect an answer, but a good many people send their messages to God, and then when the blessing comes to them, they either forget they have prayed for it, or they call it one of the things that would have happened anyway, and so accuse God of not keeping his promise, "Ask and ye shall receive."

"Whatsoever ye do, do all to the glory of God," and this is what our prayers should do. We will not get our desires if it is just for the enjoyment of living, but our longings must express the thought that breathes through all the Bible prayers,—that God may be glorified.

Prayer is not a duty, but a privilege, a beautifully close means of getting to our Father in heaven. It is so restful to be able to tell one who can help us over all difficulties. It has been truly said, "trouble and perplexity drive us to prayer, and prayer drives away trouble and perplexity." Let us strengthen ourselves in God's abundant promises, and believe that he is as strong today as he was when the Bible heroes sent up their petitions to him, and that we shall receive wonderful answers to prayer if we ask in the same spirit as they did.

Lottie E. Young.

CALLED.

THERE seem to be two conflicting thoughts. But the only sure guide to the truth is the Word of God,—the Bible. This is not yea and nay, as Paul tells us in 2 Cor. 1:18-20. We are to compare spiritual things with spiritual, 1 Cor. 2:9-13, and that, to me, is simply comparing God's Word with its various statements. We are admonished by Paul through Timothy to rightly divide the word of truth; and that sacred writer, Isaiah, tells us we are invited by the Most High to come and reason with him. Isa. 1:16-20. But we are to "trust in the Lord with all thine heart and lean not unto thine own understanding." Prov. 3:5. We are not to set our knowledge against God's knowledge.

God represents himself as unchangeable, "the same yesterday, today, and forever," and yet he is represented as repenting, which means a change. Now what are the facts? Simply that God is talking to man in language he can understand the best.

He created man, and afterward destroyed him. Now man, the unchanged man, however full of erudition, could not put these two opposites together without a change on the part of God. So he is represented as repenting and being sorrowful, because he destroyed man from the face of the earth. Gen. 6:6, 7. Man, as a whole, could not understand these two things as in harmony with one well ordered plan. They could not see the decree from the beginning that one way of life meant life, and at the same time another way of life—manner of living—right by the side of the former, meant death and destruction. No doubt there were a few that understood this matter, for it was as true then as now that he that will do the will of the Lord shall know of the teaching. John 7:17. No one will ever know the whole and absolute truth until they do God's will, and the important thing of the whole is to believe, for Jesus says this is the work of God. Jno. 6:29. God never changes. There is laid out one unchangeable way to life; it is life; and if we are not in that way we are in death—the way of death. "I am the way," and no one has life except he has Christ. That was as essential back there as down here. Except they saw Jesus Christ in the blood offering and the clothing (Gen. 3:21; 4:4) they were not in life.

God represents that those who were called according to his purpose were fore-known and predestinated to be conformed to the image of his Son; that such were called and whom he called he justified and glorified. Rom. 8:28-30. Here the called are all represented as glorified. And John, in the same line of thought, says, "They went out from us, but they were not of us; for if they had been of us they would have continued with us." 1 Jno. 1:19. See also Acts 20:30. Both writers agree that only the called of God have Jesus Christ; and they are in harmony with the following: "It is written in the prophets, and they shall be all taught of God. Every man, therefore, that hath heard, and hath learned of the Father, cometh unto me." Jno. 6:45. "But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me." Jno. 10:26, 27. "He that is of God heareth God's word; ye, therefore, hear them not because ye are not of God." John 8:17. "We are of God; he that knoweth God heareth us; he that is not of God heareth not us." 1 Jno. 4:6. God foreknew,—he foresaw all who would follow him and gave the message to them. Many hear the words, but not the real message and God is not calling them,—they do not hear and understand. Therefore, "the many called and few chosen," is to me exactly like God's repentance. He does not change,—the road is unchangeable; and yet man sees many called, but God is not calling them. The message is proclaimed broadcast that it would reach those whom God would call.

I believe in different callings. Paul expresses the thought in connection with the resurrection, "Every man in his own order," rank, or company. These callings are confined almost wholly to Israel.

S. H. Reeve.

Let thy mercy, O Lord, be upon us, according as we hope in thee.—Psa. 33:22.

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The brethren at Lanark, Illinois, meet at their church each Sunday morning for Bible study. Berean meeting each Thursday evening. J. M. Glotfelty.

Dixon, Illinois,—preaching the first Sunday in each month, morning at 10:45 and in the evening at the usual hour, at Miller's hall on Galena Ave., near corner of First St. Berean meeting each Sunday (except 1st) at Miller's hall at 10:45.

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

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

The Church of God at Dutton, Michigan, has a 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. Sylvan Richie Supt., Elmer Gockler, 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 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. J. A. Garard, 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 Miss Edna B. Anderson, 193 Spruce 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 Church of God at Roll, Indiana, hold regular preaching services the second Sunday in each month at 10:30 A.M., and 7:30 P.M., and Sunday School each Sunday at 9:30 A.M., with Cantwell Drabenstott, Supt. D. E. VanVactor, Pastor; Geo. Hodson, Elder; Cantwell Drabenstott, Elder.

The Hillisburg, Ind., Church of God hold regular preaching services the third Sunday in each month at 10:30 A.M., and 7:30 P.M., and Sunday School at 9:30 A.M., during the summer. D. E. VanVactor, Pastor; Wm. M. Huffer, Elder; Mrs. Rachel Whitecomb, Sec.

I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee. Isa. 42:6.

THE RESTITUTION HERALD.

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Oregon, Illinois, April 2, 1919.

Number 26.

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.

JESUS RIDES TO JERUSALEM. Mark 11:1-11.

At a certain time each year there used to be a great feast held in Jerusalem. It was called the feast of the Passover. And the Jews would travel many miles to be present at this great feast. It was a church holiday to the Jews, just as Christmas or Easter is a church holiday for us.

When Moses was quite a young man, God had commanded the Jews to keep this day each year in memory of a wonderful thing he had done for them. This was hundreds of years before Jesus was born, but every year they had kept the feast. And when Jesus was preaching to the people in Judea, he went to Jerusalem each year to be present at the Passover.

He had been teaching the disciples one day as they walked along the dusty road. It was only a few days until the Passover, and all the roads were crowded with people going to Jerusalem. The disciples were tired, and Jesus felt very sad, for he knew that his enemies would soon cause him a great deal of suffering.

As they came to a little town near Jerusalem, Jesus called two of his disciples to him and said: "Go on into the village over there and you will see a colt tied. No one has ever ridden him. You untie him and bring him to me."

The disciples had seen Jesus do many wonderful things, but they never got used to the way he seemed to know just what people thought or did, even when they were far away from them. And they were surprised when he told them just where to find the colt.

One of them asked: "If the people ask us why we want the colt, what shall we say?" I think it must have been Peter who did it for he was always asking questions.

Jesus said: "Say that the Master needs him and they will let you take him."

The disciples walked on into the village and soon they saw the colt tied near a door. When they untied him, a man who was standing near, said: "What are you going to do with that colt?"

"The Master needs him," they answered, and the man let them go.

They led the colt to Jesus and folded

PUT ON THY BEAUTIFUL ROBES

PUT ON thy beautiful robes, Bride of Christ,
For the King shall embrace thee today;
Break forth into singing, the morning has dawned,
And shadows of night flee away.

Shake off the dust from thy feet, Bride of Christ;

For the Conqueror, girded with might,
Has vanquished the foe, the dragon cast down,
And the cohorts of hell put to flight.

Thou art the bride of his love, his elect;
Dry are thy tears, for thy sorrows are past:
Lone were the hours when thy Lord was away;
But he comes with the morning at last.

The winds bear the noise of his chariot wheels,
And the thunders of victory roar:
Lift up thy beautiful gates, Bride of Christ,
For the grave has dominion no more.

Once they arrayed him with scorning; but see!
His apparel is glorious now;
In his hands are the keys of death and of hell,
And the diadem gleams on his brow.

Hark! 'tis her voice; Alleluia she sings;
Alleluia! the captives are free!
Unfolded the gates of Paradise stand,
And unfolded forever shall be.

Choir answers choir, where the song has no end;
All the saints raise hosannas on high;
Deep calls unto deep in the ocean of Love,
As the bride lifts her jubilant cry.—Sel.

their coats and placed them on the animal's back for the Master to sit on. Many of the people standing near spread their garments in the road. Others cut branches from the palm trees that grew near and spread them for Jesus to ride over. Most of these people believed that Jesus would be crowned king when he reached Jerusalem and they were doing these things to show how glad they were. Many little children gathered flowers and threw them in front of him as he passed. And everybody was shouting:

"Hosanna! Hosanna! Blessed is he that cometh in the name of the Lord!"

Don't you think it will be nice when we can see him and talk to him as those people did? He will truly be our king then, and there will be nothing to make us sad or unhappy.

When he reached Jerusalem, he went into the temple. He talked for a while with the priests and then, seeing some people selling doves in the temple, he drove them out.

"You are dishonest and you must not trade here," he said. "The temple should be used only for prayer."

In the evening he left the temple and went back to Bethany with his twelve apostles and they staid that night with

friends.

The people who had gone into Jerusalem with him were disappointed when he was not crowned as king that day. They said: "Surely tomorrow he will declare himself king." But Jesus knew that he was not to be crowned as king until in the resurrection.

Rabbi Wise Pleads for Zion.

From a Chicago Daily:

An appeal for the restoration of Palestine to the Jews was made before an audience of 3,000 Jews and Gentiles yesterday afternoon (Mar. 23), who crowded the Auditorium theater to hear Rabbi Stephen Wise of New York speak. He is one of the most ardent supporters of the Zionist movement in America, as well as one of the best informed on Jewish problems. He called Palestine the "Jewish Alsace-Lorraine" and said it was the duty of the peace conference to turn it over to the millions of homeless Jews of the world under ample protectorate. Great Britain, he believed, is the logical nation to assume the mandatory. A contribution of \$10,000 to the Zionist fund was made by the audience in the collection.

"If Armenia were to ask the United States," he said, "to act as a big brother to her, to take on a few responsibilities as well as some of the gains of the great war, I am sure every loyal American would vote to act as mandatory. They shall be free, but for a while these smaller nations will need protection and guidance."

President Wilson, he said, is a strong Zionist.

BRANDEIS MAY RULE PALESTINE.

From a Chicago Exchange:

London, March 24.—United States Supreme Court Justice Brandeis was proposed as the first president of Palestine today by Israel Zangwill, the noted Hebrew author. Mr. Zangwill is believed to voice the opinion of the British Zionists. He said to Universal Service today:

"No man is better fitted as first president of Palestine than is Justice Brandeis."

Success.

He has not failed,

Who has not feared nor quailed;

Who, by the truth made strong,

Has battled hard and long

Against the forms of wrong

That lurk in self or state.

His is a service great,

Though none may know his name;

He needs no laureled fame!

He boasts a fairer prize:

Before God's righteous eyes

He did the best he knew,

Nor was to truth untrue.—T. C. Clark.

Let the Lord do that which is good in his sight. 1 Chron. 19:13.

DEATH REIGNED FROM ADAM TO MOSES.

L. E. Conner.

BRO. R. examines critically 1 Cor. 15: 22. I have, in a former article, followed and reviewed his reference to this text, and shall not take space to go into it further here, except to call attention to a few things in connection with his interpretation of the text with the other portions of the chapter.

This chapter is the one in which the theory of the resurrection is discussed and explained. The resurrection as a fact, and the extent to which it is to be applied is referred to in many places, and many statements are made; but the theory and the principles and logic of the resurrection are considered and discussed in this chapter as in no other place in the scriptures.

Furthermore, the statements made in other places in the scripture upon the subject of resurrection are all in harmony with the doctrine of resurrection as taught in this chapter, and never in violation of any of the principles or theory therein given.

In Bro. R's examination of this text (verse 22) he says, "We insist that this chapter affords no proof of a resurrection to mortal conditions." And again, "A vain belief would naturally leave them under the power of the Adamic death," and then attempts to show that the resurrection is limited to "Christ, the first fruits; afterwards they that are Christ's at his coming."

I called attention to this in a former article, and now again I ask, If this be the limit of the resurrection how and when will the unrighteous, ungodly, apostates be reached by the resurrection? And if none come forth to mortal conditions, they must all come forth to immortal conditions. And does not an apostate have a vain belief? If there is to be but one resurrection, but two events, as Bro. R. has stated, and that statement taken with his argument here, the two events would be, Christ the first fruits, the first event, and afterwards they that are Christ's at his coming, the second event.

Are the unrighteous, ungodly apostates reckoned as being Christ's? If not, where do they have part in the resurrection of two events? To my mind that theory is not in harmony with the plain statements of the scriptures.

Bro. R. now comes to the consideration of Ezek. 16, and becomes my critic, which is entirely proper, and I invite such kindly criticism. If I have misinterpreted the scriptures I want to know it. He says that in this chapter the resurrection is not even inferred, and that it is a case of a "drowning man catching at a straw." Really, I had not thought that my position was so dangerous as that.

He wonders why I omitted the first fifty verses of the chapter. I omitted specific reference to the first 43 verses for the reason that nothing is stated in that part of the chapter and to which specific reference is necessary, and it is a very long chapter, as I stated when I first mentioned this chapter.

Coming to Bro. R's comment on verse

53, he says, "all that can be claimed in this language is that the three sisters (Samaria and her daughters and Sodom and her daughters) will be restored to their former conditions of abominations and sinful practices."

Were we to grant that this is what was promised, may I ask how Sodom and her daughters, that had been destroyed and had not existed for more than a thousand years before the promise was made, are to be restored to such former conditions without a resurrection? When they existed in the former conditions they were alive and active; and can they be restored to those conditions without being brought back to life and activity?

I see no irony in God's promises. I take no exceptions to Bro. R's interpretation of verses 60-63, except that he appeared to have overlooked verse 61, in which the Lord declares that when Judah shall have remembered her ways, etc., then she shall receive her sisters, Samaria and Sodom and their daughters, and the Lord says that he will then give these sisters to Judah for daughters.

Surely this is not irony; and if such promises can be kept and fulfilled without raising up the Sodomites I shall be interested to know by what method. And if the declaration of the Savior that it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for cities that lived and died more than a thousand years after Sodom's destruction does not mean what it says, what does it mean?

Again, Bro. R. says, I demand that they prove that this particular resurrection (the resurrection of those not classified as righteous and apostates, I take it) takes place during the thousand years in which Jesus and his saints will reign."

I do not know, I am sure, why such demand is made. I have not stated, nor do I believe, nor do I know of anyone who does believe that all the dead will be raised during the thousand years mentioned. I know of no statement in the scriptures that any of the dead will be raised during that period. On the other hand, if the first sentence of Rev. 20:5, is authentic, it seems quite clear that no resurrection of the dead takes place during the thousand year period there mentioned. There is some authority to the effect that this text is not authentic; and if it were eliminated we would be without any statement as to whether any of the dead are to be raised during that period or not; and whatever opinion we might form in that regard would be more or less speculative, as I see it. It is not for me to pass upon the weight of the authority for the elimination of the text mentioned, and therefore it is not marked out of my book.

There is no statement in the scriptures, so far as I know, which indicates that the reign of Christ and the completing of the work of restitution is to be limited to the thousand year period. On the contrary, it is evident to me that it will not be completed during that period. A large part of the scene as given in Rev. 20, is represented as taking place after the thousand year period. The statement in 1 Cor. 15:25, is that "he must reign till he hath put all enemies under his feet." How long

time this will require we are nowhere told, so far as I know, and in Eph. 2:7, we are told that in the ages to come God is to show the exceeding riches of his grace, etc. The number and length of the ages to come are not given, but they will be sufficient for the work that is to be done.

Bro. R. is surely right when he says that "certainly they (those not reckoned as being Christ's) cannot be raised until after the righteous dead are raised." The plain statement is that "the dead in Christ shall rise first," and I have never heard that statement questioned.

In conclusion, I submit that in the careful consideration Bro. R. has given this subject he has made many statements relative to the purposes of the resurrection, its limitations, etc., but has not cited one Bible text in which a plain statement is made to the effect that the resurrection is to be confined to the righteous and apostate dead, nor any other special, limited classes. On the other hand, I submit, in their order, and for the careful consideration of the reader the following testimonies, which I believe to be in point, to wit:

1. "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." Jno. 5:28, 29.

2. "But this I confess unto thee, that...so worship I the God of my fathers...and have hope toward God...that there shall be a resurrection of the dead, both of the just and unjust." Acts 24:15, 16.

3. "Therefore, as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." Rom. 5:18.

4. "For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15:22.

5. "And the sea gave up the dead which were in it; and death and hell (grave, margin) delivered up the dead which were in them." Rev. 20:13.

In this investigation and discussion my object has not been to determine nor consider the purposes for which the dead are to be raised up, but rather to determine, from the scriptures, to what extent over the entire field of dead is the resurrection to reach; or if all are not to be raised, to what portion, class or classes of the dead is the resurrection to be limited. And to my mind, the above cited scriptures, in positive statements, and in plain, simple terms, answer that question.

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.

A Few Lines From An 84 Year Old Crippled Brother in Texas.

YOUR kind letter was received some

days ago, also a tract. Both were appreciated. May the Lord bless all of his children. I can only hobble about a little with crutch and cane, but thank the Lord always for his goodness to me. God is the author and finisher of our faith, therefore I can trust him in all his blessed promises, which I trust are nigh at hand. As you say, Christ must come and rule to have a happy world. Let us hope for his coming soon to give all worthy ones a better life, which is grand to contemplate. Paul says, Pray without ceasing and in everything give thanks.

May God bless you and yours is our prayer.

Extracts from S. C. C.

With such sweet messages of hope and love, we ought surely to be contented that God's ways are best. For he hath said, My thoughts are not your thoughts, neither are my ways thy ways, and some day soon we shall understand. Five of the Bereans write to me. I am very glad to receive their cheering, helpful letters.

Our soldier boy in France says, Received your most welcome letter a few days ago and wish to thank you very much as a letter from the states sure does cheer a fellow up. I also wish to thank you for the pamphlet as we don't get many over here, only what mother sends. I thank you once more for your encouragement and kind letter.

Our soldier Ward Master in hospital says, In Nov. we had 8,000 cases of the flu, 3,000 cases of pneumonia, and 600 deaths. It was a terrible sight. I am very thankful to our heavenly Father for his blessing in escaping the flu. May the Lord guide and protect us through this life and grant us eternal life in his kingdom where righteousness will cover the earth, is my prayer.

I received a picture of Sisters Harsch and Whitehead but do not know where they are, so cannot write to them. My, you don't know how I would like to meet you. Can't you come up when we have meeting? I am learning the new songs so I can play for our meetings.

This sister was sick with flu, and pneumonia three months. Was up three days when she penned me this letter. Was glad to get our letter. Enjoyed reading it so much and now wants to ask a favor. Mother in her care of me has broken down her health. Father is poorly. Knowing as I do that there is only one true cure, I ask you to please pray for us. Bereans, let us remember them in our petitions.

Received a letter from my brother in France. He had received your letter. He said it was so encouraging and he was pleased to get it. He is waiting patiently to come home. We know no mortal man can bring peace to this wicked old earth. No one but the Prince of Peace can do that.

I get such consolation from your letters. I just long to sit down and have a long talk with you. I did enjoy your letter and thank you for it. Each one has a

cross to carry. I would rather carry my cross as it is and pray daily, Thy kingdom come, than be in the place of the kings of the earth today. I think of them every day. League of nations and permanent peace! O how little they know their house is built on the sand and soon their treaty will be as though it had never been. This is plain to those who have a knowledge of God's word.

Yes, there is a wonderful tie between God's people and that is a sign of discipleship, if we love the brethren. O I do pray we will all remain faithful and not depart from the precious faith in these perilous times in which we live.

Our sister who is teaching school out in the sand hills of Neb. has had to close the school on account of the flu. We are glad at this writing to state she is able again to resume her duties.

There are two things in my heart that are prayers to God always: To hold me firm in the faith and to help me overcome the bitterness in my heart.

St. John 10:3. Who is the porter? Some one please answer.

News Items.

Miss Florence Laning, of Mt. Sterling, Ill., fell and broke her left arm and also dislocated her elbow.

Mr. and Mrs. Jesse Weaver, of Casey, Ill., are the proud parents of twins, a girl and a boy. Congratulations.

Tract Work.

The National Berean Society has on hand the following tracts for distribution. Any one desiring tracts for their own use, or for distribution will be supplied generously.

Societies not having tract libraries will be furnished them on application. In ordering tracts, if you have any choice, please state the kind and number wanted. If no choice is named, an assortment will be sent.

The Gospel; Nature of Man; Resurrection, by J. L. Wince; Salvation, by J. L. Wince; Restitution Age; Can You Believe? by H. V. Reed; Life and Death; Destiny of the Wicked; Perfection, by J. W. Williams; Justification, by J. W. Williams; Where are the Dead? by L. S. Bronson; The Kingdom of God, by M. Joblin; Essential Truths; The Resurrection, by S. J. Lindsay; Dead or Alive, Which?, by T. Wilson; The Death of Christ, by R. G. Huggins; Inherent Immortality, by R. A. Curtis; State of Man in Death; What is a Christian? by M. Joblin; Who Are Led by the Spirit? No Immortality Out of Christ, by M. Joblin; Bible Lessons on First Principles, by R. G. Huggins; Age to Come Not a Heresy, by H. V. Reed; The Rich Man and Lazarus, by F. E. Siple; The Gospel as the Power of God, by S. J. Lindsay; Some Bible Facts Concerning the Dead, by R. A. Curtis; What Shall We do to be Saved, by M. Joblin; The Coming and Kingdom of Christ; A Letter to a Friend, by Mrs. Hartman; What is Man? by J. W. Williams; Vain Worship, by M. Joblin; God's Temporary

Law Through Moses. God's Eternal Law; And he Baptized Him; Martyr or Savior, by J. W. Williams; The Forgiveness of Sins, by J. W. Williams; Jehovah's Ancient People, City and Land; Absent From the Body and Present With the Lord, Wilson; Paul's Desire to Depart and be with Christ, by T. Wilson; The Two Sons of God, by S. J. Lindsay; The Penitent Thief's Petition, by R. A. Curtis; The Promises of God, by Anna Drew; The Smoke of Their Torment Ascendeth up Forever, by R. G. Huggins; A Letter to A Friend on the Covenants of Promise, by Mrs. Woodruff; Law or Gospel, Which? by M. Joblin; Our Lord's Commission, by Howell; The Scripture Searcher's Assistant; Man as he Was, as he is, and as he Shall be, by J. H. Thomas; The Word Made Flesh; or, Jesus Christ; Who is he? by J. H. Thomas; The New Birth, by J. H. Thomas; The Unsearchable Riches of Christ, by J. W. Williams; The Restoration of the Kingdom to Israel, by Wm. H. Wilson.

A few of these tracts are out of print so that when the present supply is exhausted no more can be had. There are so few of "Law or Gospel, Which?" that only one can be sent to a person.

Mrs. Lydia Railsback,
National Berean Tract Committee,
621 So. Fellows St.,
South Bend, Indiana.

PRE-EXISTENCE.

The goings forth of the Messiah were from of old, from everlasting.—Micah 5:2.

IN John 1 this that was from the beginning and was made flesh was the Word. Therefore, since the word of God goes forth, Isa. 55:11, and since Jesus is called in Rev. 19, "the word of God," therefore his goings forth were as ancient as the first promise of him or word of God that involved the Messiah. You can find it as early as Gen. 1:1 according to John's expression in Jno. 1:1, and you will find it again at Gen. 1:3, according to Jno. 8:12, and again at Gen. 1:26 according to Psa. 8 and Heb. 2, and again at Gen. 3:15 and on down through the law, the Psalms and the prophets. Truly his goings forth were from of old.

But if his goings forth from of old were truly personal, pre-existent goings about in the universe he must be more than mortal, else mortality would not survive so long; then being more than mortal, his birth could not have ended whatever of his being was more than mortal, then how was he made like us in all things and how could that superhuman part of his nature die, and then how can mortals who die become ultimately like one who was pre-existent, in mortal life and again subsequently to death different from them? It seems to us the pre-existence does violence to the nature and helpfulness of our Mediator and to the doctrine of his resurrection and intercessory work, now and in his kingdom. And Paul deemed the resurrection doctrine of such vital importance that he ousted from communion all those teachers who tampered with it.

J. W. Williams.

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.

Word from Sr. F. L. Austin, Fonhill, Ont., is to the effect that she is getting along about as usual.

Bro. J. W. Williams writes: "We have a new baby, born the 13th. We had a girl name ready but could not use it, so decided on Roger Paul instead.

Sr. Florence Laning, of our Ripley, Ill., church, recently fell, breaking her left arm and receiving a dislocation of the elbow. We are sorry, indeed, for such news. It will be some time before she can have the use of the afflicted member.

Sr. Martha Sutterfield, Bismarck, Mo., writes of the death of her mother at the age of 89 years, and that she and her sons were at the time so ill with the flu. that she could not visit her mother in her last illness.

Evidently some of our subscribers do not look at their labels; or, if they do, they seem not to be interested in the fi-

nancial welfare of the Herald. Won't you please look at yours? If you are in arrears, resolve at once to write us about it and then your rest will be so much sweeter. Try just once.

The editor returned home Monday, Mar. 24th, to find Sr. Lindsay sick in bed with what is said to be the after effects of the flu.

Hereafter, instead of running the two funds, Emergency and Helping, we will put all under the one head, Helping Fund. It is only by the generosity of our brethren in supplying these funds that we have been able to keep our work going in all its departments. Any one who understands the newspaper business will readily see that a subscription rate of \$1.50 in these times is not sufficient. We are indeed thankful for the liberality of so many of our brethren.

Remittances.

Mrs. Minnie Rogers, Mrs. J. M. Ralstin, John Gray, J. A. Grant, Mrs. S. V. Wood, Alex. Allan, J. C. Nixon, Miss Alta King, W. H. Klindt, Wesley Stephenson, Miss Ella L. Hanson, Mrs. Eliza Hartley, Mrs. Sarah L. Griggs, Mrs. M. VanDerweele.

HELPING FUND.

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

Mrs. Eliza Hartley, \$1.00.
Miss Ella L. Hanson, 5.00.
Mrs. Sarah L. Griggs, 1.00.

NOTES.

On our recent trip to Kewanee, Ill., for the funeral of Orville Skiles, we stayed over and preached for the brethren there at night. A large number gathered at the home of Bro. and Sr. Woods, and we enjoyed the meeting with them very much. Our greatest disappointment lay in the fact that we could not win the prize as champion butter-milk drinker, another having outdone us by a margin of two glasses. It is encouraging to note that a few at that place are being interested who never attended our meetings before.

We promised last week to give the obituary of Bro. Lucian Button in this issue, but we regret to say that just four days after we laid him to rest we were called upon to lay beside him his wife and companion, Sr. Emma Button. We will save both obituaries for next week, and accompany them with photo.

Frank E. Siple.

Obituary.

Bertha Rodgers Johnson.

Bertha Rodgers was born at Ligonier, Indiana, Nov. 19, 1865, and died at her home in Moark, Arkansas, Feb. 8, 1919, aged 53 years, 2 months and 20 days. She was united in marriage to A. J. Johnson, Sept. 13, 1888, at Plymouth, Ind., who, with one daughter 12 years of age, still

survives her. She also leaves six sisters, one brother, and a host of friends to mourn her loss.

A few years ago while visiting relatives at Burr Oak, Ind., she had the privilege of hearing Bro. Lindsay preach the gospel and for the first time heard of the establishment of the kingdom of God on the earth and the literal resurrection of the dead. She returned to her home in Blue Rapids, Kansas, and taking her Bible for her guide, soon learned the truth, and on the occasion of her next visit to Burr Oak, about eight years later, she was baptized by Bro. J. W. Williams.

A short time later she removed with her family to Moark, Ark., where she has since resided, she being one of the isolated ones she was ever searching for the truth and often longed for the privilege of hearing the Word of God preached. She was never weary of doing for others what her hands could find to do.

She was laid to rest in the Moark cemetery to await the coming of our Lord and Savior.

Orville E. Skiles.

A very sad affair occurred at Kewanee, Ill., in the death of Orville Skiles, only son, and practically sole support of his bereft mother and sister. Being a young man only sixteen years of age, it was heart breaking for the mother to lay him away, but such often becomes the sad duty of life. Funeral services were held at the home on Monday afternoon, March 24, 1919, where we delivered a discourse on the hope of man as revealed in the promises of God. Burial was made in the cemetery just east of the city, where he sleeps under the guiding care of a just God.

Frank E. Siple.

Notices.

To The Iowa Brethren.

The notice that it is time for us to pay the tax on the paving at the camp-grounds at Waterloo met with a ready response from several of the brethren, but as the funds in the treasury are still very low, it will be appreciated if others will also send in at this time, if convenient, the amount of their pledges, or what you wish to give towards the paving or regular conference work.

One sister has kindly donated to the Conference a \$100.00 Liberty Bond. It is our intention to only use the interest on the bond unless we find it necessary to use the principal in order to keep funds in the treasury. The sister who donated the bond said she did not know as she would be in position to pay in anything to the conference this next year, although she has always been a generous supporter of the work, and that, therefore, she wanted to give the bond to the Conference at this time to use when the Conference needed it.

I have confidence that you will see to it that funds will be available to continue the work.

G. P. Allard, Treasurer.
Box 86, Fort Dodge, Iowa.

Reports.

Happy Woods Meeting.

Bro. S. J. Lindsay arrived here at Hammond, La., Feb. 25th, and commenced meetings in the Happy Woods school house, which is three miles south-west of the town, Feb. 26, and continued to March 16th. The first three nights there were few out except our own people. After that the attendance increased and remained exceptionally good, with nearly a full house all of the last week.

Aside from preaching at night we had Bible Class in the afternoon in our home, which was well attended and greatly enjoyed by the brethren.

Bro. Lindsay said at one time he had found the Ford the most religious car, and it seemed to be so here, for there were as high as six in attendance here and two or three of them often brought two loads.

There were several in attendance a part of the time from various towns in this part of the state, and our sister and family from Mississippi. One became obedient to the Lord in baptism, the youngest son of our faithful coworkers, Bro. and Sr. Anthon. He not only understands and believes, but understands the responsibility he has taken on himself, and we trust that in every trial that comes he may be an overcomer.

While the number of baptisms was not so great as on Bro. Lindsay's former visit to this place, yet we feel that the meeting was a great success, for many heard the Word whom we hope will continue to study with us and yet become obedient to the gospel message; and all of us were strengthened to go on and "fight the good fight of faith," and hope by so doing to lay hold on eternal life."

Yours in hope,

Albert Siple.

The Sunday School.

By Alta King.

CHRIST OUR SAVIOR.

Lesson 2. April 13, 1919.

Lesson Text, John 1:35-51.

Time: February, A.D. 27.

Place: By the Jordan.

Golden Text: For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Jno. 3:16.

Questions and Comments.

As a Savior from what does Christ save us? Matt. 1:21. What is meant by being saved from our sins?

Verse 36. "Behold the Lamb of God." Who is the Lamb of God? Why called a Lamb? Name other titles given him and give scripture.

What titles are expressed of Jesus in this lesson? What do they mean?

When was the promise of verse 51 fulfilled, or has it yet been fulfilled?

Verse 41. Was there anything unusual in Simon's action as recorded in this verse?

Why did Jesus see fit to change Simon's name to Cephas? See Matt. 10:2. Do Cephas and Peter mean the same thing? See Matt. 16:18. What was the "rock"?

What evidences had these men that Jesus was the Messiah, the Anointed?

Why did Nathanael ask the question found in verse 46?

What description of Nathanael did Jesus give? What evidence did Jesus give Nathanael to substantiate his claims of Messiahship?

As a Savior, how does Jesus save us?

Answer the question, "What must I do to be saved?" What can you do? Give scripture process by which those out of Christ may get into Christ and be saved. When are we saved?

Note: The strength of this lesson may be found in the answer to "What must I do to be saved?"

Find texts showing how and when we are finally saved.

Letters.

Casey, Ill., March 21, 1919.

Dear Editor:

I am very glad to announce that Mr. and Mrs. Jesse Weaver are the proud parents of twins—a boy and a girl. They were born on the 12th of March and weigh eight and 6½ pounds respectively. Their names are Max and Maxine.

I will also announce that Bro. L. E. Conner will be with us on Sat. and over Sunday, Apr. 12th and 13th. This will be the beginning of a series of monthly meetings.

Esta Lansbery.

Editor Restitution Herald:

Will you allow me a little space in the Herald. When I was ten years of age, I began reading the Bible to learn all I could about what to do to be saved. I read every chance I had and memorized chapter after chapter, for I had only to read it three times until I could repeat it from memory. I kept this up for fifteen years and at the age of twenty-five knew very little about the plan of salvation. But thanks to our heavenly Father, I met one that could tell me that I must die and not go off to heaven instead, and that the kingdom of God would be set up on the earth at the second coming of Christ. Now I could not take his word alone after all my reading of the Bible that I had done. Now I began anew to find out the plan of salvation, but I did not memorize whole chapters any more, but took it by subjects and searched the scriptures and studied as never before. Now I have a very poor memory at the age of 62. I want to say to the young, Never begin just reading the Bible, but study it by subjects. Take a Bible with a concordance and find every verse on that subject. Now is the time to memorize both the verse, book, and chapter. I feel as if I had almost wasted the early part of my life just reading and memorizing instead of searching the scriptures at first. Hope this will help someone.

Submitted in love,

Mrs. Martha Sutterfield.

Dear Brothers and Sisters:

Since writing you, I wrote Hazel Crundwell, who wrote a letter thanking Sister Marsh, thanking her for her good letters for the children, and in reply her mother wrote me that I did not seem like a stranger at all, for when they lived in Texas, Bro. W. H. Wilson told them about me, and so he told me about Sister A. J. Martin, Sister Crundwell's mother.

I suppose you remember that we many times read such good articles from Sister A. J. Martin, and Bro. Wilson told me she was a faithful teacher in the things concerning the kingdom of God. But, brethren, the sad part of my letter to you is that this dear Sister is a helpless invalid. I thought, like myself, many of you do not know of her affliction and I want some at least to write her and send a nice card now and then. I know how comforting it is when shut in month after month to receive a good letter or a nice card from those of the one faith, and our power to help the suffering is so limited that I feel like we ought to do what little we can to brighten and cheer the afflicted.

And another thing I want to tell you that I have re-read The Destiny of Russia and Signs of the Times, also The Prophetic Word is Now Being Fulfilled, by W. H. Wilson. They are fine, and can be bought for a small sum. Another thing worth reading is Jesus is Coming, and the Millennium, by Wm. E. Blackstone. These may be had by ordering from F. H. Revell, 17 N. Wabash Ave., Chicago.

Before I close I want to say that if any one after reading these books does not believe in the second coming of Christ or the millennium, it is no use for any one else to undertake the job of converting them. I have read all these books twice, and they are worth reading again, in fact they seem better everytime I read them. We are surely living in very interesting times for those that are ready to meet their Lord, but it makes me sad at heart to see how indifferent the people are. They don't seem to know anything about the Word of God, and very few will listen when I try to talk to them. The uppermost thought in their minds is to have a good time, eating and drinking, as Jesus said. Oh, how few care to walk the narrow way that leads to eternal life.

Your sister in the one faith,

Mrs. Clark McClelland.

Much Said in Few Words.

C—, A—, March 19, 1919.

Dear Brother Lindsay:

You will find inclosed \$1.50 to renew my subscription to The Restitution Herald. May long live the little paper.

Your sister in the one faith,

Mrs. J. M. R.

AS TO what may befall us outwardly, in this confused state of things, shall we not trust our tender Father, and rest satisfied in his will? Shall anything hurt us? Can tribulation, distress, persecution, famine, nakedness, peril, or sword, come between the love of the Father to the child, or the child's rest, content, and delight in his love? And doth not the love, the rest, the peace, the joy felt, swallow up all the bitterness and sorrow of the outward condition?—Sel.

REPORT OF WORK.

By "Report of Work" we mean our recent trip to the southland.

On Feb. 22nd we left home for Kewanee, Ill., to meet an appointment for over Sunday. The meeting was held in the Bro. Woods home and at both services the house was well filled with the members and friends of the truth. We expect to visit this place again on Sunday, Mar. 30th, and may have good things to report on our return.

Monday morning we caught an early Chicago bound train and upon arriving there soon completed arrangements to leave that evening for Hammond, La. Owing to the work of the flu., we had about given up this trip, but the brethren there would not have it so. We arrived there on Tuesday evening and found Bro. George Siple and Alice and Leila there to meet us. Went with them to their home and was there but a little while when Bro. Albert Siple (somewhat belated because "Lizzie" had no eyes and dare not go out nights) came in and said he and the mule were there duty bound, and as we were the "duty" we submitted to being bound,—bound, we say, because the evening was cold and rainy and our recollection of that mule of two years before was that a jack rabbit had it beaten 'way yonder for size, and with 3½ miles ahead of us we needed binding. But that mule made us feel very much ashamed before reaching home, for his timer, spark-plug and all seemed to be working over time. We arrived there on good time.

Wednesday night we began our meetings in the locality made famous by Bro. W. H. Wilson's "Happy Woods Bible Class." The names in his book are real names and the people are all still there to answer the roll call as nearly as we know.

The brethren at this place are the hungriest lot of people for preaching that it has ever been our lot to meet. Bible class and preaching each day made up our program, and so well understood were some of the discourses that some, knowing what was coming, fell asleep betimes and slept the sleep of the righteous. Bro. J. C. Lindsey seemed to be as wide awake as any all through and perhaps entered into the spirit of each discourse best of any. We had occasion to refer to the Darwinian theory that man had sprung from the lower order and commented that by looking upon some people one could almost believe it, whereupon he went to the barber and had a heavy growth of whiskers removed, saying that Bro. Lindsay looked right at him when he said it.

Well, we had a good meeting and good attendance all through. Our young brother, L. C. Anthon, Jr., made the good confession and was baptized at the close of the meetings, and others were interested to the point of activity in other directions. We feel that we have here one of our most faithful congregations. They meet each Friday night for Bible study and on Sunday for Bible class and Sunday School. When Bro. Albert Siple, the Sup't, calls on the various members for prayer, there is no hesitancy. Each bears his part of the service with readiness and skill. We spent 2½ weeks here. On two Sunday afternoons we attended the meetings held by the Baptist colored people just at the outskirts of the city of Hammond. Our experience at this place will never be forgotten. It is an experience of a life time and our advice to our friends of the north on going south is to make sure to visit one of these meetings. We do not feel able to describe it and it would no doubt be out of place in a report like this. It must be seen to be appreciated.

On Monday, March 17, we spent the day with an old friend in New Orleans. He had it in mind to show us the great city of New Orleans, and although he is 83 years of age, he walked us about over the city till we were glad when we finally found a seat in the L. & N. train at 5 o'clock bound for Mobile, Ala.

Upon arriving at Mobile late that night we were met by Bro. Fim Murra and his good wife. Then we hurried away to Spring Hill, a suburb of Mobile seven miles out. Here we spent a delightful two days with this family, visiting the ship-yards and the outlying country, and their farm some 25 miles away. The time to

be spent here came too quickly to an end. Many years ago while we shocked the grain on the old farm in Illinois, Fim carried the bundles, and what good times we had together! But now these are in the past as a sweet memory and we are left to work out the present as best we may. The climate here is splendid but as the owners insist on throwing in the land with each purchase of atmosphere, we bought none.

Thursday noon we left for the north arriving next morning at Louisville, Ky., from which place we were soon speeding away for Indianapolis. Having sent a telegram ahead, we had not been long in the depot when Sr. Karl Buckley and her two children came in. It was our plan to continue our journey within an hour toward Rensselaer, Ind., but when it was found that an early train next morning would serve just as well, we were soon headed for the Buckley home where we spent the night until one o'clock reviewing old memories.

We went on our journey in the morning of Sat., Mar. 22, reaching Rensselaer in good time. Monday morning we headed for home and on the way stopped off at Rochelle, Ill., to receive an introduction to our new grandson, Donald Eugene Mattison, born to our daughter Etta on Sunday morning, Mar. 16th. We don't believe the youngster thought much of his ancestral parent for he spent most of his time asleep (May be some of our Hammond congregation are not to blame for going to sleep after all) or making faces at us.

Upon arriving home we found Sr. L. sick abed and at this writing she is still there, and with no prospect ahead for help for household duties it lies between Ward and his Pa to see that home duties go on. To make it doubly hard, Bro. Siple has been away from the office much answering funeral calls, and that increases our duties in that direction.

We have written this report in rather a light vein and if you could only know how much we haven't told of that sort, you would not blame us for what we have told and the way it has been said. Besides, Bro. J. W. Williams, our patron saint, has himself recently broken over into the humorous in his reports and we feel that we dare do anything he does and still be real good.

S. J. Lindsay.

YES, IT IS TRUE.

IN THE issue of The Restitution Herald for Feb. 26th, an article entitled, "Is It True," appeared on the first page. In it the writer chose to oppose the taking of human life by Christians, apparently under any circumstances whatever; on the contrary, total non-resistance was advocated.

To some of the writer's conclusions we take serious exceptions and wish to consider them at this time. It is not our purpose to minimize the horrors of war, or to defend the taking of human life except in a just cause. We do believe most sincerely there are cases where the non-resistance policy means the committing of a far graver wrong than where the role of a combatant is assumed.

Of course the cause of the recent articles pro and con concerning the duties of Christians toward military service has been our war with Germany and the late draft. Now let us consider a concrete case or two and see what position reason and justice would demand that Christians or any one else should take.

As to the war itself and why we were in it, all intelligent, thinking people are fully aware. Those who wish to know the facts realize very well the designs of Germany in instigating and prosecuting the war. No further explanation is needed. They also know of the many criminal and

horrible atrocities committed by her. They know, too, of the long suffering and forbearance of our own country before a hand was raised in defense of our oft violated rights.

We are thoroughly convinced that the most outspoken pacifist would have cried out for the protection of his government at all costs (to it) had his immediate family, home and neighborhood been in the path of the German curse as were France and Belgium. Let us get away from impossible, visionary ideals and be honest enough to acknowledge in our own hearts the above fact. That same curse would most surely have reached this country with all its horrors in due time had it been permitted to crush Europe.

Now let us consider the question of our responsibility in helping to suppress the peril that threatened to enslave the world. Could it have been done by reason, persuasion and kind words? We all know that was impossible, as Germany refused to listen to the appeals of the powers to avert the conflict, and deliberately forced the struggle. Under such circumstances we would like to know how the people attacked could save themselves from subjugation except by fighting and taking human life by the wholesale. The critic will no doubt say to let the world do the fighting and the Christian stay out, because of the commandment, "Thou shalt not kill." Let us grant that it is wrong to kill. We believe there are times when but two courses are open to us, neither of which is possibly altogether right. Then it is up to us to choose the lesser of the two evils.

Let us examine the case of Germany again. For Christians to sit silently by and watch her accomplish her purpose, practicing as she did all her lawless and horrible atrocities, was certainly condoning her crime. If we choose the course of inactivity and non-resistance, we thereby give our silent consent to the crimes mentioned and become, in effect, aiders and abettors of them. We fail to see by what process of reasoning Christians in this position can be held less guilty than if they had helped to destroy the real offender in the case. It occurs to us that if a man would permit a robber to invade his home and shoot down half the family; that if he had it in his power to kill the offender and save the rest of the family, and refused to do so, then that man, to avoid a fancied wrong, has committed a far greater sin. So in the case of the army objector in the war against Germany. To us it is plainly a case of straining at a gnat and swallowing a camel. In the case of nations clearly in the wrong, as Germany and Austria, it seems to us the duty of Christian subjects toward their government is a different matter.

We are not sure we can agree to the proposition that the responsibility for lives taken in war rests solely upon the government, but for the sake of argument let us grant that it is true. Now as to the saloon and bawdy house comparisons. We hold that the above cases are not parallel to military service and the comparisons are therefore unfair. In the case of military service, it is required by the government; in the case of saloons and bawdy houses, though licensed by the govern-

ment, it in no case asks or requires any person to follow such business. Hence, those who so engage themselves assume full responsibility for their occupations.

It is a matter of common knowledge, at least to city people, that the licensed howdy house has, within the past few years been driven out of most of our cities. The public conscience has finally so asserted itself that we are very glad to know the day is near at hand when the saloon license, too, is to pass away all over our nation.

We agree that Christians are called to be a separate people,—but separate from what? In 2 Cor. 6:17, Paul says, "Wherefore, come out from among them and be ye separate, saith the Lord, and touch not the unclean thing." It seems from preceding and following verses of the context, that the Corinthian brethren had as a church continued to fellowship and associate with idolaters and other lustful and unbelieving people, from which Paul admonished them to separate themselves in the church fellowship and work. We cannot see wherein they were advised to refuse the support and allegiance due the government under which they lived; on the contrary in other scriptures he counsels the very opposite.

Now as to the example of Christ's life. It was not in the plan of God for Christ to use physical force to save his life, as he might have done and as Peter desired. He must needs have died, else we would be today without a Savior and any hope of eternal life. However, when he comes again it does not seem scriptural to suppose he will again submit to the indignities he once suffered. He is to come next not as a lamb to be slain, but as a triumphant king with power and great glory. We believe that those nations and people who refuse to submit to his just laws and teachings will pay the penalty of being destroyed by God's judgments. It may, and probably will not be by the prodding of "bayonets," but death just the same. We can find no scripture to indicate that when Christ begins his reign such marauding and criminal nations as Germany will be winked at and permitted to run their mad course without his authority being raised against them.

Whenever sin reaches a certain point we believe the death perpetrator is justified in the sight of God. For the deceit of Ananias and Sapphira they were stricken dead before Peter. For the wickedness of Sodom and Gomorrah, they were destroyed, lives taken here by the thousands. Likewise in the late war we feel the taking of human lives was the only way to stop the sins of Germany and escape subjugation by her. For Christians to expect protection from her aggressions and at the same time not willingly help our government give that protection is, to our mind, showing a very ungrateful and selfish spirit, to say the least.

We would far rather take our chances for justification before the great Judge of the earth by casting our lot with those Christians who faithfully supported our government in prosecuting the war than to be aligned with those who refused their support and so, unconsciously or otherwise, aided the enemy in its nefarious cause.

So, in concluding we would say in reply to the question, "Is it true that physical combativeness is part of a Christian's duty?"—under circumstances of great provocation as noted, yes, it is true.

Lawrence M. Howell.

Note: Much as we would like to answer the above article, and go into a detailed consideration of the subject from a scriptural standpoint, we will have to forego that pleasure, for the present at least. Public sentiment is now so strained that for us to go as far as it would be necessary to go, in fully answering the above, would bring much unnecessary ridicule and abuse, and hence the Editor has requested that the matter be dropped here.

We do not question Bro. Howell's sincerity in the above at all, but we do feel that his mind has been so influenced by these arguments that have flooded the press and pulpits, that he has missed the true spirit of Christ's teaching on the subject.

Frank E. Siple.

South Eliot, Me., Mar. 19, 1919.

Dear Bro. Lindsay:

Perhaps I am giving more than my share of copy, but there are a few things in connection with my articles already published I would like to say.

As a curiosity, if nothing more, in connection with the story of Joseph as history I would like to call the reader's attention to the incident when blessing the two sons of Joseph the blind old man crossed his arms and in history we have two facts that make this cross. First, in driving along the road when meeting teams the British turn to the left and we in the United States turn to the right; and secondly, their standard two-foot rules and other measures read from left to right and the U. S. standard reads from right to left. To me this is more than a curiosity.

In my letter on "God's Love" perhaps I did not make myself perfectly plain but intended to do so. We are to have, as individuals, no personal spite or animosities. In every instance, no matter what occurs to us as individuals, we are not to put ourselves on the offensive even to imprisonment and death; we are not to fight or strike back. "As a Lamb before its shearers is dumb so he opened not his mouth," is our standard. But when it comes to governments, when it comes to principles as national affairs, God has always been a fighter and taught men so, (see Elijah and the prophets of Baal and other instances), and Jesus Christ as the representative of the Father—the express image of his person—the divine embodiment of the Almighty, does not hesitate to show the wrath-side of love to the disobedient and he, himself, is to, and will pour fire and brimstone on the national enemies of Israel.—Ezek. 38:18-22; Zech. 14:1-4; Rev. 16:17-21, particularly verses 18 and 21. We have been fighting the same great enemy in this world war and God would have us loyal in support of the right and in defence of the weak (20:58), which we did not do in this instance until forced into it, and have catered, and are even now catering to the enemy.

God in Jesus Christ is our Commander-

in-Chief and, pardon me, I cannot see the difference between the General and the private. One commands and the other uses the gun, and if necessary the General would use the gun, and our Commander will, according to the texts.

Individual affairs and national affairs are as far apart as the poles,—as far as the antipodes, and as far as the mercy and wrath of God. Does anyone for a moment contend that the church should allow the rowdy to interfere in religious gatherings and not resort to the law of the land? If not, then government must be maintained at the point of the bayonet and autocracy put down. Germany is simply the "big bully" that stops law and order.

In my article on chronology somebody made a mistake in the use of a word. In the second column and 16th line from the top the word "epoch" was substituted for "epact". The reading should be "or in other words, that the epacts of the moon in that period amount to just one solar year."

Thanking you very much, I am your brother in Christ.

S. H. Reeve.

We agree with Bro. Reeve that Christ is our Commander-in-Chief and that we as true soldiers should obey orders, and since he said, "My kingdom is not of this world else would my servants fight," we conclude that for ourselves it is best for us not to fight as long as this world lasts.

As for a further discussion of this subject, we believe it best to bring it to a close for the reason that those who would defend the view that we hold are in danger of being falsely accused of disloyalty to their country.

As for the use of the wrong word, we are probably to blame here in the office. The two words named are so much alike that it not an unusual thing for such a mistake to be made. We are sorry that it occurred. The editor has been away from the shop for a month on an evangelizing tour and Bro. Siple has been left to do the work alone, and since funeral work has demanded much of his time, he has really had more than he ought to be expected to do and do it well. We cannot help feeling, however, that if more pains were taken generally in the preparation of the copy for us, writers would have less reason to complain. When you understand that we both work seven days each week, and work hard, you will see that every little helps.—Editor.

I BELIEVE where the love of God is verily perfected, and the true spirit of government watchfully attended to, a tenderness towards all creatures made subject to us will be experienced; and a care felt in us, that we do not lessen that sweetness of life in the animal creation, which the great Creator intends for them under our government. To say we love God as unseen, and at the same time exercise cruelty toward the least creature moving by his life, or by life derived from him, is a contradiction in itself.—Woolman.

MIND, it is our best work that he wants, not the dregs of our exhaustion. I think he must prefer quality to quantity.

—MacDonald.

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The Future Life of God's Children.

Dear Brethren: It is a great pleasure to me to write upon the future age in relation to what God has in store for his children. In the book of Revelation (21:4) we have these words, “And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away.” Now David says in Psa. 2:4, “Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.” Again in Job 19:25-26 it reads, “For I know that my Redeemer liveth and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God.” Once more in Job 38:7 it reads, “When the morning stars sang together and all the sons of God shouted for joy.” Now what does Job mean here? He means when there was no pain or death, neither sorrow does Job mean here? He means when there was no pain or death, neither sorrow nor crying nor any of those things that distress the people of the world. There was no God is set. God will have caused wars to cease and the people will enjoy the gift of eternal life.

Now in this age of the world there is much sorrow. In this awful plague many people have died. I sometimes wonder what it all means, but God knows best. There is a Time coming in which there will be no pain nor death. May the good Lord hasten that grand day. In that age of the world there will be no more war. That is the world that I am looking for.

May the good Lord soon come is the prayer of your brother.

Ora L. Worley.

Poisoned Blood.

A boy who was not feeling well went to consult a physician. “You smoke thirty cigarettes a day?” said the physician. “Yes, on the average.” “You don't blame them for your run-down condition?” “Not in the least. I blame my hard work.” The doctor shook his head. “Let me show you something,” he said. “Bare your arm.” So the boy bared his pale, thin arm, and the doctor laid a leech upon it. In a moment the leech fell to the floor, dead. “That is what your blood did to that leech,” said the doctor. “I guess it wasn't a healthy leech in the first place,” said the boy.

“Well, we'll try again,” said the doctor. So he clapped two leeches upon the boy's arm. “If they both die I'll swear off, or at least I'll cut down my daily allowance from thirty cigarettes to ten,” said the patient. Soon both leeches dropped to the floor dead. “It is the poison in your blood. All cigarette fiends have it,” said the doctor. “Doc,” said the young man, “I half believe you are right.” Sel.

LET A MAN hope for any great and noble thing, and the strength and greatness of that hope will pass into his soul. Chadwick.

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THE RESTITUTION HERALD.

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Number 27.

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.

JESUS IS TAKEN BY HIS ENEMIES.

THE STORY we are going to tell you today will seem strange indeed when we remember how kind and loving Jesus had always been; how he made the blind people see, the sick people strong and well; and how he took the little children in his arms and blessed them. Jesus never did anything but good in all his life and many people learned to love him very dearly. But there were some wicked men who wished to kill him.

God had promised that some time Jesus should be king of the Jews and of all the world. The chief priests and wicked men who ruled the Jews knew this and were afraid that if Jesus became king they would lose their places as priests and rulers. So they plotted for a long time how they could take him.

So many people loved Jesus and followed him every day that his enemies did not dare to arrest him when he was preaching to the people or making the sick and lame well and strong again. So they told Judas, who was one of the twelve men Jesus had chosen to be with him all the time, that they would give him thirty pieces of silver money if he would lead them to Jesus when no one was near to protect him. Now Judas was a wicked man, too; and loved money more than he did Jesus, so he promised to do as they wished.

Very early one morning Jesus took his disciples and went to a place outside the city, called Gethsemane. When they reached Gethsemane Jesus said, "Sit ye here, while I go and pray yonder." But he took Peter and two other disciples with him. As they walked slowly along, Jesus became very sorrowful, as he thought how soon he must die because of Judas and the wicked men who were resolved to kill him. For, you see, he knew that Judas was going to betray him to his enemies and that he would soon die.

He went on a little farther and fell down with his face on the ground and prayed, "O my Father, if it be possible, let this cup pass from me!" He meant that if it was right for him to escape from his enemies God would help him to do so. He then said, "But do with me what you know is best, for I am willing to do whatever you wish me to do." Wasn't that a wonderful thing for Jesus to say?

A RUINED HOME

DEAR, RUINED home, wounded in roof and wall,
Why should you suffer for a senseless crime?

You, my pure joy of once-upon-a-time—
The refuge of my peace—now shattered all!
And these charred books which strew the blackened lawn—

Comrades of happy hours; that lore-crammed chest:

Cots where our little ones were hushed to rest:
The balcony where I could watch the dawn
Creep o'er wakening fields, while the old mill
Would whirl, as mad with joy—not one poor stone

Stays there unscarred! The very birds have flown.

Tortured, dumb victim of a brutish will,
Farewell! Ere long, I and my partner true
Sadly must build again our lives and you!—Sel.

When he had finished his prayer he went back and found his disciples asleep. "What, could ye not watch with me one hour?" he asked. He left them and went away again and prayed. When he came back he found the disciples asleep once more. This time he said, "Sleep on now and take your rest. You will not need to watch to protect me from my enemies any longer; for Judas who is to betray me is coming now."

At this the disciples awoke and saw a large company of people, led by Judas, hurrying toward them. Some of them had great clubs in their hands and others carried spears. When they came closer Judas ran to Jesus and cried, "Hail, Master," and kissed him; for he had told the wicked Jews that he would point out Jesus to them in that way.

Jesus looked sorrowfully at Judas and said, "My friend, why have you come? Would you betray me with a kiss?"

The Jews then took hold of Jesus, bound his hands together and started to lead him away. Peter drew his sword to protect him, but Jesus told him to put it up, and said that God would send an army of angels to protect him if it was right that he should live. But if he did this God's plan for the people on the earth could not be carried out.

Then all the disciples turned and ran away, leaving Jesus alone with his enemies, who hurried him away to the house of the high priest. This was one of the men who wished to kill Jesus, so he tried to find something bad that Jesus had done so he would have an excuse to put him to death. But no one could be found who would say anything against him.

At last the high priest asked: "Are you the Christ, the Son of God?" Jesus answered, "I am, and after a while you will see me on the right hand of my Father and coming in the clouds of heaven."

This made the high priest very angry

for he did not believe that Jesus was the Son of God. So he said to the people who were with him: "You heard what this wicked man said, what shall we do with him?" Then the people all shouted in answer: "He is guilty. Away with him! Away with him!" Some of them spit in the face of Jesus and hit him with their hands.

Before they could take his life the Jews had to take Jesus to Pilate, the Roman governor, for trial. When they got to the judgment hall, Pilate asked them: "What has this man done?"

The Jews answered: "He stirs up the people and claims to be a king." Pilate then asked Jesus: "Are you the king of the Jews?" Jesus said: "My kingdom is not like your kingdom: for if it was, my servants would fight that I might not be killed by the Jews. But my kingdom is not to be of that kind nor at this time."

Pilate could not understand this and asked: "Are you a king then?" Jesus then told him: "Yes, I am a king. And I was born into the world to tell this truth, and whoever believes it will obey me."

Then Pilate led Jesus out to the people and said: "I have examined this man; but I find nothing bad about him."

But the people still shouted angrily: "Crucify him! Crucify him! So Pilate told them to take Jesus and do with him as they liked, and they took him and led him away.

THE SPIRIT of love, wherever it is, is its own blessing and happiness, because it is the truth and reality of God in the soul; and therefore is in the same joy of life, and is the same good to itself everywhere and on every occasion. Would you know the blessing of all blessings? It is this God of love dwelling in your soul, and killing every root of bitterness, which is the pain and torment of every earthly, selfish love. For all wants are satisfied, all disorders of nature are removed, no life is any longer a burden, every day is a day of peace, everything you meet becomes a help to you, because everything you see or do is all done in the sweet, gentle element of love.—Wm. Law.

EVERY contradiction of our will, every little ailment, every petty disappointment, will, if we take it patiently, become a blessing. So, walking on earth, we may be in heaven; the ill-temper of others, the slights and rudenesses of the world, ill-health, the daily accidents with which God has mercifully strewed our paths, instead of merfling or disturbing our peace, may cause his peace to be shed abroad in our hearts abundantly.—Pusey.

AS SOON as we are with God in faith and in love, we are in prayer.—Fenelon.

SIGNS OF THE TIMES.

A Series Of Thoughts Concerning
Signs to Precede Christ's Coming.

Lyman Booth.

AS TO WHERE Christ and his bride go and as to what transpires between the time when he steals his bride away and the time when he appears in royal majesty with great power and glory, is pictured in the parable of the ten virgins. If the parable finds its counterpart in every particular, according to those ancient customs on which this parable is based, then Christ comes for his bride and takes her to his own home, or to his Father's house. They enter and join in the festivities in the hall of feasting. It is the time when "they that were ready went in with him to the marriage; and the door was shut. Matt. 25:10. The time spoken of by Paul in 1 Thes. 4:17. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord. Then wherever the Lord shall go after that taking away and meeting in the air, Paul and his associates will go with him. Paul has classed himself as a good and valiant soldier, as having fought a good fight, finished his course with credit to himself and honor to God. Having kept the faith perfectly, he was hopeful of receiving a crown of righteousness when the Lord the righteous Judge shall come. This course made Paul an overcomer. Then they who go with Paul to meet the Lord in the air, must also be overcomers. In Rev. 2:26-27 we learn what the overcomers shall receive. "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father." In Rev. 12:5 we learn who those overcomers are and to where they go. "And she (the church) brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne." The overcomers are caught up to meet the Lord in the air; the man-child unto God and to his throne. The overcomers rule the nations with a rod of iron; the man-child also rules the nations with a rod of iron. The nations being the same in both instances, the rulers must also be the same, hence the overcomers and the man-child are the same.

If the man-child and the overcomers be the same, then the overcomers will be caught up unto God and to his throne, as mentioned in Rev. 12:5; then the overcomers and the man-child are the same as that class described by Paul in 1 Thes. 4:16-17, which I have quoted only a few lines above.

Paul wrote thus to the brethren at Thessalonica to encourage and cheer them on to a faithful performance of every Christian duty; and then adds, "wherefore, comfort one another with these words." Words worthy of reflection of infinite sweetness and pure consolation. They should serve as an anchor to our faith, whether in the calm of prosperity or amid the storms of adversity.

In the parable of the ten virgins the ancient custom was for the bridegroom to take his bride to his father's house where the marriage took place.

The marriage will take place between the time the saints are caught away in the clouds to meet the Lord in the air, and their visible manifestation to the world,—between the time he takes his bride from her home to that of his Father and the time he returns with her to her former home. Probably when they are caught up unto God and unto his throne. There could not be selected a more glorious place for such a brilliant scene than before the throne of the infinite Father.

Well might "a voice come out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in linen, clean and white; for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage of the Lamb. And he saith unto me, these are the true sayings of God." Then would be fulfilled the beatitude in Matt. 5:8, "Blessed are the pure in heart for they shall see God." Here let me observe that the beatitudes do not teach that the pure in heart alone shall see God while they who are merciful shall obtain mercy without seeing God; but they rather show the different attributes of the same Christian character, all combined in one harmonious whole, which completes the character in every respect. The omission of one forfeits the blessings of the others. No heart can be pure when void of mercy and love. Nor can it be pure and harbor anything which is destructive of peace. The meaning and purpose of them all are to fit and prepare us for the time when the pure in heart shall see the infinite Father, which glorious vision will include all the blessedness and joy contained in the promises.

Not until Christ calls his saints to himself, not until the man-child shall have been born, not until the first-borns all gain their liberty from the bondage of sin, by the blood of the Lamb, will the manifestation of the sons of God be brought to pass. Then will Paul's earnest expectation be realized. Then the glory which he prized so highly and for which he labored diligently, and for which he suffered so much will be revealed in the sons of God. He says, "for as many as are led by the spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The spirit beareth witness with our spirit that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. 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.

For the earnest expectation of the creature waiteth for the manifestation of the sons of God."

Not until Christ calls his saints to himself, not until the man-child shall have been born, not until the "first-borns" all gain their liberty from the bondage of sin through the blood of the Lamb, will the manifestation of the sons of God be brought to pass. Then will Paul's earnest expectation be realized. Then the glory which he prized so highly and for which he gladly suffered so much will be revealed in the sons of God.

Who then are the sons of God? Paul says "as many as are led by the spirit of God, they are the sons of God." Verse 14. But how can we be led by the spirit of God? Christ told his disciples that "it is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life." Jno. 6:63. Whose word did he speak? Christ, in speaking to his disciples shortly before leaving them, said, "He that loveth me not keeneth not my sayings; and the word which ye hear is not mine, but the Father's which sent me." John 14:24. This he makes plain in his memorable prayer just previous to his betrayal. "For I have given unto them (his disciples) the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." Jno. 17:8.

THE GOSPEL.

By Mrs. Rena Endsley.

WHAT IS the gospel and where do we find it? It is everything from Genesis to Revelation that refers to God's kingdom and Jesus Christ. Paul taught the Romans, 1:16, that the gospel is the power of God unto salvation to everyone that believeth it. And Jesus defines it in Mk. 1:14, thus, Now after that John was put in prison, Jesus came into Galilee preaching the gospel of the kingdom of God. Again in Luke 4:43; 8:1. And Jesus said unto them, I must preach the kingdom of God to other cities also; for therefore am I sent. And it came to pass afterward that he went throughout every city and village preaching and showing the glad tidings of the kingdom of God; and the twelve were with him. Luke 9:2. And he sent them (the twelve apostles) to preach the kingdom of God and to heal the sick. He also gave them power and authority over all devils. 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. Bro. Joblin tells us in Dec. 10th issue what we are saved from and to what we are saved. Acts 8:12, 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.

Paul teaches there is but one gospel, and we find in Acts 28:30-31, that Paul dwelt two whole years in his own hired house, and received all that came unto him, preaching the kingdom of God and teaching those things which concern the Lord Jesus Christ, with all confidence, no

man forbidding him.

Paul in Galatians 3:6, shows that the gospel began with the promises made unto the fathers (Abraham, Isaac and Jacob) even as Abraham believed God and it was accounted to him for righteousness. Know ye therefore, that they who are of faith, the same are the children of Abraham. And the scriptures foreseeing that God would justify the heathen (Gentiles) through faith, preached before the gospel to Abraham, saying, In thee shall all nations be blessed. So, then, they who be of faith are blessed with faithful Abraham; for as many as are of the works of the law are under the curse; but Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is everyone that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the spirit through faith. Now to Abraham and his seed were the promises made. He saith not, and to seeds as of many, but as of one, and to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law, which was 430 years after, cannot disannul, that it should make the promise of no effect. For if the inheritance be of the law, it is no more of promise, but God gave it to Abraham by promise. Wherefore serveth the law? It was added because of transgressions till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. (God is one.) Is the law then against the promises of God? God forbid, for if there had been a law given, which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to those that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster, for ye are all the children of God by faith in Christ Jesus. Nor as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond or free, 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. Gen. 12:1-4, 7, Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house unto a land that I will show thee, and I will make thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless those that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed. So Abram departed, as the Lord had spoken unto him; and they went forth to go into the land of Canaan and into the land of Canaan they came. And the Lord appeared unto Abram and said, Unto thy seed will I give this land; and there built he an altar unto the Lord, who appeared unto him. Gen. 13:14, 15, And the Lord said unto Abraham, after that Lot was

separated from him, Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward; for all the land which thou seest, to thee will I give it and to thy seed forever.

Gen. 15:5-7, 18, And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them. And he said unto him, So shall thy seed be. And he believed the Lord; and he counted it to him for righteousness. And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the River Euphrates. Gen. 17:1-5, And when Abraham was ninety-nine years old, the Lord appeared to Abraham and said unto him, I am the Almighty God; walk before me, and be thou perfect, and I will make my covenant between me and thee, and I will multiply thee exceedingly. And Abram fell on his face; and God talked with him, saying, As for me, behold my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham, for a father of many nations have I made thee.

Gen. 22:15-18, And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore. And thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. Gen. 26:1-5, And there was a famine in the land, besides the first famine that was in the days of Abraham. And Isaac went unto Abimelech, king of the Philistines, unto Gerar. And the Lord appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of. Sojourn in this land and I will be with thee; for unto thee, and unto thy seed I will give all these countries; and I will perform the oath which I swear unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; because Abraham obeyed my voice, and kept my charge, my commandments, my statutes and my laws. Gen. 28:11-14, And Jacob went out from Beersheba and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it. And behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of

the earth; and thou shalt spread abroad to the west and to the east, and to the north and to the south; and in thee and in thy seed shall all families of the earth be blessed. In Psalms 105:6-11, David speaks of the same promises. O ye seed of Abraham, his servant, ye children of Jacob his chosen. He is the Lord our God: His judgments are in all the earth. He has remembered his covenant forever, the word which he commanded to a thousand generations; which covenant he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant; saying, Unto thee will I give the land of Canaan, the lot of your inheritance. Stephen, in answering his accusation in Acts 7:2-5, said, Men, brethren, and fathers, hearken; the God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee. Then came he out of the land of the Chaldeans, and dwelt in Charran. And from thence, when his father was dead, he removed him into this land, wherein ye now dwell. And he gave him no inheritance in it. No, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child. Heb. 11:39-40, Paul, in speaking of the fathers and other ancient worthies says, And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they (Israel) without us (Gentiles) should not be made perfect. Stephen, Paul and others tell us that Abraham, Isaac and Jacob died before they received what God had promised them. When will they receive this land? Let Luke 20:37-38 answer first. Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living; for all live unto him. When?

(To be continued.)

Letters.

Riviera, Texas, March 3, 1919.

Dear Bro. Lindsay:

I wish to say through the Restitution Herald that our boy, Orland Robbins, has been discharged from the government service and is now at home again, for which we thank God, and can say with David, Oh, that men would praise the Lord for his goodness, for his wonderful works to the children of men. Will say to all who wrote me words of comfort and cheer that every one was appreciated, and now I ask them to rejoice with me. Through the help of God and kind brethren he was given non-combatant work, and never left Camp Travis, but worked in the Q. M. C. Det. He was discharged March 18, and is now at home again.

Yours in the one faith,

Mrs. W. L. Robbins.

He stayeth his rough wind in the day of the east wind. Isa. 27:8.

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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

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The Restitution Herald

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

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

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Editorials and Church News.

F. E. Siple's Appointments.

Dixon, Illinois, the first Sunday of each month.
Adeline, Illinois, the second Sunday.
Oregon, Illinois, the fourth Sunday.
The third and fifth Sundays are optional at present.

Bro. L. E. Conner writes that his son Robert has returned from overseas and that he will be at home in a short time. We rejoice with Bro. and Sr. Conner that "Bob" has returned to them without a scratch although he was where the fight was hot enough.

Our daughter, Hazel, who is taking a nurse's training course at the Dixon Ill. Hospital, has been transferred to the Michael Rees Hospital in Chicago for three months' training in children's diseases.

Sunday, March 30, we spent a very enjoyable time with the brethren and friends at Kewanee, Ill. It was estimated that there were 50 present at the Bro. S. E. Woods home at the service Sunday evening. For the morning service there were present from Galva, Ill., Sr. Lillie Willis, her son and her brother, N. M. Henry. At the close of the evening service a number applied for lesson outline studies in the scriptures. It looks now as if a good

work may be done in Kewanee.

Word concerning the death of Dr Wallace Mason, at Los Angeles, Cal., has just reached us. He preached for the brethren there as usual on Monday evening and died Tuesday morning. He was sent home to Toronto, Ont., for burial. We hope to give more extended obituary later.

Sr. Leta Railsback of South Bend, Ind., spent a few days recently in Oregon, Ill., the guest of friends. Hers is a countenance that will be greatly missed at our middle west meetings, since she expects to move with the Railsback family to the Pacific coast this summer.

A request comes from Sr. Ella L. Hanson, St. Peter, Minn., to change her address to Thermopolis, Wyoming, care of Hopewell Hospital. Somehow there seems to be a Westward, ho! movement among our people. We know that where Ella goes the truth will also go. Her brother, Will, is with her.

Bro. T. A. Drinkard is spending a month with the brethren of Nebraska with a view to more permanent work there. We pray that the Neb. brethren and this energetic young brother may find that they are affinities for the truth. The one thing we like especially about Bro. Drinkard is that he stands uncompromisingly for the truth.

Remittances.

Mrs. Leola Clark; J. A. Dickinson; S. E. Woods; Mrs. Sadie Clark; Mrs. O. J. Dorsey; Mrs. S. J. Elton; Mrs. Maude S. Young; Mrs. James Brisbois; C. E. Prior; W. L. Robbins.

HELPING FUND.

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

Mrs. Leola Clark, \$1.00.

NOTES.

Saturday afternoon and Sunday, March 29 and 30, were spent with the brethren at Lanark, Ill. It had been a long time since we were there before, and it seemed good to meet with these faithful ones again. The joy was somewhat taken out of the occasion, however, by the illness of Bro. J. M. Glotfelty. About seven o'clock Saturday evening he was taken painfully sick, with the result that he and the wife were prevented from meeting with us on Sunday. He was resting much easier when we came away, and we hope he is greatly improved by this time.

Lanark being an extremely difficult place to get to and from by train, we made arrangements to go by auto across to Chadwick immediately following the afternoon service, so as to catch the evening train home. It was only a drive of about eight miles, with average roads, a six cylinder Buick, and thirty minutes to contend with, but about three of the cylinders were like some people, content to let the others do the work most of the time. The train whistled for the station while we were about a quarter of a mile

away, and we suggested to the driver that perhaps the engine would stand a little more gas, whereupon he proceeded to give her all she would take. The train stopped, and was about ready to move on when our machine shot up to the curb, and we made a flying connection, arriving home safely and on time. Moral,—next time take the Ford and run no risk.

March was our Jonah month for train service, as we missed the first train of our religious experience during that month, the fault of which does not belong to us, but to the agent. Then, instead of calmly spending an entire day in that unsightly depot as a dignified minister should have done, we walked part way, and "hooked" a ride in an empty coal car the rest of the way. Please let no one call this matter to the attention of Bro. J. W. Williams, as it is quite certain that if he ever survived the shock he would immediately have us "churched."

Frank E. Siple.

Obituary.

Bro. Lucian Button.
and
Sr. Emma Button.



(The above snap-shot of Bro. and Sr. Button was taken on their golden wedding anniversary, four years ago.)

One of the saddest duties that it has ever been our lot to perform was in the laying away of both Bro. and Sr. Button, of Chicago, only four days apart. Being a man 81 years of age it was only natural that Bro. Button should be in declining health, but his sudden death came as a terrible shock to his relatives and friends. Another sad feature of the case is recorded in the fact that the daughter Maude, Sr. Edwin Renner, who resides on the first floor of the same residence, was ill at the time and unable to attend the funeral or even to see her father.

On Saturday afternoon, March 22, a large assembly gathered at the residence, 5424 Race Ave., where we performed our last services for the deceased brother, delivering a discourse on the nature of man and the resurrection, and using as a text very fitting to the occasion, the words of Paul, "I have fought a good fight, I have finished my course, I have kept the faith." After the service burial was made in a beautiful suburban cemetery near the place of his childhood, some twenty miles north-west of the city.

Sr. Button bore the ordeal of the husband's death and burial with remarkable

patience and calmness. In our private talk with her she said that her only regret and sorrow lay in the loneliness of living without him. The terrible strain, however, was too much for her frail body, and as soon as the responsibility of it all was over she collapsed, and God in his supreme wisdom saved her the years of loneliness by allowing death to come early Monday morning, March 24. And so, on Wednesday afternoon we gathered at the same home, once more to find words of comfort from God's holy Book. The audience being largely the same again, we began where we had left off in the previous discourse, and endeavored to make clear the thought that God's purpose in the resurrection and the return of Christ is to purify this earth, and to populate it with a perfected race of beings. The original promise to Abraham was alluded to, and attention called to the fact that we have no hope of life after death, nor of any blessing hereafter which is not based on that original promise. Burial was made beside the husband, where the couple so long united in life lie sleeping peacefully, awaiting the Master's call.

Bro. Lucian Button was, from his youth, a staunch defender of the gospel truth, being originally a member of the old Northfield church, where his father, Asa Button, used to preach. He was a man who feared not to speak his convictions, and there are many who can testify to the fact that his pointed statements and sound advice did much in shaping their lives. At the time of his death he was an elder of the Chicago church, where he will be sorely missed as time goes on. A man of high principles and fidelity, we attribute to him one of the noblest characters it has ever been our lot to know.

Sr. Emma Button was a daughter of Bro. James Wilson, and a member of the old Geneva church, where her father for years conducted the music and trained the young in singing. She was loved by all who knew her for her quiet, retiring disposition; always doing for others, and putting self in the background. Always among the first on hand in time of sickness or trouble. There are few of us but what could with profit emulate her life of Christian service.

Besides the many other relatives and friends, this couple leave the daughter, Maude B. Renner, alluded to above, and one son, Henry Button, both of Chicago. And oh, what a comfort it is to them that they need not sorrow as others who have no hope. May we be worthy to meet these dear ones on the resurrection morn.
Frank E. Siple.

Reports.

Report for March.

Sermons 10. Lessons 4. Question meeting 1. Expenses \$16.67. Car fare \$12.22. Meals \$1.15. Transfers \$1.75. Messages \$1.55.

We missed the appointments over the first two Sundays at Hickory Grove, Ft. Dodge, Koszta and Gladbrook, as we could not well leave home. We will either count out that time or make up the appointments. And on our trip to Waterloo

and Clarksville we were again hurried home by severe sickness in the family. Wife and all the children had a turn at fever and bronchitis, but now all is well again. We put in most of the idle time preaching near home.

We had a very interesting time and good attendance at our weekly lesson at our home last Thursday night. We studied on John the Baptist and his work. The fifth Sunday we secured the I.O.O.F. Hall in Lake View and also announced preaching there for the three following nights, but abandoned it Monday night as only two strangers came that night. A number had expressed a desire to know of our teachings but none of them came, even like Nicodemus, by night.

We had an interesting time at Waterloo the 3rd Sunday, also at Pleasant Prairie the 4th Sunday, when a friendly inquirer asked several questions publicly, but our service at Clarksville was hindered by our anxiety over the report calling us home.

Bro. Nokes has sold his greenhouse in Sac City and expects to leave the state this summer. We will miss their presence as they have been faithful.

Our appointments are as follows:
1st. Sunday, Hickory Grove church at Colo, and Monday and Tuesday following at Ft. Dodge. Second Sunday, Koszta and Monday and Tuesday following at Gladbrook. Third Sunday, Waterloo, Monday, Clarksville and Tuesday and Wednesday at Eagle Grove. All other times, except 5th Sundays we are home, including the 4th Sunday at Pleasant Prairie. The fifth Sunday we go to different places. We give this list for sake of emergency calls, so you better preserve it.

J. W. Williams.

The Sunday School.

By Alta King.

OUR RISEN LORD.

Lesson 3. April 20, 1919.
Lesson Text. Matt. 28:1-10.

Golden Text: He is risen, even as he said. Matt. 28:6.

Memory verses: John 10:15-18.

Questions and Comments.

By examining what Jesus did for man while he was here, we know how he saves; we know the nature of his salvation work.

Through his teachings and influence men were brought to the repentance and the faith which made it possible for God to forgive without abandoning his own relentless attitude against sin. He not only led men into this condition, but by God's authority he spoke words of forgiveness and proved his power to enact forgiveness by freeing sinners from the sufferings and death which are the results of sin.

But all that Jesus did, while he was here in proof of his mission as Savior of the world, never resulted in anyone's eternal salvation for he is the first begotten of the dead. Rev. 1:5.

What change in himself was necessary before he could become the author and

dispenser of eternal salvation to human beings? Heb. 1:10; 5:8, 9. Note: Luke 13:32, shows that Jesus knew himself to be imperfect. What perfection did he lack? Surely not human perfection. See 2 Cor. 5:21; Heb. 4:15.

Through what means was his perfection accomplished? Read again Heb. 1:10; 5:8, 9. Mention some of the sufferings which tested and brought his latent obedience into activity. Matt. 26:42-44, read with verses 51-54, shows the final test and proof of his perfect obedience.

Disobedience deprived Adam from living forever. Gen. 3:22-24. Therefore, perfect obedience carries with it the right to live forever. Did Jesus receive this right? Heb. 7:24. This was the perfection by which he became the author of eternal salvation unto all that obey him. Read Heb. 5:9 with Heb. 7:24, 25.

If Jesus had not willingly yielded himself in death he would have disobeyed a command of his Father, John 10:18, and, like Adam, would have been deprived of everlasting life. Was this command of God's an arbitrary one without any special reason, or did he command the death of Jesus because his death was necessary to the development of that power within him which would enable him to destroy the cause of death (the flesh nature) and deliver men from it? Heb. 1:14, 15. Was, then, the death of Jesus necessary as Paul states in Acts 17:3? Could he have been our Savior without going through death?

What, according to John 10:17, was the purpose for which Jesus willingly laid down his life? Judging from what we know about his life before death, and from his words in John 12:32, and also from what we have seen to be God's purpose in wanting him to die, did Jesus wish to take up his life again from any selfish motive? For whose benefit will he use his regained life?

Are we to regard Jesus as a sacrifice? Heb. 7:27; 9:26. Was the life he completely sacrificed in service to others while alive, the only way in which he willingly sacrificed himself, or was the yielding of his life in death necessary to the completion of that living sacrifice? Can you show that his death was the highest act of sacrificial service to man he ever performed?

Read the lesson text, and try to realize the full importance of his death and resurrection to us. Did his disciples at first?

From the following scriptures you may get a word picture of the living Savior of the world. Rev. 1:5, 18; Heb. 1:1-4; Phil. 3:20, 21; Heb. 2:17, 18; 3:14-16. Let us never forget all that he went through with, all that he sacrificed to become such a Savior. What he sacrificed proves the intensity of his desire to become such a Savior. Why did he so intensely desire to perform this Salvation work? John 3:16, shows why God sent him to be the Savior of the world and Jesus was at one with his Father. Sinners, dear to God, are just as dear to him. Did he love us because we were good and obedient and loved him? 1 John 4:10, 19. Explain, if you can, the love which Jesus and his Father have for sinners before they are repentant.

General Notes.

The purpose for which Jesus laid down

his life (that he might take it again) makes it impossible that he died as a substitute to appease the righteous anger of God against sinners. If this be true, then the sacrifice of Jesus is on a level with sacrifices offered by heathens, and the God of Israel has no keener sense of justice than the heathen god. But Jesus laid down his life that he might take it again, for the joy that was set before him, of becoming the ever living Savior we see portrayed in Revelation, possessing the keys to death and the grave; a Savior who ever lives to intercede with man, by his teachings and his living example, to leave off sin and turn to God and receive the blessing of forgiven sins through him, which is ever lasting life. Jesus' sacrifice of himself is the highest sacrifice ever made because it was a life in which every act and thought was for the well being of his fellow beings whom he loved. The last and most unselfish act was when he laid down his own life that he might take it again, not for his own sake, but for the sakes of the many who are born under sin and death and cannot help themselves without his help.

"Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain; whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it." Acts 2:24.

Why was it impossible for Jesus to be holden of death? Because he had never, by one act of disobedience, brought upon himself the Adamic penalty for sin, as Paul says is the case with the human race, Rom. 5:12. God commanded and desired that Jesus should lay down his life that he might take it again and by so doing become the author of eternal salvation to all obedient ones. He did not put death upon him as a penalty (and he could not do so without violence to justice), hence Jesus was not beholden to death. He chose death for the same purpose that God had in desiring him to die, and his death was an unqualified sacrifice of an unforfeited life that he might the better serve the people he and his Father loved.

Man, to be saved from a sinful life, must have a teacher who is leader, friend and ideal to follow. Jesus, when he was here, proved himself to be all this, as no other man has ever proven himself to be. And he proved it by sacrificing every minute of his time and all his energy in the service of those about him. But after one has acquired, through following Jesus as his pattern, the character which God will account as blameless, he is still sadly in need of a Savior, for without outside help, all that he acquired through Jesus as his example will some day be lost in death. But Jesus is still Savior. He willingly went through death that he might take up the life which would give him the keys to death and the grave into which we all must go regardless of character, but cannot leave without help.

Remarks on the Satanic Lie.

IT WAS NO sinecure the Lord Jesus undertook when he initiated his memorable mission to seek and to save the

lost sheep of the house of Israel.

The clan of priests, Pharisees and scribes and others were his chief tormentors, and although he was credited as the meek and mild in temper and disposition, often he had to come down with decisive, righteous wrath in sledge hammer rebuke on his quibbling enemies.

On one occasion he charged those sticklers for their traditions. Ye are of your father the devil, there is no truth in him for he is a liar and the father of it. The incident to which the Savior had reference happened away back in the splendors of sinless Eden. The serpent, a biped at that time, having also the power of articulate speech, prevailed on the first representative pair of the human race that the almighty Creator of heaven and earth and the fulness thereof, did not intend the mandate God had given them concerning the tree of knowledge of good and evil, to be strictly observed, "and the serpent said unto the woman, Ye shall not surely die." Gen. 3:4. Thus contradicting God's warning, "in the day that thou (the man and woman) eatest thereof thou shalt surely die."

Chaos, subterfuge and woes, when such an execrable lie was perpetrated and believed. Directly the bars were let down the whole wide world was flooded in sin, decay and ultimate death. Every meal partaken of indicates, "Dying thou shalt die," then the closing tragedy, Dust thou art and unto dust thou shalt return.

The poet sings, "There is no death; what seems so is transition." To cite a few selections will illustrate the fact that the highbrows and their satellites the world over are a unit in championing the serpent's lie. Take a preaching by Bishop Samuel Fallows of the Reformed Episcopal Church, "Communication of the dead with the living not only is taught in the Bible, but has been verified by psychic research."

Thus shamelessly teaching and upholding the Satanic lie. The testimony of the incomparable Savior Jesus Christ is ignored, in the allegory of the rich man and the beggar Lazarus. "Son, remember. . . . between us and you there is a great gulf fixed, that they that would pass from hence to you may not be able, and that none may cross over from thence to us." Luke 16:26.

Evidently the Bishop is out of step with the great Teacher and scripture truth, and Mrs. Lenora E. Piper, that lady having served 14 years with the Psychic Research Society in the United States and in Europe. She says, "I must truthfully say that I do not believe that spirits of the dead have spoken through me when I have been in the trance state. I have no more definite knowledge concerning the subject than when I began, and never had any convincing proof of the possibility of spirit return."

Spiritualism, or demonism, is not a religion, despite the published assertion of the President of the Illinois Spiritual Association, who says, "Genuine mediumship is a sacred calling, a recognized religion."

No proof but the false and fatal credibility of its dupes in the serpent's lie. It is an abomination that makes desolate, an insane medley of falsehood, fraud and wilful imposi-

sition. Few of the devotees who cross the Stygian River ever return to normal emotion, clothed and in their right mind, once they reach the mythical "bank of the land beyond," imbued with its babblings and God dishonoring doctrines of devil and demon.

Dr. Henry Meyers, Editor of M. E. Sunday School publications, admitted to the pages of the Senior Quarterly a questionable jingle of devil's dope, over the name of Dora Canfield, as follows,
On Monday in the street or store,
We are immortal, we the man and wife,
Immortal now, or shall be nevermore,
Immortals in immortal values spend
Their lives, that shall no more begin than end.

The writer pointing out by letter that "God only hath immortality," a reply came in due course from the assistant Editor, who said, We entirely agree with you that immortality is the gift of God, but we cannot agree that Miss Canfield's poem denies this fundamental truth. I have submitted this poem to people whose judgment have assured me that they see no ground for interpreting it as contrary to Christian teaching.

Be it observed there is here no appeal to scripture truth, because their eyes are holden by the putrid lie of the devil.

"The nearer the source the purer the stream." The stream of scripture truth has been rudely muddied by the unclean vessel of Christian teaching, so called, as seen in disseminating the unholy lie in lieu of truth, more or less, among the 20,000,000 Sunday School scholars in the United States, boys and girls in adolescence. By the blind leaders of the blind headed for the inextricable ditch.

Such doings the apostle Paul corroborates, "For such men are false apostles, deceitful workers, fashioning themselves into apostles of Christ. And no marvel, for even satan fashioneth himself into an angel of light. It is no great thing, therefore, if his ministers also fashion themselves as ministers of righteousness, whose end shall be according to their works. 2 Cor. 11:13-15.

Since the inception of the nefarious satanic lie to the present hour the world has not received a single spirit message that told any new or forgotten truth which could be verified, or of any utilitarian value to anybody. If the supposed spirits have memory enough to tell useless things, they ought to be able to hit occasionally on something worth telling. On the other hand, did not the messenger representing the Lord Jesus tell the Revelator, "I have the keys of death and hades, that openeth and none shall shut, and that shutteth and none openeth"? Rev. 3:7.

Now comes Dr. Conan Doyle, novelist, physician and spiritualist, saying, "Many ways have been devised to communicate with the supposed spirit world, all imperfect. Some of them wonderfully successful: the direct voice, clairvoyance, clairaudience, automatic writing, spirit control, etc. Methods depending upon that inexplicable mediumship, a sacred thing, and often abused."

This is spiritual philosophy, where faith, a two-edged virtue, is replaced by actual "demonstration." Thus the people call for

bread, the bread of eternal life, but instead are given a stone, of the vaporings of those who seek after the spirits who peep and mutter, "This is life eternal, that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ." Jno. 17:3.

The time is coming and may be near. We know not what a day or an hour may bring forth, when the great King may come in might and majesty, unheralded as a thief in the night. Watch!

Undoubtedly there will be a thorough round-up of that unholy enumerated bunch mentioned in Rev. 22:15. "Without are dogs and the sorcerers, and the fornicators, and the murderers, and the idolators, and every one that loveth and maketh a lie."

John M. Gunn.

PREEXISTENCE

IN PRESENTING his objections to the doctrine of Christ's preexistence, J.

W. Williams in March, number 24 of this paper, advances several difficulties to his acceptance of this doctrine as truth. But these he mentions are seen to be on a line with the difficulties the sceptic finds in the way for his believing the story of Jonah and the whale, even that this sea monster had no difficulty at all in swallowing Jonah, so far as anything to the contrary is recorded.

The brother's prime difficulty as stated in his article is this, "And it seems to us that preexistence does compel him (Jesus) to have a different nature from ours."

If this statement implies anything, it implies that the author believes it quite impossible for Christ to have experienced a change of nature, from a higher to a lower, without retaining something of the higher nature.

But in order to make a point out of something impossible, he immediately makes the proposition, saying, "either he (Jesus) would preserve his preexistent nature, or he would not."

Reasoning from the presumption that Jesus did not preserve his preexistent nature, his objection is, that his preexistent nature was therefore mortal. Then he enquires, "How could mortality live from so ancient a time?" etc. "How could it live longer than Methuselah?"

If Bro. W. can assure us that he knows just how long a mortal being can live, if he can assure us that no mortal being can live more than a thousand years, by his actual knowledge, then we may be disposed to concede that he has made at least a point.

The scriptures tell us that mortal man dies by sin, but just how long he could live in a state of sinlessness, we have no way of finding out.

But now reasoning from the presumption that the preexistence of Christ was not a mortal state, the brother enquires, "How could he die?" The answer must be, We don't know. We do know, however, that at the coming of Christ some will experience a change of nature from mortal to divine nature without tasting death. So the Apostle says, "Behold, I shew you a mystery." Ah, it is all a mystery, we don't know how it can be done, but the mystery is, "We shall not all sleep (die)

but we shall all be changed." Bro. Williams may think it impossible, it can't be done. At least, that is what the brother's arguments amount to.

Now, if a being by the all power of God can be changed from a mortal state to a state of immortality without dying, what right have we to limit God's power to change a being from a higher to a lower nature without tasting death?

The scriptures teach that Jesus was a man, a member of the human family, also that he was thus made a little lower than the angels for the suffering of death, he was changed in his nature that he might die unto a condition of sin.

We have no scriptural authority for believing that Jesus was perfect in his organism as a man, but being the Son of God he was born holy, undefiled by sin, though made in the likeness of sinful flesh to condemn sin in the flesh. He ever disclaimed supernatural power, saying, "of myself I can do nothing." He disclaimed even supernatural wisdom, saying, "The words I speak unto you are not mine." He was in every way made like unto his brethren, with this exception: he knew no sin. But he who knew no sin was made sin for us that we might be made righteous in God's sight, constituted righteous persons.

During those days of religious persecution, many suffered untold agony on the rack and languished in loathsome dungeons for their faith in God and ended their martyrdom only at the stake amid flames of burning fagots. But the most wonderful of all the martyrs was the man Jesus. He alone of all those who died for righteousness sake gained the highest approval and the greatest honor from God. Why? It was not because he had suffered most for his faith. Others had endured cruel mockings and were sawn asunder for their faith. True, David spoke of Christ, saying, "Thou lovest righteousness and hatest wickedness, therefore God, thy God hath anointed thee with the oil of gladness above thy fellows." But even such integrity is not commensurate with the glory and honor which God lavished upon his Son Jesus. What does Paul tell us of the reason why God so highly exalted Christ above all principality and power and dominion in heaven and in the earth? He gives no intimation that it was on account of the physical sufferings that Christ endured, but shows clearly it was because of his humiliation in doing the will of the Father; for he says, "Let this mind be in you which was also in Christ Jesus, who, being in the form of God, (a spirit form) thought it not robbery to make himself equal with God, but made himself of no reputation (impoverished himself) and took upon him the form of a servant and was made in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross."

Here, then, we have pictured, to our mind, a being who, from a beginning existed in the form of God as the rightful heir of the Father to the whole world, but in obedience to the will, or wish of the Father he lays aside all that glory and honor and riches of his high station to become a man in the form of a poor servant, so poor as to have no place to

lay his head, that we poor sinful creatures, though still the objects of God's love, might through his poverty be made rich. "Wherefore," says the Apostle, because he did all this, "God hath highly exalted him."

Putting full faith in God's word all doubts and difficulties as to the preexistence of Christ vanish away and adds new lustre to the name of Jesus, that at the name of Jesus every knee should bow and every tongue confess him to be Lord of all.

If Bro. Williams wishes to take some exercise in mental gymnastics, let him try harmonizing his position on preexistence with these scriptures quoted in the above.

Alex. Allan.

PREEXISTENCE.

BRO. WILLIAMS under this head in Herald of March 19, asks for further light.

He also gives about fifteen reasons why he disbelieves that Jesus preexisted.

He also claims, saying, "The primary importance of the truth in this regard is as it concerns the atonement."

And to this I will say, if it has nothing to do with the atonement, then it was not necessary for Jesus to preexist.

If the first Adam preexisted and brought death into the world by disobedience, then it would be reasonable to believe that the second Adam also should be of like nature. But we find Adam in the Garden and not in heaven when he brought death into the world. Therefore the atonement must come by a man under like condition.

God is just and how could he accept a preexistent life for the life of a man made from dust?

The law required life for life, no more, no less.

The same condition that brought death into the world is the way out, and the price of redemption must be the same as that which was lost. And as we lost the right to an endless life by the disobedience of one man. And in like manner the atonement was made by obedience of one man to law and not from "pre-existent life." The keeping of the law gave Jesus the right to an endless life. And this is what he gave for our redemption. And was made sin for us who knew no sin, that we might be made the righteousness of God in him. "For we are bought with a price." "Even Christ our passover is sacrificed for us." "Therefore, let us keep the feast."

J. E. Robbins.

ACT UP faithfully to your convictions; and when you have been unfaithful, bear with yourself, and resume always with calm simplicity your little task. Suppress as much as you possibly can all recurrence to yourself, and you will suppress much vanity. Accustom yourself to much calmness and an indifference to events.

—Guyon.

Beloved, let us love one another: for love is of God; and everyone that loveth is born of God, and knoweth God. 1 Jno. 4:7.

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OUR CHOICE.

FROM THE beginning God laid out the way of life, and he says, "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained (marg., prepared) that we should walk in them." Eph. 2:10. According as he hath chosen us in him before the foundation of the world that we should be holy and without blame before him. Eph. 1:4. Who hath saved us and called us with an holy calling. . . . which was given us in Christ Jesus before the world began. 2 Tim. 1:9. We are free moral agents, and our choice settles our destinies, and this thought is manifest from Genesis to Revelation. See the deliberate choice Abraham made in one of the most severe tests recorded in God's Word. Gen. 22:12; Heb. 11:17-19. Moses chose affliction rather than pleasure. Heb. 11:25. Then if we are to have made our calling and election sure, 2 Pet. 1:10, Let us lay aside every weight and the sin that doth so easily beset us, and let us run with patience the race that is set before us. Heb. 12:1, 2. Observe the choice of one who called our Savior "good Master." Matt. 19:16-22. Are we making such a choice instead of the self denial called for by Jesus Christ, Matt. 16:24, 25, who gave himself for us. Titus 2:13, 14. And he is calling us to follow. Be ye, therefore, followers of God, as dear children; and walk in love, as Christ also hath loved us and hath given himself for us. Eph. 5:1, 2. Present your bodies a living sacrifice, Rom. 12:1. Forasmuch, then, as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind. 1 Pet. 4:1. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. 1 Pet. 2:19. And we might go on almost indefinitely with texts giving the thought of choice on the way of life, the manner of living. And this thought is held out to every reader of the Bible. Take the word "if" and cognate words and phrases and run through your Bible wherever the kind of life is brought to view, in both Old and New Testaments, and in such cases a choice is suggested as to the way one may go. God's choice of an individual is based entirely on that individual's choice. May our choice be found acceptable.

S. H. Reeve.

THAT which is often asked of God is not so much his will and way as his approval of our way.—Smiley.

THE RESTITUTION HERALD.

Volume 8.

Oregon, Illinois, April 16, 1919.

Number 28.

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 EASTER.

I KNOW YOU have been wondering what dreadful thing those wicked people were going to do with Jesus when they led him away from Pilate. It is a sad story, but perhaps when you have heard it you will understand better how much Jesus loved us all.

They led him out from the judgment hall where he had been tried. Outside the building was a heavy cross made from wood. It was much too heavy for one man to carry, but the soldiers laid it across the shoulders of Jesus and compelled him to carry it. The dear Master was very tired, and his back was bleeding from the beating they had given him in the temple. It pained him dreadfully, and, also, he had had nothing to eat or drink since early morning. The weight of the cross soon made him sick and faint and he fell.

There was a poor man in the crowd who had been watching them. The soldiers seized him and, laying the cross upon his shoulders, they compelled him to carry it to a place just a little way north of Jerusalem. There was a hill there, and on the top of the hill they prepared to crucify Jesus.

They gave him a drink from a jug standing near. But when Jesus had tasted it he would not drink any more, for it was vinegar, and very bitter. The soldiers then took all of his clothing off and nailed him to the cross by driving great, strong nails through his hands and feet into the wood of the cross. And while some of the men were raising the cross and planting it in the ground as we would a heavy post in a deep hole, these soldiers tore his garment and every soldier took a part. His coat was a beautiful one, all woven in one piece, so the soldiers drew lots to decide who was to have it.

On each side of Jesus a thief was bound to a cross and left to die with him. As the people passed by they would call out, "If you are the Son of God, come down from the cross." And the priests said to each other, "He could raise others from the dead; but he cannot save himself."

But how do you suppose the loving Jesus answered them? Do you think he wished them to be punished for causing him to suffer so much? No, indeed! Instead of that he looked toward heaven

WATCH AND PRAY



WHEN BLOOMING youth is snatched away,
By death's relentless hand,
Our hearts the mournful tribute pay
Which pity must demand.

While pity prompts the rising sigh,
Oh, may this truth (impress
With awful power), "I, too, must die!"
Sink deep in every breast.

Let this vain world engage no more;
Behold the gaping tomb!
It bids us seize the present hour,
Tomorrow death may come.

The voice of this alarming scene
May every heart obey;
Nor be the heavenly warning vain
Which calls to watch and pray.—Sel.

and prayed, "Father, forgive them, for they know not what they do." Can you think what wonderful love he must have had, that he could pray that way for those who had treated him so cruelly?

But all at once it began to grow dark. At first the people thought it was only a cloud; but as it grew darker and darker they became frightened and many of them whispered, "Surely this must have been the Son of God."

And then Jesus gave a great gasping groan and died. At the same time the earth began to tremble and shake, so that many of the rocks were broken in two. The people became terribly frightened and started running. In the darkness they could not see where they were going; but they kept on running, anxious to get away from the place.

When at last the darkness cleared away there were only those near who had loved Jesus most. His mother, who had seen it all, was weeping bitterly, and around her were gathered many of the disciples and others whom Jesus had healed. They waited near until the soldiers gave them permission, and then some of the men took the body down from the cross and wrapped it tenderly in clean, white cloth, and placed it in a new tomb that was near. A large stone was rolled into the door of the tomb, and then the people went sadly away to the city.

Early the next Sunday morning the mother of Jesus and two of her friends came to the tomb with spices. It seems strange to us, but the Jews always took sweet-smelling spices to the graves of their friends instead of flowers. The sun was just rising as they climbed the hill to the grave, and they said, "Who shall roll away the stone for us?"

But when they looked they saw that the stone was already rolled away. They went into the tomb, but instead of Jesus, they found a young man sitting at one side

clothed in beautiful white garments. At first they were afraid, but he said,

"Do not be afraid. Jesus, whom you are looking for, is risen. He is not here. You know he told you that he should be crucified and then that he would rise again. Go tell his disciples that he will go into Galilee and you shall see him there."

Oh, how joyfully they ran from the garden! And as they went to tell his disciples Jesus met them and said, "All hail!" The women ran to him, and falling at his feet they kissed them and worshipped Jesus.

When Peter and John heard that Jesus had risen they ran to the grave to see for themselves. John, being younger, could run faster and he came to the tomb first. When he saw the clothes lying on the floor of the tomb he knew that Jesus was truly alive.

As he and Peter walked away again they talked together of the wonderful things that had happened. They knew now that Jesus was the true Son of God, who had died for all the world, so that everyone who believes on him may live again in the resurrection.

Don't you think they must have been happy on that first Easter morning? I am sure they were.

LET US bow our souls and say, "Behold the handmaid of the Lord!" Let us lift our hearts and ask, "Lord, what wouldst thou have me to do?" Then light from the opened heaven shall stream on our daily task, revealing the grains of gold, where yesterday all seemed dust; a hand shall sustain us and our daily burden, so that, smiling at yesterday's fears, we shall say, "This is easy, this is light;" every "lion in the way," as we come to it, shall be seen chained, and leave open the gates of the Palace Beautiful; and to us, even to us, feeble and fluctuating as we are, ministries shall be assigned, and through our hands blessings shall be conveyed in which the spirits of just men made perfect might delight.—Elizabeth Charles.

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

SIGNS OF THE TIMES.

A Series Of Thoughts Concerning
Signs to Precede Christ's Coming.

Lyman Booth.

IN WRITING to the Corinthian church Paul said, Who also hath made us able ministers of the new testament; not of the letter, but of the spirit, for the letter killeth, but the spirit giveth life.

From the foregoing quotations we learn that the word of God which he gave to his Son is spirit and life. Then to be led by the spirit is to be led by his word. Then to become sons of God we must be led by his word, and if led by his word, as was Jesus and as his apostles were, it will beget in us a desire to make that word known to others, with the same fervor and zeal which they manifested continually, whose daily lives were perpetual pleadings with men for God and his service.

When we feed upon God's words and inwardly digest them they will build us up and make us strong in the work of the Lord, as food properly digested, feeds, strengthens and builds up the body. They will become to us a never ending delight, as the Psalmist has said. "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." Psa. 1:1, 2.

To keep his words is not merely to preserve them in the memory, but we must feed upon them, digest and assimilate them. Implant them in our affections and let them grow and come forth in our lives as good works, visible and practical things. To be led by the spirit, then, implies an even, constant, perpetual force acting gently and steadily on the mind. It abides always in and works on our affections and does not come and go. They who submissively surrender their hearts and yield themselves to be thus led by the spirit of God may confidently claim an inheritance in the noblest of titles, and share in the most exalted honors that can ever be conferred upon them, for "They are the sons of God." The privilege of learning God's word and being led by his spirit, and of being in truth his sons, is one with which no other can compare; because it holds in store all the blessings, the honor and glory promised to the redeemed.

I wish to notice further a few texts which employ four terms with regard to who shall rule the nations with a rod of iron. There are many references in the prophecies concerning Christ's reign. I will refer mainly to four which have direct reference to Christ. "Thou shalt break them with a rod of iron; thou shalt dash them to pieces like a potter's vessel." Psa. 2:9. Another writer has left this testimony, "I saw in the night visions, and beheld, one like the Son of man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him. And there was given him dominion and glory and a kingdom, that all people, nations and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. 7:13, 14. In the 27th verse he says,

"And the kingdom and the dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all nations shall serve and obey him." According to the foregoing, Christ and his saints will hold the dominion of earth jointly, and all people, nations and languages shall serve and obey." "The spirit itself beareth witness with our spirits, that we are the children of God; and if children, then heirs of God, and joint-heirs with Christ; if so be that we suffer with him that we may also be glorified together." Rom. 8:15-17. The heir and the joint heirs will then have the same power jointly over the nations, to rule them with a rod of iron. Iron is a symbol of authority and power. Their authority is given them by the Father. While their laws will be those of justice and mercy, they will be unbending, uncompromising. Firm and rigid, yet gentle and kind.

Thus we see that Christ is to rule all nations with a rod of iron. The overcomers, elders and the man-child, also will exercise the same ruling power. They (the elders), sing "a new song, saying, Thou hast redeemed us to God by thy blood out of every kindred and tongue and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth." Rev. 5:9, 10. This song indicates that the gospel had accomplished its work in selecting out of every kindred and nation a people for the name of Christ, or, which is the same thing, to reign as kings and priests on the earth.

The overcomers have this promise, "And he that overcometh and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, even as I received of my Father." Rev. 2:26, 27. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21. "And she (the church) brought forth a man-child, who was to rule all nations with a rod of iron; and her child was caught up unto God, and to his throne." Rev. 12:5.

We notice that "overcomers," "elders," "sons of God," and the man-child all have the promise of reigning on the earth. If all occupy the same position and perform the same work they must be the same beings. But why are they called by four different names? The only just reason is that each represents some quality not found in the others. To illustrate, If I say that John Smith is a good soldier, I mean that he belongs to a body of men known as the army. If I say he is a general or a major-general, then I denote his position or rank, which at once explains his special line of service which renders him a good soldier.

Thus the word "elder" not only denotes an official title but may mean, first a senior, or one who takes precedence over another. The highest order. Paul has represented them by another name, "first-fruits." "For as in Adam all die, even so in Christ shall all be made alive, but every man in his own order; Christ the first-fruits; afterward they that are his at his coming." 1 Cor. 15:22, 23. In speaking of

Christ Paul says, "And he is the head of the body, the church, who is the beginning, the first-born from the dead; that in all things he might have the preeminence. Col. 1:18. The preeminence is given unto the first-borns, which include Christ and those who are his at his coming, when the dead shall be raised incorruptible and the living changed. If Christ be the first-fruits and the head of the body, it is but reasonable to conclude that the head and body must have the same nature. Of that nature Christ is himself the best witness for he said, "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." Rev. 1:18.

They with him will belong to the new creation of which he is the first-born, and to them will be given the most exalted nature in the universe of God. It is called by way of preeminence the "Divine nature." It is the "new creation," with Christ at its head, that will constitute the seed of Abraham according to the Abrahamic covenant, which will bless the world through redemption and restitution. It is the anointed ones, the Christ, head and body, bridegroom and bride, made one at the marriage of the Lamb, who will be the heir of the world,—of the promises and good things contained in the Abrahamic covenant.

It is in complete harmony with divine wisdom, justice and love that the opportunity of attaining to the divine nature, to glory, honor and immortality should be given to his only begotten son first, then to those who become Christ's through obedience. Paul said, "it pleased the Father that in his Son should all fulness dwell," "that in all things he might have the preeminence." This placed him above all others. Having used this favor faithfully, he became first in the order of advancement to whatever high honors the Father might confer upon a dutiful and obedient son. His life has taught us the lesson that faithfulness shall have its reward, even though the "straight and narrow path," is beset with severest trials, sad experiences and rigid discipline of the most trying kind. If God's Son, his devoted and most loyal Son, could not share in his Father's nature, and receive the honor and glory, incorruptibility and immortality without first proving his faith and loyalty by being put to the severest of all tests, even the death of the cross, how can we hope to attain to honor and glory except we, too, share with him in some measure the trials, temptations, tests and the indignities of a wicked and perverse world? Though we may not be called upon to undergo just the same tests in detail through which he passed, yet it is likely that, if we do our full duty we will meet with like opportunities, testings and persecutions, if we would become joint-heirs with him in the new creation. He has become our pattern and ensample, and it is necessary that we follow him closely if we ever hope to enjoy to all eternity the ever increasing joys and glories of the new creation.

LOVE.

AND NOW abideth faith, hope, and charity. These three; but the greatest of these is charity. 1 Cor. 13:13.

But now these three remain, faith, hope, love, but of these the greatest is love.—Emphatic Diaglott. When Paul wrote these words the members of the church could perform miracles, cure the sick, raise the dead, etc. Paul, in writing to the church at Corinth says, "Whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part and we prophesy in part. But when that which is perfect (love, 1 Jno. 4:18) is come, then that which is in part shall be done away. 1 Cor. 13:8-10. The church is the body of Christ. 1 Cor. 12:27. Our bodies have five senses, four belonging to the head, and one, feelings, to the whole body. So the Holy Spirit gave to the apostolic church miraculous gifts to enable them to write the New Testament for the whole church. Then three gifts, faith, hope and love are given to every member of God's church. In 1 Cor. 12:14-27, Paul points out that our members which have not the gifts which belong to the organs of the head, are not to think that because of that they are not useful members of the body. So, because we have not the power to raise the dead as the apostles had we are not to conclude that we are not members of Christ's body. But if we have not the three gifts that remain then we would only be at most dead members. Faith is one of the gifts that remain, and in Heb. 11:6, we learn that without this gift we cannot please God.

What is faith? Faith is the belief of the truth. It comes by hearing the word of God. Rom. 10:17. By faith we are justified. Rom. 5:1. We are to contend earnestly for the faith once delivered unto the saints. Jude 2. Faith is the foundation of hope. A strong faith gives us a strong hope. Heb. 11:1. What is hope? Hope is composed of expectation and desire, and always relates to the future. Rom. 8:24, 25. It is an anchor of the soul and holds us to Christ. Heb. 6:19, 20. There is but one hope, Eph. 4:4. This one hope saves us. Rom. 8:24. Peter commands us to be ready to give a reason for our hope, 1 Pet. 3:15. Can we do so?

In Acts 26:6, we can find the one hope that God has given us, and if we have this hope we have the hope that saves us, but if we are not in possession of this hope then we have no hope. Eph. 2:12. And now I stand and am judged for the hope of the promise made of God unto our fathers. Acts 26:6. Here we learn that Paul's hope was that God would fulfill the promise made unto the fathers. Who were they? Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Acts 7:32. Abraham, Isaac, and Jacob were the fathers, what was the promise? For all the land which thou seest, to thee will I give it. Gen. 13:15; 26:3, 4; 28:11-15. To fulfill this promise Christ must come, raise the dead, give them eternal life, set up his kingdom and reward the saints. Those who have not this hope are, Paul says, without hope, without Christ, and without God in the world. Eph. 2:12.

Yes, Paul says that love is greater than faith, greater than hope. Without faith it is impossible to please God, without love we cannot know him. Heb. 11:6; 1 Jno. 4:8. We love God

because he first loved us. 1 Jno. 4:19. If we say we love God when we hate our brother, we lie. 1 Jno. 4:20.

We know that we have passed from death unto life, because we love the brethren. He that loveth not his brethren abideth in death. 1 Jno. 3:14. Paul tells us that love thinketh no evil. Do we think evil of our brother? Brethren, we should remember while contending for the faith, that love is greater. If we have love for one another as we should we are ever ready to assist a brother in trouble. The writer has had lots of trouble of late, and he has received many kind letters, some from people we never saw, extending sympathy. These words of love have begotten in him a love for those that sent these kind letters. We should cultivate love for God and for his people.

In closing will say God has been good to me and has permitted Sr. Anderson to return to us from the hospital, much improved in health, although she is still too weak to do her work. May God bless those who wrote words of comfort and assisted us in other ways is our prayer.

J. H. Anderson.

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.

—o—
WILL YOU, IN LOVE, SHARE?

An Appeal.

We believe in "Unity"—unity in harmony and in works. In "Searching the Scriptures," we are admonished to care for those of the Household of Faith.

Dear Bereans, don't you want to help to save the little home for one of our number, who will have to lose it in order to pay hospital bills?

Sr. Jennie Cox, of Ripley, Ill., had a fall last summer and was so seriously injured that she had to be taken to the hospital at Quincy, Ill. She was there until the first of the year, when she was taken to St. Louis so that Sr. Logan, a nurse, and Sr. Hanson, our editor, could give her personal care.

The local churches have helped and are helping to bear the burden, but she will not be able to work for a long time and her expenses are so heavy that her tiny home must go to pay them. It is not easy to start again when one is around the fifty mark.

The Ripley church has a plan by which a mortgage can be placed if the interest can be met.

Cannot we join, one and all, Bereans or not Bereans, and raise enough to pay this interest and give a living sum? No amount is too small to send. If everyone gave a dollar what a nice sum that would be!

Our editor, Sr. Leota Hanson, whose address appears at the head of this column, will handle the money, so send it to her.

Then let us unite in a strong pull and let our brave sister feel that the arms of "the household" are unholding her until she is able to take up her work again.

Leila E. Whitehead.

Notice.

The Executive Board meeting will be held on April 26 at 9:30 A.M., at the home of the President, 5439 Ohio St., Chicago, Ill. Will those who are coming send word so that accommodations may be provided. Come on Friday and stay over Sunday. If you will let us know the time of your arrival and the road by which you will come, we will meet you.

Evelyn K. Harsch, Cors. Sec.

We had the pleasure of visiting our beloved Berean worker, Anna E. Drew, a few weeks ago. She has been very sick this winter, and she is not very strong now. How many of you have enjoyed Anna's wonderful letters, or one of her home-like visits? Suppose you turn around and send a letter to her, telling her what her work and the Bereans have done for you, and you will give her more strength than any doctor can give her. A letter sent to 629 N. Galena Ave., Dixon, Ill., will find her without much trouble.

We noticed in the Restitution that Sr. Wood spoke of the need for letter writing to the isolated, the shut-ins, etc. The Bereans have had a department for writing social letters to the isolated, new converts, the sick, and to any who wished to receive them, for three years. We have found that the letters have been greatly appreciated. Anyone who is not familiar with this line of work will receive a very enthusiastic report if you care to write the chairman of that committee, Anna L. Adams, Mulberry, Florida.

Leila E. Whitehead.

How May We Be Disciples?

Dear Bereans:

The name "Disciples," we find in the Scriptures, was given to certain followers, some of John the Baptist, some of Jesus, etc. It is to the latter we are referring.

To be a follower of Jesus we must become familiar with the Scriptures so that we can go about teaching them, not as the disciples of old, because they were given the power of the Holy Spirit to heal the sick, raise the dead, etc., but we may be teachers of the Word by letting our lives do the teaching.

One way to be a true disciple is to always be ready with a scriptural answer. Someone asks us why we believe in the sleep of the dead instead of the popular theory of receiving our reward by going to heaven for it at death. In reply let us cite them to the scriptures. 1 Thes. 4:16, tells us the Lord himself shall descend from heaven to call the dead from their sleep. In Acts 1:11, the record says Jesus is to return in the same manner in which he was taken away. And in Rev. 22:12, the Revelator tells us he is to come and bring the reward with him, establishing beyond the shadow of a doubt that there is no need for us to go after it.

So in like manner let us not be as leaky vessels and allow our knowledge of God's Word to be crowded out of our lives, but let it shine forth in our walk of life so that when the Lord returns we will be looking for him and not be ashamed so that we will need to call for the rocks to fall on us to hide us from his wrath.

Your sister clinging to the one hope,

Mrs. F. E. Siple.

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

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

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

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

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The Restitution Herald

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

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

Address, The Restitution Herald,
Oregon, Illinois.

Editorials and Church News.

F. E. Siple's Appointments.

Oregon, 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.

We have been obliged to drop a few subscribers from our list. We feel that when we can get no response from kindly inquiries, the time has come to sever the relationship as to subscription.

We are now at work putting in pamphlet form the discussion on the resurrection between Bros. Robison and Conner. Will give due notice when it is ready for final distribution.

A baby boy was born to Mr. and Mrs. Anton Sealine, Stanhope, Iowa, April 1st, which makes the 9th grandchild for Bro. and Sr. Oliver Sealine. We congratulate all concerned. We trust the young man may become a strong man in the truth.

Now comes a report from our Dixon, Illinois, Church that is both gratifying and disappointing, — gratifying in that mother and twin babies are doing well, but disappointing in that our genial brother, W. G. Ford, had a boy's name all picked out for a brother for Elizabeth, and now he

has to supply names for two splendid girls, born Sunday morning, Apr. 6th. All too soon "Billy" traded his seven passenger car for a five passenger sedan and now when the family all want to take an outing there won't be any room left to take in a weary footman and "Billy" is never known to pass one when he has any room in the car. Our congratulations and good wishes are extended.

It is time we were beginning to plan attendance at some one or more of the various Bible Schools and conferences this summer.

The truly educated mind is one that studies to express thought in words and sentences readily understood by the ordinary mind. To do otherwise is not to seek to do a common good, but to impress the weaker minded with the thought that great swelling words indicate largeness of wisdom. This is the common food of vanity.

The editor expects to begin a series of meetings at Bosworth, Mo., on Wednesday evening, April 16th.

Remittances.

Oliver Sealine; Miss Rilla Drew; G. W. Shrader; Jacob Jenter; Rufus A. Curtis; Mrs. Emma McClary; Mrs. J. G. Adams; Leota B. Hanson; Mrs. Geo. Reighard; Mrs. J. A. Garard; Leta Allard Stauffer; J. E. Cross; Miss Erma Cummings; N. L. Anderson.

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.
Jacob Jenter,	.50.
Mrs. Emma McClary,	1.50.
Mrs. J. G. Adams,	2.00.
Leota B. Hanson,	8.50.
Mrs. Geo. Reighard,	.50.

Obituary.

Dr. A. Wallace Mason.

Dr. A. Wallace Mason was born at Cooper Fyfe, Scotland, Aug. 12, 1840, and fell asleep March 18, 1919, Santa Ana, California.

He had been spending the winter at Bro. and Sr. Adamson's, Pomona, and went for a few days' visit to Bro. Elliot's, where he passed away at 7 A.M., after a brief illness of two hours. Acute indigestion and heart failure being the cause.

He had been speaking for several evenings on the precious truths of God's Word to friends and neighbors invited in to hear the message, and retired saying he felt real well.

He had no greater joy in life than to preach the glad news of the kingdom, being a deep student of the Word, and the Bible was his constant companion.

He heard and accepted the truth in young manhood while working in London, England, and his own father and mother were his first converts.

Dr. Mason came to Toronto, Canada in 1870, where he united with the Christadelphians and took part in many park lectures and debates on the scriptures. He was an earnest student of phrenology, graduating from Fowler and Wells Institute, New York. With this knowledge of Character he was the means of inspiring and helping many to better and higher things.

In 1890 he graduated from the Western Reserve Medical University of Cleveland, Ohio, where he and family moved and united with the Church of the Blessed Hope, under Bro. Joblin.

Here he practiced his profession for six years, returning to Toronto on account of his wife's health.

In Toronto he specialized on chronic and nervous diseases until his health broke down, when he retired from active practice, spending his summers on the farm with his son, Charles.

Dr. Mason is survived by his wife, four sons and four daughters, also eighteen grandchildren.

His surviving children are Andrew Mason, of Cleveland, at present in France with the Y. M. C. A., James Mason, M. A., of Toronto; Dr. Will Mason, of Toronto; Charles Mason, of St. Catherines; Mrs. Jessie Fyfe, St. Andrews, Scotland; Mrs. Daisy Guest, Fredonia, N. Y., Mrs. Pansy Fear, Toronto; and Mrs. Lillian Railton, Fonthill, Ontario. One son, Alex, of Cleveland, died in May, 1918.

The funeral was held from his home in Toronto, March 28, and conducted by Bro. Webster, of Toronto, and Bro. Austin, of Fonthill.

They spoke of the enemy, death, and of the precious hope of the resurrection when Christ comes to awaken his sleeping ones and change the living.

The family were all there but Andrew, and the house was crowded by old friends who loved father and came to pay a last tribute to his memory.

He looked so beautiful as he lay at rest in his last long sleep, surrounded by a wealth of beautiful flowers he had loved so in life.

We laid him away on the hillside in the cemetery, in hope of the soon coming of our dear Lord and King.

We shall miss our dear father for his wise counsel and ever ready help, but are glad he can suffer no more. Jesus says, "I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live."

It was father's hope, and we say with our whole hearts, "Come Lord Jesus, and come quickly."

Lillian Railton.

Leona Evelyn Johnson.

Leona Evelyn Johnson, daughter of Gideon and Martha Heston-Logan, was born Dec. 8, 1881, and departed this life March 21, 1919.

In 1900 she was united in marriage to Arthur J. Johnson, son of Mr. and Mrs. Frank Johnson of Teegarden, Ind. To this union were born twin sons, Chester and Lester.

When a young woman she united with the Church of God of the Abrahamic Faith and was baptized in that belief.

Besides her family she leaves a sister, Mrs. Lottie Logan-Pickerl, of Bremen, Ind., and a brother, Ernest Logan, of Lakeville, Ind., besides a host of relatives and friends.

Lottie Logan-Pickerl.

Funeral services were held from her late residence in South Bend, March 23, at 10 A.M., conducted by D. E. VanVactor. The house was filled to overflowing with her relatives and friends, who showed their love and esteem by the gift of many flowers. We spoke words of comfort from 1 Cor. 15. and Heb. 2. Burial was made in Riverside Cemetery, where Sr. Johnson was laid to rest till the coming of the Lord.

D. E. VanVactor.

Reports.

Marathon, Iowa.

The church at this place enjoyed three interesting services on Sunday, March 16. Bro. G. E. Marsh spoke in the morning and afternoon on the great dispensational truths, and took as his subject in the evening, "The Divine Purpose of the Great War."

The Sunday School.

By Alta King.

THE HOLY SPIRIT AND ITS WORK.

Lesson 1. April 27, 1919.
Lesson Text: John 16:7-15.

Golden Text: If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him.—Luke 11:13.

Memory verses: Luke 11:13; Jas. 1:5-6.

Questions and Comments.

Before trying to find out what the Holy Spirit does, we should try to learn who or what it is.

Look up the original meaning of the word spirit in the dictionary. Scriptural evidence of this meaning is seen in Job 27:3; Ez. 37:5, 9, 14.

In the following scriptures, a secondary meaning is evidenced. What is it? Num. 5:14; Prov. 14:29; Judges 8:3 (margin); 1 Sam. 1:15; Rom. 12:11. An understanding of how this secondary meaning was derived from the original will fix this meaning more firmly in mind. Life is the result of spirit or breath acting on flesh. Mind is the highest manifestation of that life. Thus mind traces its origin and existence to spirit or breath.

Another secondary or derived meaning of the word "spirit" is "power." Lu. 1:35; Acts 1:8 compared with 2:17. In these scriptures God's Spirit and God's power are used interchangeably. Again we may trace the secondary meaning to the original meaning—breath. Spirit or breath produces life. Life is the source of energy, strength and power. From the life of God, through its highest manifestation, his omniscient mind, originates all power in the universe.

Conclusion: The Holy Spirit is God's Holy breath of Life (producing holy life when unhindered by disobedient flesh); it is also his Holy Mind and his Holy Power.

The Work of the Holy Spirit.

(1). The Holy Spirit, as God's mind revealed in divers manners (by visions, dreams and direct speech), entered the prophets and actuated them to speak God's mind to others and to do what he had told them to do. Heb. 1:12; 2 Pet. 1:21. Man, through sin, has alienated himself from God and cut himself off from the harmony which comes from knowing and understanding him. Eph. 4:17-18; Col. 1:21. Through revelations of his Holy Spirit, or Mind, he paves the way for man to come to a knowledge of Himself and enter into harmonious relationship with Himself.

(2). The Holy Spirit, as God's power, operated directly to produce a perfect, holy man, capable of saving fallen man. It was operative during his begetting and birth. Lu. 1:35. During his mortal life he was completely under its guidance and protection. Is. 42:1-7; 11:1-5; John 3:30-35.

Thus Jesus the Savior was mercifully provided for the world. Through the Holy Spirit as God's power, he was endowed with a physical nature which God pronounced holy, not shapen in iniquity and conceived in sin, as David says his was (Ps. 51:5), and he manifested this holiness, as he grew up, by always choosing to obey God when tempted. His holiness did not make him immune from temptation, but it was the basis of his perfect obedience and full harmony with God. David's nature was the basis of his imperfect obedience and inharmony with God.

Through the Holy Spirit as God's mind freely revealed to one capable by nature to grasp it, he was given infinite wisdom and knowledge of God's will. Thus during his mortal life he was kept sinless, Heb. 4:15, and was the channel through which God's words and works could reach man unhindered by disobedient flesh. Jno. 14:9-11. He was the exact counterpart of God's character. At his resurrection he became, by the operation of the same Holy Spirit, the exact counterpart of God's physical nature, Jno. 17:5; Heb. 1:1-4, with power to bestow this nature upon man. Phil. 3:21.

(3). While Jesus was here he was the physical channel through which God's mind and power flowed to man. Jno. 17:8; 5:19-20. When Jesus was no longer present physically, God's Holy Spirit became operative among men as it was before he was born. Study Acts 1:8; 2:4; Jno. 16:13; 14:26. According to these last two references, also Matt. 28:18, Jesus became the source and dispenser of the Holy Spirit.

(4). Present work of the Holy Spirit: Written words reveal spirit or mind as well as spoken words. With this thought in mind, read 2 Tim. 3:16-17, and explain how God's Holy Spirit, as mind, is now operative. Fulfillment of prophecy shows that his Holy Spirit as power is also operative among men. Read and discuss the lesson text, especially vs. 8, 9, 10 and 11.

What is the only way in which you may receive into your mind the saving influence of God's Holy Spirit or mind? 2 Tim. 2:15; Jno. 15:3; Eph. 5:26. Can you be

saved by this mind influence alone?

General Notes.

The direct operation of God's Holy Spirit or power entered into his development of the world's Savior at every step from begetting to divine perfection at his resurrection. Jesus was perfect at every stage of his life. God did not force him to be perfect in obedience but by his Holy Spirit he did so influence the birth and training of one man (Jesus) that he willingly chose to obey him. This direct help of the Holy Spirit was necessary in producing a Savior for the world, for man cannot save himself, neither can he produce his own Savior. The man Jesus could not have kept himself in perfect obedience if the Spirit had not been given him without measure. Neither could he have had the possibility of perfect obedience in his nature if God's Holy Spirit, or power, had not overshadowed his mother before and during his begetting and birth.

There is no fuller manifestation of God's full mercy than the giving to the world of this Holy child, who because of his holiness from birth, was called the Son of God.

We are indebted to an article written by Bro. J. W. Williams in Day Dawn for some of the thoughts in this lesson concerning the nature of the Holy Spirit.

Question: Does personification of God's Holy Spirit by using a personal pronoun in reference to it necessarily prove that it is a personal being?

This lesson may be put within the grasp of children's minds by showing them how their parent's mind (or spirit) is put into their minds by words and how this influences their play and work and how, if these words of their parents abide in their minds, their whole life will be influenced. With these facts as illustrations, tell them of how God's mind or Spirit is put into our minds by the words of Jesus and of the result. Then present to them some of the ethical teachings of Jesus.

Has it ever occurred to you that God wants men? Men who just "keep on keepin' on." Such men are the pillars in business, in education, in the church, and in all society. This is the way God runs his universe. It's the way the sun shines and the oaks grow, and the seasons roll around. It's the way you young Christians ought to begin your Christian life. As for me and my house we will serve the Lord. Serve him whether we feel like it or not. Serve him whether company comes or not. Serve him whether we approve of the preacher, or whether we doubt his call. Serve him whether we think all in the church are saints or have yielded to the temptation to feel that a part of them are sinners. Serve him whether it rains or the sun shines. You'll have no trouble with a program like that. Your light will be as the shining light that groweth brighter to the perfect day.—Sel.

Finally, my brethren, be strong in the Lord, and in the power of his might.—Eph. 6:10.

THE GOSPEL.

By Mrs. Rena Endsley.

JOHN 5:28-29 says, 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. Matt. 16:27, 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. 25:31, When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. Luke 13:28-29, There shall be weeping and gnashing of teeth, when ye shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and you yourselves thrust out. 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.

Paul says in 1 Cor. 15:51-52, Behold, I show you a mystery: We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

Again, Paul says, in 1 Thes. 4:15, For this we say unto you by the word of the Lord, that we who are alive and remain unto the coming of the Lord shall not precede those who are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words. Again Paul says in Acts 26:6-18. And now I stand and am judged for the hope of the promises made of God unto our fathers (Abraham, Isaac and Jacob), unto which promise our twelve tribes, instantly serving God day and night, hope to come.

For which hope sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead? Heb. 11:8-9, 13, 17-19, By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed, and went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on the earth.

By faith Abraham, when he was tried, offered up Isaac, and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called; accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

(Isaac a type of Christ).

Rom. 15:8, Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers. Acts 13:16-21, Then Paul stood up, and beckoning with his hand, said, Men of Israel, and ye that fear God, give audience. The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with a high arm brought he them out of it. And about forty years suffered he their manners in the wilderness, and when he had destroyed seven nations in the land of Canaan he divided their land to them by lot. And after that he gave unto them judges about the space of 450 years, until Samuel the Prophet, and afterward they desired a king. 1. Sam. 8:5-7, Then all the elders of Israel said unto Samuel, Behold, thou art old, and thy sons walk not in thy ways; now make us a king to judge us like all the nations. But this displeased Samuel, when they said, give us a king to judge us. And Samuel prayed unto the Lord. And the Lord said unto Samuel, Harken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected me, that I should not reign over them. Acts 13:21-23, When they desired a king God gave unto them Saul for the space of forty years. And when he had removed Saul, he raised up unto them David to be their king, to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfill all my will. Of this man's seed hath God, according to his promise, raised unto Israel a Savior, Jesus. There were many kings over Israel after David's good reign, but most of them did so wickedly in rejecting his statutes, his laws, and his covenant that he had made with their fathers. And yet he pleaded with them. In Deut. 28:1-14, the Lord tells them of many ways that he will bless them for their obedience, and from the 15th verse of the same chapter he makes plain the curses for the disobedient.

Luke 13:34-35, O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how oft 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. Ezek. 21:25-27, And thou, profane, wicked prince of Israel, whose day is come when iniquity shall have an end, thus saith the Lord God; Remove the diadem, 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. Amos 9:11-15, In that day will I raise up the tabernacle of David that is fallen, and close up the breeches thereof; and I will raise up his ruins, and I will build it as in the days of old; that they may possess the remnant of Edom, and of all the heathen (Gentiles), that are called by my name, saith the Lord that doeth this. Behold the days come, saith the Lord, that the plowman shall overtake the reap-

er, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards and drink the wine thereof; they shall also make gardens and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.

Isa. 16:5, And in mercy shall the throne be established; and he shall sit upon it in truth in the tabernacle of David, judging and seeking judgment, and hasting righteousness. Isaiah, also, in 9:6, 7, tells who shall sit upon David's throne. For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with Judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this. Luke 1:30-33. And the angel said unto her, Fear not, Mary, for thou hast found favor with God, and behold, thou shalt conceive in thy womb and bring forth a son, and shall call his name Jesus. He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.

The Jews rejected Jesus when he came as a babe, meek and lowly. They paid very little attention to what the prophets had said about his first coming, and were expecting him to come at that time, just as the prophets describe his second coming, to reign as king on David's throne. Acts 1:6, 7. When they, therefore, were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons which the Father hath put in his own power. John 7:33-34. Then said Jesus unto them. Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and shall not find me; and where I am, thither ye cannot come. Again, 13:33, 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.

(To be continued.)

SHAMS.

THEY ARE of many kinds, animate, and inanimate. There is that patrimonial one, the pillow sham. It stares you boldly in the face while falsely saying, "What a fine pillow is here." You expect a large, fluffy goose pillow, and lo, when you pull away the false face, a hard, straw filled affair that would make you dream of threshing barley and bearded wheat.

Then the pillow sham has several broth-

ers the imitation oak filler to put around the art rug over the old knotty, cheap pine board floor, the imitation leather that so soon reveals its true character in wear and tears, the veneer that peels off and shows the real stuff within, and the painted or varnished imitation quartered oak furniture that is so disgusting to see, because the disguise is so thin and poorly executed that it does not even deceive you into thinking it is oak.

But all these poor inanimate things are not blameworthy, for they did not choose the disguise. Their makers and buyers are the shamers. Give us straw pillows, and plain floors and furniture, and suit cases, but sham us not lest your shame yourselves.

Then we have the o'possum, the mocking bird, the black snake that rattles its tail, the sitting rooster and his crowing wife and the dove that has a broken wing till she leads you artfully away from her nest. But these poor creatures do not sin in the deceptions, for lower creatures know nothing of the law of sin and righteousness. Do not blame them. Kick the first liar.

For his children are the only ones that invent hair dye and wigs and pads and veneer and imitations and shams, and counterfeits and hypocrisy and deceptions, and walk in wool while they growl and devour. Not that a wig is worse than artificial teeth or limbs. And some people are so commendably conscientious that they won't wear false teeth. In their unlearned zeal they cannot distinguish between an artificial tooth for usefulness and an artificial cavity in a tooth to be filled with gold, nor between an artificial limb for usefulness and the wearer trying to deceive people into thinking the limb is alive. Nor is there need to leave an artificial limb enough in view to show that it is not real, nor even to tell every observer it is not. Can we not discern between secrecy and deception? God has secrets, but the deceiver is the father of lies. Nor is there necessity to be so Pharisaic we cannot call salsify vegetable oyster. Surely no one thinks and no one pretends it is oysters.

We have seen blind and lame beggars who could see and walk when their day's harvest was ended, and we have also seen worshippers leave a church and go to a baseball game. Not that they are hypocrites, however. Can we not discern between deceiving ourselves and trying to live behind a sham? Such worshippers may be merely in need of teaching and spiritual quickening. So not all are hypocrites who are so called. The world is too ready to use the so called hypocrite for their sham. Because a brother errs he is not perforce a hypocrite. A man is not a wolf unless he knows it and demonstrates it by using a fleece for his sham. Some false religionists are merely "deceivers." They are conscientious, but mistaken. Their first deception was in deceiving themselves.

Prayers on street corners are hypocrites because while seeming to speak to God they know their words are for the ears of men. Alms given for applause prove the givers hypocrites because while seemingly the gift is to the poor the givers know it is to buy something from observers.

The trumpet at the head of the procession is their sham. They are only straw pillows.

The judger who would pull a mote from another's eye is a hypocrite because he knows he is too blind to be a surgeon from the beam in his own eye. He uses the mote as a sham for his beam. If a dog can bark up a tree at a cat that has stolen a bone he can withdraw the master's attention from the ham buried in the back yard.

What a rare gem is sincerity! Why not pull off our masks and be what we are and then we can be what we seem.

J. W. Williams.

Preexistence.

Dear Editor:

In your issue of March 19, 1919, Bro. J. W. Williams requests that someone write something on the preexistence of Christ.

Bro. Williams don't believe in the preexistence of Christ. Why? Because he can't understand how he could maintain his divine nature and at the same time partake of our nature. Neither can he understand how he could be above our human nature and be a sympathetic Savior. Now, I believe in the preexistence of Christ with all my heart, whether I understand it or not. Why? Because the Bible teaches it from cover to cover. I refuse to pit my finite understanding against the infinite word of the everlasting God. He was surely more than human. He was God manifested in the flesh. 1 Tim. 3:16. How, then, could he die? He was made a little lower than the angels, that is he partook of our nature so he could suffer death. Heb. 2:9. Now I believe this because the Bible says so. But if I undertook to philosophize on the subject I should land right where Bro. Williams is.

Lord, my heart is not haughty, nor mine eye lofty; neither do I exercise myself in great matters, or in things too high for me. Psa. 131:1.

The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children. Deut. 29:29.

Then let us believe what is revealed, for it is for us. In the beginning was the word, and the word was with God and the word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. John 1:1-3. The world was made by him, verse 10. Moffett's translation reads, The logos existed in the very beginning; the logos was with God, the logos was divine. He was with God in the very beginning; through him all existence came into being. Jno. 1:1-3. Bro. Williams don't believe that. Why? Because he don't understand how it could be so. Can he understand how God could speak the universe into existence? I can't. Can he understand how a plant of rhubarb and another of sorghum planted side by side could feed from the same soil, dew and rain, and one produce sweet and the other sour? I can't understand all the wonderful works of God, but I can believe his word. I don't know whether Paul understood how to explain what John wrote or not, but he surely believed it.

He says Christ was the first-born of every creature; for by him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions or principalities or powers. All things were created by him and for him, and he is before all things, and by him all things consist. And he is the head of the body, the church; who is the beginning, the first-born from the dead. That in all things he might have the preeminence. Col. 1:15-18. Paul's words need no comment, so I leave Bro. Williams to argue the question with him. Now I am like the boy who wrote the composition on the history of the world. He wrote one side of a sheet of paper, and closed with these words,—I have not yet exhausted the subject, but I am not afraid to rest my case right there.

William Brickey.

HONESTY.

ONE OF the greatest stumbling blocks to those without in a Christian is the sin of dishonesty in business matters. Especially is this true of preachers. If a pastor in moving to a new location leaves between days or hurries or hides out, leaving behind some bad debt or some obligation not properly arranged for, his usefulness in his new location and his and his brethren's influence in the forsaken community are impaired by his sin. This is just as true of others as of ministers and it is just as true of those who remain in the community and bear the name of "dead beats."

We know the scripture says, "Provide things honest in the sight of all men," and, "Owe no man anything but to love one another." But some one says, "We can't always avoid debt, so what will you do?" You do not "owe" the debt till it is due. If I cannot pay when due, the honorable and honest thing is to go frankly to my creditor and explain. Most creditors gladly give an honest man, though poor, all needful time to pay, if he only acts the man about it. The trouble is that fear and pride rule us too much. Probably that is the cause of jumping bills, rather than downright dishonesty.

And we go into debt much unnecessarily. Extravagance, lusts of pleasures and other follies lead us into bondage. Debt is slavery. How slow we are to learn to want only what we need! One of the quickest ways to mar friendships and bring reproach on the cause of Christ is to go needlessly into debt or act unfaithfully in it to those who have befriended us in financial need.

The Lord help us all to see the need, the remedy, and the joy of freedom in righteousness in this matter.

J. W. Williams.

Build a little fence of trust

Around today;

Fill the space with loving work,

And therein stay;

Look not through the sheltering bars

Upon tomorrow,

God will help thee bear what comes,

Of joy or sorrow.—Mary F. Butts.

To be spiritually minded is life and peace.—Paul.

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IS IT USURPATION?

IS WHAT usurpation? We answer, the projected work of the Peace Conference at Paris. In what way may it be a usurpation? In assuming an office or work to which Christ alone is appointed. Premier Clemenceau of France, says:

"The question of peace is a tremendous problem. It is a question which is one of the most difficult ever submitted to the nation at any time. In a few days a conference of delegates will meet at Paris which will settle the fate of nations in all parts of the world."

Pope Benedict sends his New Year's greeting to America as follows:

"In this solemn moment, when a new era in the history of the world is about to begin, we pray that the Almighty may shed his light upon the delegates who are meeting in Paris to settle the fate of mankind, and especially upon President Wilson as the head of the noble nation which has written such glorious pages in the annals of human progress."

The authority to "settle the fate of nations in all parts of the world," or, to "settle the fate of mankind," is certainly a most difficult problem. But One has been appointed to that office and he alone is equal to the task. It is his divine prerogative, and his only. "Before him shall be gathered all nations." "Ten thousand times ten thousand stood before him." "We must all appear before the judgment seat of Christ." The Judge on the "great white throne" is to "settle the fate of all mankind," and rulers who put forth their hands to the task at this terrible moment when the "powers of heaven are being shaken," may find the presumption as fatal as did Ussah when he put forth his hand to steady the ark of God.—M. C. Burt, in Messiah's Advocate.

Oh, there are heavenly heights to reach In many a fearful place, Where the poor, timid heir of God Lies blindly on his face; Lies languishing for grace divine That he shall never see Till he go forward at thy sign, And trust himself to thee.—Waring.

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

THE RESTITUTION HERALD.

Volume 8.

Oregon, Illinois, April 23, 1919.

Number 29.

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.

JESUS LEAVES HIS APOSTLES.

AFTER THAT wonderful Easter morning so long ago, you may be very sure that the disciples had a great deal to talk about. Most of them did not believe that Jesus had risen from the dead. For, you see, he only appeared to a few of the women at first. When John and Peter went to the grave the angels were no longer there to tell them that Jesus had risen.

That afternoon two of the disciples were walking from Jerusalem to a little village not far away. They were talking very earnestly about all the things that had happened. All at once they heard a man say: "What are you talking about that makes you so sad?"

They were much surprised for they had not known before that anyone was near. But they told him that they had been talking of Jesus. The man, who they thought was a stranger, seemed not to know, so they told him about the things that had happened at Jerusalem. When they came to the village, which was called Emmaus, they asked the man to stop with them as it was late. He did so.

As they ate supper together, the man took some of the bread and, breaking it in pieces he began to pray. As the men listened they thought how like the Master this man was. When he had finished praying he gave each of them some of the bread.

All at once they knew him: Can you guess who it was? Yes, it was Jesus. It was just as though they had been given new eyes all at once and could see better, though of course they had not. It was just that Jesus had not let them know before who he was. Now that they did know him there were a hundred things they wanted to say to him. But he was gone so quickly they had no time.

They rose quickly from the table and started back to Jerusalem where the other disciples were. For they wanted to tell them the good news.

At Jerusalem some of the apostles were gathered in a small upper room so that the Jews would not find them. They were afraid that they would be thrown in prison if the people learned that they met together. For the Jews hated them because of their love for Jesus.

JERUSALEM REDEEMED



HARK! midst the conflict hosannas are ringing;
Glad tidings are wafted from over the sea,
Praise to Jehovah all nations are singing,

His people have triumphed; his city is free.
Lo, on the mountains in beauty now shining
The splendor and light of that glad, promised day.

Loosed are thy bands, captive daughter of Zion,
Sorrow and sighing have vanished away.

Rebuild the temple, ye chosen of nations,
Bring back the ark of your covenant Lord.
Raise up once more the destroyed desolations,
Let the glory of Zion again be restored.
Sacred thy treasures all nations are prizing,
Loosed in thy praise are the tongues of the dumb,
Unto the beauty of thy blessed rising
Gentile and Jew and the princes shall come.

And this is the lesson the nations are learning,
Who already are under the scourge of his rod;

This truth the proud monarchs in sorrow discerning,
They fight to destruction who fight against God.

Hark! This the joy which the millions are voicing,
Who've lived the proud Islamite's downfall to see;

Countless the hosts in their gladness rejoicing,
'Tis more than the Jews', 'tis the world's Jubilee!

Long hath his people with infinite patience
Awaited God's wrath for transgressors concealed;

Now as he said, in the eyes of all nations
Is the uplifted arm of his vengeance revealed.

Sacred Jerusalem! wondrous in story
Thine shall be gladness and blessing again,
In greater than David's or Solomon's glory
Thy King in his beauty triumphant shall reign!—James Henry McLaren.

While these few were in the little room the two men from Emmaus came in. They were very much excited and talked very fast as they told what had happened at supper. And while they talked Jesus himself came to them. There had been no sound, no door had opened, but there stood the loving Master. It was just as though you turn on a flash-light in a very dark room. He had appeared just that quickly and easily.

"Peace be unto you," were his words of greeting. They were frightened for they thought it must be a spirit or ghost. (In those days many people believed in those things, but we know better now.)

Jesus saw how frightened they were and said, "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 hath not flesh and bones as ye see me have."

Those are just the words that one of his apostles tells us that he said. Then Jesus told them that he died to fulfill all the things that had been written about him by the prophets.

"It was necessary for me to suffer, and to rise from the dead," he said. "You have seen all of this, and now you can preach it to all nations, beginning at Jerusalem. Those that believe the gospel that you preach shall be saved; but those who do not believe shall be punished."

There were many other times that he appeared among them at different places, and then one day he led them out as far as Bethany. When they had climbed the Mount of Olives, he prayed for a blessing upon them and their work. And as he prayed the most wonderful thing happened. He was lifted up from them just as the wind carries a kite. Up, up he went, until at last he disappeared in a cloud.

And while they looked toward heaven as he went up, two men stood by them in shining white clothing. These men were angels and they said:

"Men of Galilee, why do you look toward heaven? This same Jesus shall come back just as you have seen him go into heaven."

Then the angels disappeared and the men went back to Jerusalem to pray with the others who loved the Master.

Jesus has not yet come back, children, but we who truly love him and believe his words are hoping that he will soon come as the angels said he would.

I cannot lose thee! Still in thee abiding,
The end is clear, how wide soe'er I roam;
The hand that holds the worlds my steps is guiding,
And I must rest at last in thee, my home.—Sel.

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.

Notice.

The Executive Board meeting will be held on April 26 at 9:30 A.M., at the home of the President, 5439 Ohio St., Chicago, Ill. Will those who are coming send word so that accommodations may be provided. Come on Friday and stay over Sunday. If you will let us know the time of your arrival and the road by which you will come, we will meet you.

Evelyn K. Harsch, Cors. Sec.

Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed.—Psa. 37:3.

SIGNS OF THE TIMES.

A Series Of Thoughts Concerning
Signs to Precede Christ's Coming.

Lyman Booth.

MUCH OF the New Testament Scripture is addressed directly to the "New Creature" in Christ; or to those who choose that line of conduct and obedience necessary to make them members of this class, this body of believers, members of the body of Christ. Many people think that God's purposes with respect to salvation are the same toward all mankind, overlooking the fact that the calling during the gospel age is a "high calling." Phil. 3:14; Heb. 3:1. They see no difference between the elect with their promised blessings; and the non-elect, with the blessings which will eventually be brought to them through the elect. Some teach that God's plan and work of redemption will end when the calling and election shall have been completed, when, in fact, it is but the beginning with respect to the restitution of all things spoken of by the mouth of all the holy prophets since the world began; and the salvation designed for the world.

That the work of salvation and restitution will be finished when the "great calling," the heavenly calling, shall have been completed and the last being shall have been selected from among the nations, as a member of the body of the anointed, cannot be admitted for the reason that the new creation will not reach its completion and perfection until the first resurrection. Not until then will the true seed of Abraham be fitted and prepared to bless all families of the earth. Not until then will end the work of calling men, as living stones, to places in the glorious temple of God. In 1 Cor. 3:16, 17, Paul teaches that the Church is the temple of God. He says, "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." Again he says, "What? know ye not that your body is the temple of the Holy Ghost (which) is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body **and in your spirit, which are God's.**" 1 Cor. 6:19, 20. He also wrote to the Ephesians, "Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building (the temple) fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the spirit." Eph. 2:19-22.

In some instances an individual believer is represented as a temple of God. In Eph. 2:21, the figure is changed and Paul shows a perfect structure composed of a multitude of believers in one vast union. Each believer is represented as a stone; first in the rough and bought with a price. No longer their own, but redeemed and sanctified.

In the building of Solomon's temple,

which is used as a type of the spiritual temple, the stones, timbers and all material entering into its structure were fashioned, fitted and polished, in the quarries, forests and shops in several countries, and all collected and put together in that beautiful structure without the sound of a hammer. So with this temple, every lively stone, every timber entering into its structure has been purchased with a price, even the blood of Christ. See Acts 20:28. They are being selected from among all nations, and as each individual member is brought into the structure the spirit of the great Architect of the building prepares and adorns him according to his divine plans and specifications for some place in the building, which the apostle has said of the saints, that they "are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Eph. 2:20.

We are not our own, having been bought with a price. We are not our own, but are in bondage to sin until the Father owns us and we acknowledge that ownership. If we would measure the estimate which the Father has placed upon that price we must stand at the foot of the cross while he says, "I so loved the world, that I gave my only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. It was that he might free them from the bondage of sin that this great price was paid. We are not free until we come into God's possession and into the possession of his love. Before this we are bond-servants of sin; after that we are free men in Christ Jesus. When we allow God to call us his, then we are permitted to call him our Father. We gain a friend and he gains a new creature in Christ Jesus. Surely it is but reasonable and just that he who paid the price should own us and that we should be dutiful and faithful servants, devoted sons. Our time, talents and energies are all his. Paul has said, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect will of God." Rom. 12:1, 2. In this brief exhortation Paul has given directions with regard to the duties of Christians. He who would engage in the Master's service with the expectation and hope of becoming an overcomer, must constantly exercise every power, every energy, entire affection, every day of life. A living sacrifice means nothing less than constant devotion and service,—entire consecration of mind, heart, strength and will. He wants our affections, not in part, but in full; less would mean a denial of our Lord. This is the reasonable service with which the Father is well pleased; reasonable because of the manifestation of his love in purchasing our freedom from sin. Reasonable because no sacrifice we can make will ever repay the debt of gratitude we owe him for the sacrifice he first made for us. We can but feebly and imperfectly express our thankful regard to him for his love toward us. Since God himself is love, our love for him and the

brethren is the force governing all christian activities. It is the fulfilling of the law and the prophets, the bond of perfectness. "If we love one another, God dwelleth in us, and his love is perfected in us." 1 John 4:12. And if he dwells in us it is because we have first been cleansed and are in a position to help cleanse others. Having been instructed in the way of life we can now instruct others. Having received light we must let our light shine for the benefit of others. Having been drawn nigh to him we can now lead others to the fountain of his love. If we have learned prudence we can give wise counsel. If we have first presented ourselves to God as a holy, living sacrifice, and ever thereafter remain constant and faithful servants, we are worthy recipients of his great love, and may confidently hope to finally receive the crowning joys of the overcomer, which our Lord promised in his glorious message, saying, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." Rev. 3:21.

PREEXISTENCE.

BRO. WILLIAMS, this is a large subject for one so unlearned as I, yet if "out of the mouth of babes," etc., I will venture to try, hoping that my efforts may even be printed, with no fear of too severe criticism, for Bro. L. knows I am not yet three years "old."

Jesus preexisted only as the Word of God, or word of God's truth, which is love, light, wisdom,—all one, and because God is God, the one true God, truth itself; and promised the woman that her seed should bruise his head, the promised Redeemer must come. Righteous Abel being slain, Gen. 4:8, God appointed another, even Seth, Gen. 4:25, to be the fleshly seed which should in turn bear more seed, each more perfect in its generation, God being the husbandman, till one should be produced in whom God could manifest himself in the flesh,—this to bruise forever the serpent's head and verify his promise. So the man whom he created was so wicked that it repented him that he had created him, yet he was true, so one, Noah, found grace in his eyes, Gen. 6:8, and the seed was preserved. Next he shows the power of his word in Abram, in whom from one was raised, "as from the dead," a multitude. Heb. 11:12. Again in faithful Abraham who was first to believe God could raise even from the dead, Heb. 11:19. And God said, "Because thou hast obeyed my voice," "thy seed shall possess the gate of his enemies." Gen. 22:17, 18. Then we can follow his truth through all the years and years till at last he takes David from the sheepcote. 2 Sam. 7:8. On whom his spirit came and remained, 1 Sam. 16:17. And God promised David he would appoint a place for the Lord's people "where the children of wickedness should afflict them no more." 2 Sam. 7:10. Also that he would build for David a "house." He further promised David a son should be born to him whose name should be Solomon, 1 Chron. 22:9. "He shall be my son and I shall be his Father." Ver. 10. But David says of one yet to come, I will make him my first

born. Psa. 89:27. And his throne as the days of heaven. Ver. 29. Of this one God says through his prophets, "his name shall be Emmanuel," and "a virgin shall conceive and bear him, by this sign ye shall know his birth." Isa. 7:14. (Still true to his promise to the woman, or world, he so bitterly punished). He showed forth the power of his word, even as in Sarah, Gen. 18:10. For indeed, "is anything too hard for the Lord?" Gen. 18:14.

He speaks, and by his holy word, power, this pure virgin in a city of Galilee conceives and bears the little Emmanuel,—Savior of the world; whose heel indeed crushes sin, even death. "Emmanuel," God with us, indeed. Yet Mary was married to Joseph, and they twain were thus one flesh, Gen. 2:24. And in that God had joined them, for said he not to Joseph, "fear not to take unto thee Mary thy wife?" Matt. 1:20. For she was pure,—pure as the truth of the Almighty had found and left her. "What, therefore, God hath joined (Matt. 19:10), let not man put asunder," or dare to whisper aught against. So it is written, A virgin shall conceive (yet no man touched her) and it was so, that the word of God spoken through his prophets might be fulfilled. Isa. 7:14.

Again it is written, Micah 5:2. Out of Bethlehem he came forth to his God whose goings forth have been from of old, from everlasting. God's word of truth, wisdom, for "I was set up from everlasting, from the beginning or ever the earth was." Prov. 8:23. So "then I was by him as one brought up with him." God does not at this child's birth, proclaim him as his Son. The angel Gabriel tells Mary "he shall be called the Son of God," not "that holy thing which shall be born of thee is the Son of God." Luke 1:32. He is the promised seed, as concerning the flesh, Rom. 9:5, who is over all, the serpent's head bruised forever. Praise God. For God said, So shall my word be that goeth forth out of my mouth, it shall not return unto me void, but it shall accomplish that which I please and it shall prosper in that thing whereunto I sent it. Isa. 55:11.

Does not Jesus testify, Jno. 8:42, I proceeded forth and came from God, neither came I of myself, but he sent me?

Yet also it is written, Lo, I come to do thy will, O God. Psa. 40; Heb. 10:9. Obedient unto the sacrificing of his flesh, even unto death. After his birth, then, we hear very little save that he grows in stature and grace (even as you or I might), and tells his parents he should be about his Father's business. But when he "began to be about 30 years of age." Luke 3:23, and had been baptized of John in Jordan, God proclaimed him "my beloved Son." Luke 3:22. (Though he had been filled with the Holy Ghost from birth, Luke 1:15). And do we not read, Psa. 2:7, Thou art my Son, this day have I begotten thee? Yes, the first born of water and the spirit, first begotten, also, of the dead (in sin). Rev. 1:5. First born of every creature. Did not he teach, Ye must be born again? Except a man be born of water and of the spirit he cannot enter into the kingdom of God. John 3:5. Jesus was a man, Acts 17:31; Heb. 10:12, tempted as we. Born again, not of corruptible seed, but of incorruptible, by the Word of God which liveth (whereby we may), and abideth forever. 1 Pet. 1:27.

Thus putting on the "new man," being renewed in the spirit of our minds. Eph. 4:23, 24.

So God hath given him authority to execute judgment. John 5:27, because he is the Son of man and has known our weakness, for the Lord pitieth us as a Father pitieth his children. He knoweth our frame, remembering that we are dust. Psa. 103:13, 14. So he puts for our judge one of like nature, Bro. Williams, Heb. 2:18. Therefore, when he was born again God sent him out into the world to give his life for many. And he was obedient unto death of the flesh, 1 Pet. 3:18. And he actually died, Bro. Williams, as all his disciples testify. Luke says he said, (23:46), Father, into thy hands I commend my spirit; and he gave up the Ghost,—died. The devil who tempted him failed to corrupt his pure mind because he was born of God. 1 Jno. 3:9. And therefore could not sin. So he "returns in the power of the spirit." Luke 4:14. Being God's Son he partook of his power, and so it was "there went out a fame of him," and now he reads to the people from the book of Isaiah that he is the one sent of God that they may know he is the Lord's anointed. Isa. 61:12, and Luke 4:19. To preach the acceptable year of the Lord, and further tells them, This day is this scripture fulfilled in your ears. "This day," he was sent to do those things for which he was sent. Then the doubters said (even as now), Is not this Joseph's son? Verse 22. But he is God's first born, and tells his disciples, Ye have been with me from the beginning, Jno. 15:27. Was he not the word God sent to the children of Israel? Acts 10:26, beginning from Galilee after the baptism which John preached. Ver. 27, 28. For God was with him, Emmanuel, so he came forth from the Father, but left the world and returned to the Father. John 16:28. And I think it is just possible verse 5, chapter 17, means the glory which God's holy word of truth has always had, should be made manifest in the Son of man, for he had been obedient to the word and finished the work, and "thou lovest me before the foundation of the world." Jno. 17:24. And as thou hast sent me into the world, even so have I also sent them (disciples). Ver. 22. And the glory which thou gavest me I have given them. Glory in, or of the word.

So now as to his preexistence, John says he came by water and blood, not water only, but water and blood, 1 Jno. 5:6. (I don't understand) and it is the spirit that beareth witness because the spirit is truth. I and my Father are one, I in him, he in me. Yes, and truth always existed; our faith, our hope is in that truth. Heb. 11.

Who preached to the spirits in prison? 1 Pet. 2:19. What was that spiritual rock whereof the fathers drank? Paul says it was Christ. 1 Cor. 10:4. How about Melchisedec? Heb. 7:2. And was it not the same spirit of Christ in the prophets of old? 1 Pet. 1:10, 11; Zech. 7:12. Yes, he preexisted as the word of him who "speaks of things that be not as though they were." See now Prov. 8:24, "When there were no depths I was brought forth," and verse 25, "Whoso findeth me findeth life." Shall we look further? Paul says the first man Adam was made a living soul, the

last Adam a quickening spirit, 1 Cor. 15:45, and he says the word of the oath maketh the Son, Heb. 7:28. And what was this oath? The Lord sware, and will not repent, thou art a priest forever after the order of Melchisedec. Psa. 110:4. First born Son of God, begotten of the dead, after the order of Melchisedec, (who was) without father, without mother, without descent. Having neither beginning of days nor end of life; but made like unto the Son of God. Heb. 7:2. Truly these are things hard to be uttered, seeing ye are hard of hearing. Heb. 5:11. And, "Why do ye not understand my speech? even because ye cannot hear." John 8:47. "O the depth of the riches, both of the wisdom and the knowledge of God." Rom. 11:22. Would that he would give us more light. First begotten of the dead, Rev. 1:5; first born of every creature in the regeneration.

Stephen, too, gave his life for the truth, stoned to death, saying, "Lord Jesus, receive my spirit." Acts 7:59. He is not yet raised, but will be, through Christ. Gal. 4:7. Being now a son of adoption, Gal. 4:5, his life hid in Christ, Col. 2:2, but now he remains with myriad saints and martyrs in the great womb of mother earth, as lively seeds, waiting in hope till the dawn of that great birth morning bursts in splendor on the world. Then we, too, who have indeed crucified the flesh with the affections and lusts, Gal. 5:24, and are members in particular, 1 Cor. 12:27, joining into the whole body fitly joined together and compacted, Eph. 4:16, by joints and bands, having nourishment ministered, increaseth with the increase of God, Col. 2:19, shall be reborn with them. The perfect, beautiful body of the Lamb's bride, and be presented to him as a chaste virgin, for to him we are already espoused. 2 Cor. 1:2. For without us the body cannot be made perfect. Heb. 11:40. We do know that our Redeemer liveth and God is truth. Let us, therefore, as lights that cannot be hid, study to show ourselves workmen that need not be ashamed, rightly dividing the word of God's great truth. 2 Tim. 2:15. That he may verily make us able ministers of the New Testament, 2 Cor. 3:6, being the living temple of God, who is holy, 1 Cor. 2:17, and has promised to dwell in us. 2 Cor. 4:6, for we are builded for a habitation of God. Eph. 2:22. Let us verily come out from among them, and be separate, that he may receive us indeed, and be our Father, and we his sons and daughters, for so saith the Lord Almighty. 2 Cor. 6:17, 18.

Let us all agree in matters pertaining to the one blessed hope, and all speak the same thing, 1 Cor. 1:10. that those who look to us for guidance have no occasion to scoff or stumble, so shall we become as a mighty city on a hill, that cannot be hid, but is seen and admired by all the world. In resurrection hope, in questions of preexistence, let us get together and agree, the name of our church, etc., that all our papers agree, of one mind. 1 Cor. 1:10.

Submitted in love by your sister in hope of our soon coming Lord.

Mrs. S. A. Horn.

Thou openest thy hand and satisfieth the desire of every living thing.—Psa. 145:16.

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

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

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

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Editorials and Church News.

F. E. Stiple'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.

W. L. Crowe writes: At this writing I am holding meetings at Jordan, Mo. I will go north in a few days. If any in the north desire meetings write me at Chanute, Kansas, as my wife always forwards my mail to me.

We are allowing a little more of the war discussion in this issue, but this will be the last. We doubt that any measure of spiritual growth can come from such discussions. This has been our view for some time and recent discussions have confirmed us more than ever in it.

Bro. Wilburn Robbins writes from Granite City, Ill., that he is rushed with his work in music. We are glad to know that his talent is fully appreciated.

Remittances.

W. L. Robbins; R. A. Curtis; Miss Mabel Canode; George Jones; Mrs. Geo. Knife; Mrs. E. Wyman; Maude Renner; Mrs. Will Lindsay; Mrs. John A. Garard; Mrs. M.

E. Crowe.

HELPING FUND.

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

Mrs. E. H. Wyman, \$50.

Tract Fund.

R. A. Curtis and wife, \$2.00.

Obituary.

Samuel T. Cormany.

Samuel T. Cormany, son of Adam and Jane Cormany, was born near Nappanee, Indiana, November 14, 1844, and departed this life on April 8, 1919, at his home near Woster, Kosciusko county, Indiana, at the age of 74 years, 5 months, and 24 days. He was the last survivor of a family of ten children.

He was united in marriage to Eliza A. Hite, Oct. 10, 1867. To them were born six children. One daughter died when small, leaving his companion, three daughters and two sons to mourn the loss of a faithful and loving husband and father. He also leaves twenty-three grandchildren and many other relatives and friends.

He had spent quite a portion of his life in the vicinity of Argos, and was a member of the Argos Church of God, having been baptized forty-three years ago. He had lived a conscientious life and was respected as a man of integrity by all who knew him.

Funeral services were held from the late residence Friday, April 11, conducted by D. E. VanVactor. The home was filled with his relatives, friends and neighbors to pay tribute of respect to his memory. Burial was made in the Oakwood cemetery at Warsaw.

D. E. VanVactor.

Reports.

Dear Editor:

We met and organized Sunday School last Sunday, April 6. Charley Hickox was appointed for superintendent, and Mr. Weaver assistant. Mrs. Weaver was appointed for treasurer. Jessie Weaver was appointed secretary and Mary Forester assistant. I was appointed for organist and Aunt Ethel assistant.

Class number one chose Aunt Ethel for teacher. Class number two chose Charley Hickox for teacher, and class number three chose Denzil Forester for teacher.

Yours truly,
Esta Lansbery.

The Sunday School.

By Alta King.

MAN MADE IN THE IMAGE OF GOD.
Lesson 5. May 4, 1919.
Lesson Text, Gen. 1:26-28; 2:7-9; Heb. 1:1-4.
Golden Text: God created man in his

own image. Gen. 1:27.

Memory verses: Heb. 2:6-8.

Questions and Comments.

In today's lesson we see man pictured as he was created, the product of God's Holy Spirit, or power, and pronounced by God "very good," hence just as he wanted him without defect or blemish, and, unlike his other created works, capable of companionship with his Creator. In next Sunday's lesson we shall see how man made impossible continued, harmonious companionship with God. Then in the next lesson we will consider God's plan for bringing man back into harmonious relationship with himself.

Man, as he was created, was in the image of God. Gen. 1:26-28. We understand this to mean that man's physical organism was patterned after God's and the angels' as to form. For proof that God is a physical organism like man in form read Ex. 33:20-23; Heb. 1:3.

What gave life to this God-like form? Gen. 2:7. This is the source of life for all of God's living, created works, vegetable as well as animal, as is proven by what is known concerning nature and also Eccl. 3:19.

Since God gave to man a physical organism like his own, the life principle manifested through man resulted in the same forms of activity as God himself shows. For instance, man's vocal organ being like God's, man could talk like God; man's brain being like God's, man was capable of the same mind activities as thinking and reasoning, appreciation, love, hate, etc. The work God put into the hands of Adam shows that the manifestations of the life principle through man were superior to the manifestations of that same life principle through any other organism. Gen. 1:28; 2:15, 19, 20. Read Gen. Note 1.

The difference was due, not to the life principle, for it is the same in all, but to the higher organism of man. Upon this organism, which was patterned after God's, was based the possibility of man's companionship with God. Do not lose sight of the fact that when "man" is mentioned in this lesson "man" as he was created is referred to. God considered such a man his son. Luke 3:38.

Man, as he was created, was not equal to God in knowledge. Compare Gen. 2:17 with Gen. 3:22. But as is shown by these verses he was capable of imbibing this knowledge. How he gained this knowledge and by so doing made it necessary for God to consider him as an alien, not a son, is part of the next lesson. Our object in this lesson is to emphasize man as he was created in the image of God, and what he was capable of becoming by reason of God's life principle being manifested through such an organism.

The following scriptures give us some insight into what God is in knowledge and character and glory. They show what God had in store for man to learn, to know, and enjoy through continued companionship and harmony with himself. Job 38 shows his infinite knowledge and power. 1 Tim. 6:16, his nature; 1 John 4:8; Psa. 99:9; 98:9; 11:7, reveal his character of love, righteousness and justice.

The man Jesus possessed a holy nature

by birth, Luke 1:35. He lived a life of un-failing obedience, Heb. 4:15, and full harmony with God. Jno. 8:29. See the result. Heb. 1:1-14.

General Notes.

That man was capable of speech like his Creator is seen from the fact that they conversed. Gen. 3:8-12. That man was capable of reason is seen from the fact that he performed the vast work of naming the animals. We have only to look around us to see many other ways in which man's life activities are like God's, even after man has retrogressed far from the image of God in whose likeness he was created. Man shows creative ability. He shows ability to grasp and control and make use of some great facts in nature, such as electricity, gravity, air waves, etc. Thus he shows his ability to rule by showing his ability to see and understand the facts in nature and the laws by which God controls them. Since God manifests so much of his glory and power through man as he is today, so far removed from his original likeness to God's image, it is impossible to imagine what he will reveal through man when he is redeemed back to that image.

Man being patterned after the image of God does not prove that the material in God's body is the same as the material in man's. Life is God's life principle (air), manifested through material, organized as God has organized it. When the material loses this original form life is impossible. That is when our organized bodies have become so defective that this life principle cannot be manifested through it, life ceases. It is evident, then, that eternal life depends upon an indestructible or-

ganism, an organism that cannot become defective and worn out. God possesses eternal life and immortality, and his body must be of material composed of such a combination of the primary elements that it cannot be disorganized. Heb. 1:3, says that Jesus (in his resurrected glory), is "the express image of his person." Such a body is promised to faithful ones. Philip. 3:21.

Both God and man are capable of hatred. God directs his hatred against sin and all that causes unhappiness and suffering. Man directs the ability to hate, given to him by God, against man, and causes sin and suffering and unhappiness. All powers of the mind are from God and are in themselves for good, but man uses them in a wrong way and thus makes them instruments of evil.

"The breath of God, unchanged became the breath of man; man received life of the life of God. With this divine life he was a living soul. At that moment religion became possible. For the first time there was in the earth a person whom God could love. It was God like to make a man."—Alexander McKensie.

The Christian Soldier.

Dear Bro. Lindsay:

WHILE YOU express the desire that your contributors discontinue the discussion of the Christian's duty in war time, I feel that a few misunderstand-

ings should be made clear to your readers, so I enclose the following, to use as you please.

The opposer of war says:

1. All war is wrong, for God says, "Thou shalt not kill."

2. No Christian can be a soldier.

3. A Christian cannot be loyal to human governments in war time. His citizenship is in heaven, and he cannot also have an earthly citizenship, as he is only a pilgrim and stranger here, while waiting for his King to come.

The opposer says:

1. Wars against oppression and tyranny are right. Joshua, Sampson and David slew the enemies of the Lord, and fought the wars of the Lord, and the Christian soldier should do the same.

2. Eye for eye, and tooth for tooth, and life for life, is the law of God.

3. When Christ comes in judgment he will destroy his enemies, hence we can imitate him.

4. Jesus whipped the money changers out of the temple, and advocated force when he said, "Compel them to come in," and when he told his disciples to sell their garment and buy a sword.

5. A man who will not fight for his country is disloyal.

I wish now to briefly notice the errors in all these statements.

First, wars commanded by the Lord could not be wrong, and no Jew ever construed the command, "Thou shalt not kill," as being against war or against the penalties of that same law, which required the death of all murderers, manstealers, adulterers, witches, idolators and violators of God's law as given by Moses. No one could be loyal to God under the old covenant, who opposed capital punishment, or war against the enemies of God's laws.

Second, when we speak of a Christian soldier we should discriminate between carnal warfare and spiritual warfare, and between carnal weapons and spiritual, as both Christ and Paul always do. We should also remember that all soldiers in a carnal war do not have to be combatants.

Third, While the U. S. Government has such liberal laws there is no reason why any Christian cannot be loyal both to Christ and to Uncle Sam. Our U. S. constitution guarantees religious liberty; our defense law makes special provision for conscientious, religious objectors to serve in non combatant departments of the army, and President Wilson, in a published message, listed three classes of service for such objectors, where they would not be required to shed blood. I can see no difference in washing, cooking, sewing, repairing shoes, clothing, autos, etc., for a soldier at home and in the army, nor in doing surgical, medical, sanitary, or hospital work at home or in the army; and who will say that such non combatants are disloyal or slackers?

The Jewish nation, and all civil governments are under the old law of Moses, and must meet force with force, and no Christian should ever quote from the old law to excuse him from killing or hating enemies, as it justified both. Psalms 137:8, 9; 139:21, 22; Deut. 32:41, 42; Joshua, Judges, etc.

It is the spirit of love and pity and of mercy, even toward enemies, and the law

of Christ against resisting evil, and against carnal warfare, that spoils the Christian from shooting and bayoneting enemies, and we need not fear that while the spirit of the devil rules in man, that there will not always be a sufficient number of hangmen and combative soldiers.

The fact that Christ will destroy his enemies when he returns as king and judge of the earth does not justify Christians in doing so now. The old law covenant ended for everyone who comes into Christ since the cross, but remains over the Jews, and the world, and over all men who must be restrained by force during the thousand years after Christ returns. Only love and the spirit of Christ within lifts any man above the old law of fear, force and death. Hence, since God's kingdom of Israel was suspended until its future restoration, God has no kingdom that he recognizes in the earth, and the saints who are "not of the world" order, can exercise no force until their king returns. Rev. 2:26, 27; 20:4; Matt. 5:9.

Hence wars of defense, or against oppression are right, for the Jews and for the world, and for Christ when he comes as Judge and king, but not for Christians now. Psalms 2:110; Rev. 19:18; Luke 19:27.

Christ is the captain of his army now, but his laws forbid hate, force and cruelty, and command love, mercy and non resistance, and our armor and weapons and warfare are not carnal but spiritual. Eph. 6.

The correct translation of Luke 14:23 is, "constrain them to come in," rather than "compel."

Reason should teach us that Jesus would not use "a scourge of small cords," on men. John 2:15-16. Craik's translation gives the true thought, which shows that he used the scourge to drive out the sheep and oxen, and that he simply ordered the money changers to "take these things hence; make not my Father's house an house of merchandise."

I feel that our boys who may be drafted in the future should know that if they have conscientious objections to killing enemies that they are not required to do so by our government, and that with such gracious laws they can be loyal to Christ and to Uncle Sam both.

Paul had his citizenship first in heaven, and second in the Roman empire. Phil. 3:20; Acts 2:25; 5:29; Rom. 13.

Matthew 26:52 and Rev. 13:10 should settle the matter as to the use of carnal weapons for all disciples of Christ.

W. L. Crowe.

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

CHRIST'S PASSION AND RESURRECTION.

THE CHILDREN of Israel were commanded to keep the fourteenth day of the first month as the feast of the passover. Ex. 12:11. That day in the year 33 A. D. was the saddest day in all history, for on that day Christ, the Paschal Lamb, was slain, as a complete and perfect offering for sin forever, and all other sin offerings were of none effect.

The awful sacrifice had been made, and the rude cross which had but a short time before been the instrument of such exquisite torture, was thrown down. All nature was a mourner. The earth had convulsed with earthquake shock, as though its great heart had broken with grief. The sun had been veiled in blackness. The stars pale, as though affrighted, shone dimly through the mist that lay upon the face of the earth, like a blur of tears. The birds brooded in silence; the trees drooped gloomily. There was a deep stillness, as nature lay stupefied and swooning at the sight of the terrible tragedy that had been enacted. If insensible nature should be so affected by the death of God's beloved Son, how shall we, who have reasoning faculties, and for whom he poured out his soul unto death, look upon his dying agonies? The passover was to be eaten with bitter herbs, and we, with the bitter herb of sorrow keep the passover with our Lord. Through the four gospels we have a very clear account of his agony on the cross, and though we shrink from reading those passages, and would fain let their remembrance grow dim somewhat because of the poignant grief it gives us to think of these things; we, too, should keep the passover, that we may realize as much as possible how dearly we have been bought. How can we help but be humble when we know how unworthy we are of that great love that prompted him to give his life for us? How can we be careless and indifferent if we keep these things in mind? With bowed head and silent tread let us draw near and look upon this crucified Savior of the world. That kingly head has bowed upon the cruel cross. The countenance so drawn and anguished then is now peaceful in death. The pale and quivering lips having spoken the prayer for forgiveness for his murderers, and uttered the final words, "It is finished," are silent. Yes, dear Jesus, thy work in the great plan of redemption is finished, and thou hast died a conqueror. The torn and bleeding hands, so often lifted in benediction, or laid in healing upon afflicted humanity, are crossed upon his breast. The feet which bore him so many weary miles on errands of love and mercy are at rest. The noble heart, which overflowed with love and sympathy, has ceased to beat; it had literally broken when he gave the piercing cry of agony; broken for our sins and sorrows. He came to his own and his own received him not. The world has done its worst, he lies silent in Joseph's tomb. But we turn away from the tomb for a moment, for we feel a thrill as of something new and unusual, and look! swift as a flash of light a mighty angel is seen descending, and at his presence all nature revives. As his feet touch the earth, her bosom heaves, as

with joy; the sun breaks through the mist and shines with more than wonted splendor; the birds flit, bright as sunbeams, from tree to tree, warbling their sweetest songs; the trees stir and rustle as though thrilled with joy; for he that once was dead is now alive, alive for evermore, and bears at his girdle the keys of death and the grave. The angel had rolled away the stone that closed the sepulchre, and charged with abundance of that changeless life that emanates from the eternal God, had conveyed that life to God's only begotten Son, and true to prophecy, God's Holy One did not see corruption, but on the blessed first day of the week arose from the dead, making that day hallowed, and the most blessed of all days, except it should be his natal day, when he began a life so perfect and sinless that it is an example to all. Yet he was made perfect through suffering, and if we ever attain to perfection it must be by the way of the cross. Christ says, "Whoever will come after me, let him deny himself, and take up his cross and follow me." It is first the cross and then the crown.

The passover was to be eaten with the loins girded, the shoes on the feet, and the staff in the hand, to show the readiness for a journey. And we, too, should keep ourselves in readiness, for Jehovah will soon deliver us from the sorrows and oppressions of this age to the bright restitution age, when we shall drink of the river of his pleasures, and see him face to face.

"There the flowers are fadeless ever,
There the gentle breezes blow,

There we'll rest from toils and trials,
Where life's waters softly flow.

Just beyond are crowns of glory.

Harps of gold and robes of white,

These are waiting for the faithful.

Where there is no death nor night."

Alice B. Curtis.

KNOW THE FATHER.

CHRISTIANITY, defined, means the religion taught by Christ. A Christian, the dictionary states, is a disciple of Christ. Nevertheless, how often is the true meaning of Christianity misconstrued!

According to the average follower of the Master, their single goal is to set up Christ as their example. Search the Scriptures, look through and through the New Testament. You will not find many great "I am" theories. It is of "the Father's will," of being perfect as "the Father," of "in my Father's house;" it is in these numerous sayings that will be found the faithful mission of God's Son.

Even a child can grasp the simple teachings of the gospel, but it is for those that have learned of Christ in spirit and in truth to know the Father.

Recall the command of the jealous Jehovah, "Thou shalt have no other gods before me." Too often Christ is made a God. Christ himself, the only begotten of the Father, obeyed in the true spirit of the first commandment. His precepts should be zealously followed. Philip says, "show us the Father and it sufficeth us." Christ replies, "If ye had known me ye should have known my Father also. He that believeth on me believeth not in me, but in him that sent me. For I have not spoken of

myself, but the Father that sent me, he gave me a commandment. And I know his commandment is life everlasting."

Perhaps because Jesus came in human form it is easier to recognize him. An almighty God, an everlasting Father is, to our finite minds an incomprehensible being. It is difficult to realize such an august presence, whose grace is sufficient, and who loves each one of us.

But have you at any time felt sincerely that you would know the Father? At one time or another has a great desire for the eternal stillness of God's influence come upon you? At that time you sincerely revoked every earthly, temporary thought and grasped for a moment the truth of the everlasting life, for it was "the spirit of God that moved upon the face of the deep." It isn't any fanatic, salvationist joy you seek. It is a groping for the vastness of grace that God gives here, now, to those that worship him. As Christians, let us truly seek God, not to inherit any heavenly blessings, but rather that our life here may please the Father. For we cannot rely on such vague imaginings as the philosophical belief on that rather evanescent spirit, the soul. Our soul is ourselves, our actions, our everyday completing of irksome tasks. Christ never rambled abstractly on theories. So we, too, should give up the flickering, sentimental emotions which accompany any mention of hard facts that are brought before us. "Seek ye first the kingdom of God," on earth, too, "as it is in heaven," not in any etherial sense, when we swerve from doing God's will to form our lives in (very beautiful, indeed, but) rather vague path of the philosophers. Christ knew God. Christians should, too, know their Creator.

Angeline Bellizzi.

If Any Man Have Not the Spirit of Christ
He is None of His.

WHAT SPIRIT did Christ have?

God gave him the spirit without measure. God's spirit.

Then a man must have the same spirit, that is, if he is a Christian, like Christ. He must teach the same doctrine.

II John 1:9. Whosoever transgresseth and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. 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.

1 John 3:10. In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God; neither he that loveth not his brother.

That sweet spirit of love and fellowship marks a man as a Christian; and if he lacks that spirit, no Christian. He could be a follower of Moses and have but very little of that spirit. That spirit of Christian love and sympathy marks the difference between the old and the new. Under the old dispensation a man would be justified under certain conditions in going to war and slaying his enemies. Yes, and even his friends; but under the new I can find no instance where a man would be justified in taking even the life of his

enemy, much less his brother, which certainly would happen in case of war.

When our Lord's life was in danger he took no man's life to save his own. He permitted himself to be led as a lamb to the slaughter. If any man ever was justified in using force to defend himself it was Christ. He had the power, and could have called twelve legion of angels to his aid, and yet he suffered. That was Christianity, that was the spirit of Christ. Shall we practice what he taught and practiced, or shall we practice the Christianity of the world?

The time is just at hand, we will soon be called upon to deny self and confess Christ or deny him and his doctrine, and he will deny us. If faithful to him we will be caught away out of this trouble, and those who thirst for the blood of their fellowman will be given blood to drink when God's wrath is poured out upon the angry nations.

Can a man love his enemies and slay them?

In love,

M. W. Perrine.

FAITH.

NOW FAITH is the substance of things hoped for, the evidence of things not seen.

Here the substance of things hoped for must mean eternal life, which the Father will give to the faithful. And the evidence of things not seen is this new life and the conditions that will exist.

Can we inherit eternal life without faith? Rom. 4:5, 9; 14:23. It speaks of two distinct classes of people, the righteous and the unrighteous. The righteous who will inherit eternal life, and the unrighteous or the unfaithful who will have to die the second death.

In order to be faithful and have strong faith you must have charity and hope as well as faith. 1 Cor. 13:13. For can faith alone save you?

If you have faith in God you will surely work and earn a reward, won't you?

The patriarchs and leaders of Israel must have had strong faith, for how could they have performed such miracles without faith in God? They would have failed like their enemies did if they had not asked God's help.

It shows here that God is the only God who can help. What is the use of having an idol and calling it a god if it will not help you? They are only made of wood, clay or metal, and these things are made by God. Some people have money as their idol and seek after it all their life, but in the end will it help them any? No. Then why not serve the only living God and have eternal life?

Are the righteous purified by faith? Acts 15:9; 1 Jno. 3:1-3.

Can the righteous be purified or cleansed by faith in books, magazines, novels, and the Bible as quickly as they can by the Bible alone? This is a simple question but nine people out of ten never give it much thought. Now if your mind is on the Bible alone you have more faith in it to do right. That is, you will be purified by overcoming evil and serving the Lord better as your knowledge increases. But on the other hand, if you are reading a story

book you can't help neglecting the Bible, and I can see how some will be led astray by this fault.

Is faith obtained by studying the Bible only? Rom. 10:17.

If faith is obtained by hearing we must have faith in the minister's sayings, but not too much faith, for if we go to church and find out what some one else says about the gospel and you do not study, then you have to take some one else's word. Now I think the best thing to do is to study the Bible and let the minister or others help you. Thus your faith will be strengthened by the help others give you, and it is the same way with others toward you. If you set good examples others will be strengthened by your faith.

Now to continue the thought, look up Rom. 5:1: In this text we (who do God's will) have peace of mind and are truly serving the Lord. For who can serve the Lord and not have faith in him?

For an example we will take Joseph, Matt. 2:13, 14. Here God put his trust in man, or Joseph, and Joseph in turn had faith in the Lord. It is the same way with you, if you have faith in the Lord he will save you, also, that is, he will do his part if you will do yours.

One of the commandments of God is, Thou shalt love thy neighbor as thyself. If you love your neighbor as yourself you must certainly have faith in them or you cannot love them. Now I'm going to ask you a question, Do you? I find it a hard job, but the harder the better, for we will be more worthy of the promise if we do good in the present age.

One of the blessings of the coming age is this, you are going to have faith in God, in Christ, and in every living creature that lives upon the earth, including the saints.

Now if we are going to be saints we must be as near like the Master as possible. This is my aim, to have faith in the Lord always.

Remember me in your prayers, and I hope and pray that he may come quickly and bring his reward with him to give to us who are faithful.

Millin Stephens.

The Two Witnesses.

Dear brothers and sisters of the Church of God in Christ Jesus:

Bro. William Brickey, in the Feb. 12, 1919, issue of The Restitution Herald, called attention to the mistake I made in my article about the two witnesses. I will also call your attention to one or more mistakes Bro. Brickey has made. He refers to Zech. 4:3-6, and he says the two olive trees are the word of God. And I assert that the prophet did not ask the angel, as recorded in Zech. 4:2-6, what the two olive trees were, but the prophet asked about the candle stick of seven lamps, what it was. To which the angel said it was the word of God. And the scripture says (referring to Zech. 4:11-14), that the prophet asked another question as follows, What be those two olive trees (or branches), and the angel answered and said, Those are the two anointed ones that stand by the Lord of the whole earth.

And this lord or beast that ascendeth out of the bottomless pit shall make war

with those two anointed ones and shall overcome them and kill them, Rev. 11:7. Perhaps these two anointed ones are the Jews who accept Christ and the kingdom. The other anointed one is the Gentile Church who believe that Christ will reign upon the earth as King of kings and Lord of lords. Those anointed ones prophesy during the time of the second woe, and this second woe begins just before the great battle of Armageddon, Rev. 9:12, 16, and ends when Christ comes and sits upon his throne. Rev. 11:14, 15. The beast reigneth during the second woe and persecuteth the saints, puts them in sackcloth.

The thirteenth chapter of Revelation speaks of this beast as coming up out of the sea (or pit), having seven heads and ten horns which made war with the saints and overcame them. This same beast shall make war with the Lamb, and the Lamb shall overcome him for he is Lord of lords and King of kings. And they that are with him are called chosen, and faithful. This beast which continueth for 40 and 2 months lives long enough, Rev. 13:5, to make war with the two witnesses or saints. Rev. 11:7; Rev. 13:7, and also with Christ Jesus. Rev. 17:14. I do not believe that those prophecies have yet been fulfilled. Those 40 and 2 months that those two witnesses prophesied ended with the second woe, Rev. 11:14, and just before the appearing of Christ, Rev. 11:15. Those two witnesses who ascend up to heaven, surely means the resurrection of the dead, for the resurrection must take place before Christ sitteth upon his throne. And the saints or two witnesses must be resurrected and ascend up in the clouds of heaven, before the end of the second woe, Rev. 11:14, for immediately after the second woe is past the third woe cometh quickly, and the seventh angel sounded and the kingdoms of this world are become the kingdoms of our Lord and of his Christ and he shall reign for ever and ever. Rev. 11:15. Those two witnesses ascend up to heaven in a cloud. Rev. 11:12, which agrees with 1 Thes. 4:17.

By the evidence of the scripture it seems to me that the 40 and 2 months are three and one half years, just prior to the coming of Christ.

J. W. Burget.

HAVE WE found that anxiety about possible consequences increased the clearness of our judgment, made us wiser and braver in meeting the present, and arming ourselves for the future? If we had prayed for this day's bread, and left the next to itself, if we had not huddled our days together, not allotting to each its appointed task, but ever deferring that to the future, and drawing upon the future for its own troubles, which must be met when they come whether we have anticipated them or not, we should have found a simplicity and honesty in our lives, a capacity for work, an enjoyment in it, to which we are now, for the most part, strangers.—F. D. Maurice.

I take thy hand, and fears grow still;

Behold thy face, and doubts remove;

Who would not yield his wavering will

To perfect truth and boundless love?

—Selected.

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The brethren at Lanark, Illinois, meet at their church each Sunday morning for Bible study. Berean meeting each Thursday evening. J. M. Gletfelty.

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. Blakey, 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. Sylvan Richie Supt., Elmer Gockler, 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 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. J. A. Garard, 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 Miss Edna B. Anderson, 193 Spruce 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 Church of God at Roll, Indiana, hold regular preaching services the second Sunday in each month at 10:30 A.M., and 7:30 P.M., and Sunday School each Sunday at 9:30 A.M., with Cantwell Drabenstott, Supt. D. E. VanVactor, Pastor; Geo. Hodson, Elder; Cantwell Drabenstott, Elder.

The Hillisburg, Ind., Church of God hold regular preaching services the third Sunday in each month at 10:30 A.M., and 7:30 P.M., and Sunday School at 9:30 A.M., during the summer. D. E. VanVactor, Pastor; Wm. M. Huffer, Elder; Mrs. Rachel Whitcomb, Sec.

Rest in the Lord, and wait patiently for him.—Psa. 37:7.

THE RESTITUTION HERALD.

Volume 8.

Oregon, Illinois, April 30, 1919.

Number 30.

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 CITY OF GOD.

DO YOU remember, children, how Jesus called his apostles? I wonder if you could tell me the names of some of them. Yes, there were Andrew and Peter, and Matthew and Philip, and Judas, and John. There were six others, too; but it is about John that I want to tell you today.

He was a very young man, the youngest of Jesus' apostles. He had a kind, loving nature, and I think he must have been able to understand the teachings of Jesus better than the others. Jesus seemed to love him more than he did the others, and he asked John to care for his mother when the wicked people had nailed him to the cross. John was very glad to do this.

Several of the apostles wrote books that are called by their names. These books tell us all the stories about Jesus that I have been telling to you. Matthew, Mark and Luke had been written, and then, many years later John wrote a book that is called by his name. He tells us many things the others had said nothing about, and in many ways his book helps us to understand the others better.

He preached a great deal about Jesus, telling the people that the man who had been crucified had risen from the dead. This made the people angry with him, and they did many things that caused the loving and faithful John to suffer. At last a wicked king sent him away to a lonely, rocky island to live by himself.

At first John must have felt very unhappy to think that he could no longer tell the people about Jesus: for he wanted them to love Jesus as he did. But he soon found that there was work for him to do, even in this lonely place. For God has work for everyone who loves him, and it was on this little island of Patmos that John did the most important work of his whole life.

One day John was thinking of the loving Master and his work among men. He sat quietly, listening to the waves of the sea as they beat against the rocks. But instead of the sound of the waves, he was thinking of that morning on the Mount of Olives when Jesus had been taken away from him into heaven, and the angels had said: "This same Jesus shall come back to you in the clouds just as he

AS YE WOULD

I F 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 fail to lend
A helping hand to some wayfaring friend;
But If I 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.
—The Christian Advocate.

went away."

All at once as he sat there thinking of these things he heard a voice behind him. He said it sounded as though someone were speaking through a trumpet. The voice said, "What thou seest, write in a book, and send it unto the seven churches which are in Asia."

Of course John turned to see from whom the voice came. And when he had done so he saw seven golden candlesticks, and standing among them was a being that John thought would be much like the Son of God. He wore a long white garment and a girdle of gold was drawn around it. His face was as bright as the sun, and his hair as white as snow. In his right hand he held seven stars.

John was overcome and fell to the ground. But the man put his hand on him saying, "I am he that liveth and was dead; and behold I am alive for evermore. Write the things that you see."

So John wrote all the things that were said to him. In a vision he saw many pictures of things that were to happen before Jesus came back to earth. There were things, too, that will not happen until Jesus has become King of all the world. John wrote all of these things in a book called Revelation, and it is now a part of our Bible—the very last book in it. I will tell you about just one of those pictures now.

John saw a holy city coming down out of heaven. It was the New Jerusalem where Jesus will sit on the throne. Then

a voice came from 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 there shall be no more death, neither sorrow nor crying, neither shall there be any more pain."

The city was all built of precious stones such as emerald, topaz, amethyst, and in the wall were set twelve gates, each gate being made of one great pearl. The streets were paved with gold so pure that it shone like glass. A beautiful river, crystal clear, flowed out from the city, and on its banks grew the tree of life.

The gates of the city shall never be closed; for nothing shall be there that would do wrong or cause pain to anyone. Those who love Jesus now, and try to do right for his sake, shall live with him there forever. But all the wicked people who will not obey God shall die, so that they cannot harm those who live with Jesus.

Should you not like to have a home in that beautiful city?

What do our heavy hearts prove but that other things are sweeter to us than his will, that we have not attained to the full mastery of our true freedom, the full perception of its power, that our sonship is yet but faintly realized, and its blessedness not yet proved known? Our consent would turn all our trials into obedience. By consenting we make them our own, and offer them with ourselves again to him.—H. E. Manning.

GOD KNOWS us through and through. Not the most secret thought, which we most hide from ourselves, is hidden from him. As then we come to know ourselves through and through, we come to see ourselves more as God sees us, and then we catch some little glimpse of his designs with us, how each ordering of his providence, each check to our desires, each failure of our hopes, is just fitted for us, and for something in our own spiritual state, which others know not of, and which, till then, we knew not. Until we come to this knowledge, we must take all in faith, believing though we know not, the goodness of God towards us. As we know ourselves we thus far know God.—E. B. Pusey.

Oh, empty us of self, the world, and sin,
And then in all thy fulness enter in;
Take full possession, Lord, and let each thought
Into obedience unto thee be brought;
Thine is the power, and thine the will,
that we
Be wholly sanctified, O Lord, to thee.—Sel.

Show thy marvellous loving kindness, O thou that savest by thy right hand them which put their trust in thee. Psa. 17:7.

Berean Column.

Edited by

NATIONAL BEREAN SOCIETY,

Leta B. Hanson, Editor,
3323a Chippewa St., St. Louis, Mo.

Motto: Search the Scriptures Daily.

Slogan: We Stand For Unity, Truth and
Righteousness.

LESSON 10, OF 1919 BEREAN BOOK.

This article was written for the Berean class at Dixon, Illinois, and later contributed for our columns. As it is lengthy we will give it in installments. Composed by Lyman Booth.

Installment No. 1.

1. **RIGHT.**—That which conforms to moral law; that which accords with truth, propriety, justice, or the will of God. "Thy word is truth."
2. **RIGHTEOUS.**—Conforming or conformed in disposition and conduct to the standard of right and justice as given in God's word.
3. **RIGHTEOUSNESS.**—If we analyze this word we find the suffix, which means state, condition, or quality, added to the word righteous. Then literally, it would mean the state or condition or quality of being right. Right in theory, belief and practice of the precepts, commands and law of God.
4. **RELIGION.**—It is defined by James 1:27. According to James it appears to be a system of good works. And I might say it includes the definition of righteousness, because a person whose life is blameless or unspotted by the world is religious, according to James, and not only so, but he is living according to the truth as it is revealed in God's word, in which he has sufficient faith to lead him to do his will, which belief and practice is accounted to them for righteousness.

1. Is all religion opposed to righteousness? True religion is not, but embraces righteousness. Much professed religion is opposed to righteousness because it is mixed with error, and lacks Christian practice. There is such a thing as a vain religion, for James says, verse 26, "If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Hence this kind of religion is deceptive, and therefore opposed to righteousness.

2. Is all righteousness opposed to religion? No, the righteousness which is of faith is not because its works are such as embrace true religion and undefiled, as mentioned by James. But the religion of the pharisees is opposed to true religion, for Jesus said in Matt. 5:20, For I say unto you that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven. This was because they sought to establish their righteousness by the works of the law without exercising faith.

Speaking of fleshly Israel Paul said to the Romans, "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

Inasmuch as they did not submit themselves to God's righteousness they must

have been in opposition to religion.

In Phil. 3:8, 9, Paul expressed a desire to be found in Christ, "not having his own righteousness, which is of the law, but that which is through the faith of Christ. The righteousness which is of God by faith." Thus we learn that self righteousness, or that righteousness which is not of faith is opposed to true religion, because it is not pure, it is mixed and spotted by evil deeds.

3. Is false religion contrary to all righteousness, or is it harmonious with self righteousness at all times? False, or vain religion is contrary to the righteousness which is of God through faith, but it is not contrary to self righteousness, because neither are of faith, but are of works, alone, and James couples faith with works and gives us to understand they are inseparable. If we have faith we must have works to correspond with that faith or faith is dead, being alone. James 2:17.

Now, if true religion is a system of good works, it cannot possibly be contrary to the righteousness which is of faith, for both contain the same principles by which Christians are governed. A false religion being a system of evil deeds or works, would of necessity be contrary to the righteousness which is of faith. Since self righteousness is not of faith and since false religion is not of faith, they are alike, and therefore in harmony at all times.

4. Is false religion contrary to true righteousness? We might state here that false religion is not only a system of evil deeds or works, but it is a formalism devoted entirely to rites and ceremonies, without corresponding earnestness of heart, without faith, without the knowledge of God. This is illustrated in the forms of worship which Israel observed, which was according to the letter of the law, and not according to the spirit. It is also clearly illustrated in our day by the Christian Science people, who are bound by rites and ceremonies embodied in instructions from Mrs. Eddie, in whom they place their faith, and reject the faith in God, which worketh righteousness through Jesus Christ our Lord. True righteousness being the result of faith it cannot possibly be in harmony with any form of religion which is not of faith. If we reason from cause to effect we will see that any system of false religion is always contrary to true righteousness. If we take faith as the cause and righteousness as the effect we may safely reason that the true faith will produce true righteousness as the effect. Then a false faith could not produce true righteousness, and therefore, they would be contrary to each other. Now since true religion and the righteousness which is of faith embody the some principles of belief and practices we can with propriety employ the same process of reasoning relative to false religion and true righteousness. Since the effect must be the same as the cause, it would be impossible for a false religion to produce any righteousness, and hence any false system of religion must necessarily be contrary to true righteousness.

5. Is true religion always harmonious with true righteousness, and always opposed to false righteousness? We an-

swer, yes; because both are effects produced by the same cause. It is faith in God's word that prompts a person to do those things which keep him unspotted from the world, and it is also faith in the same word which prompts him to do right at all times. Therefore, the two are always harmonious. Since both came from the same source both are produced by the same cause, and therefore must be alike, or harmonious, and since false righteousness is produced without faith, it is produced by another or unlike cause, and therefore unlike true religion and true righteousness, and necessarily always in opposition.

6. What is true religion? What is true righteousness? James 1:27, says, "Pure religion and undefiled before God and the Father is this; to visit the fatherless and widows in their afflictions; and to keep himself unspotted from the world."

To visit the fatherless and widows is an easy matter. Almost anyone could do that much. The difficult thing to do is to keep himself unspotted from the world. The great question is, how can we keep ourselves unspotted from the world? It is necessary for us to know this in order for us to do it with intelligence.

In 1 Pet. 2:9, we read, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar (purchased) people; that ye should shew forth the praises (virtues) of him who hath called you out of darkness into his marvellous light." In Titus 2:14, we also read, "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar (or purchased) people, zealous of good works. In Eph. 2:10, Paul said, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained (or prepared) that we should walk in them." In 2 Pet. 1:4-10, we learn the principles of good works which are necessary to make our calling and election sure. Please turn to and read this passage.

In Galatians Paul gives a list of good works or the works of the spirit in contrast with the works of the flesh. "He says the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like, of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. If we do those things they will surely soil our robe of righteousness, and therefore we become spotted with the world and will lose our right to eternal life.

He further says, "But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law.

These Scripture references are sufficient to prove to us that religion is a work of pure devotion and service. It is a matter of daily practice and not a thing that can be sought and obtained at the mourner's bench at revivals in cold weather and lost in hot weather.

As to the latter part of this question (what is true righteousness?), I will not offer any lengthy argument. There are but two kinds of righteousness, viz., true

righteousness, and self righteousness, such as Christ warned his disciples against when he said, except their righteousness exceeded that of the scribes and Pharisees they should not enter the kingdom of heaven. Matt. 5:20. Jesus had been talking to them upon the topic of righteousness, or the right rule of life. He endeavored to impress upon their minds the superiority of true righteousness over the highest type of righteousness known to men before he came. He condemned the Pharasaic righteousness because it held to the letter of the law and not to the spirit. They observed the ordinances through fear of the results that might come of disobedience. Christ taught that they must obey through the spirit, or through the love of right; while he strove to make it plain that all true obedience must spring from piety and love, and at the same time it was obedience to law.

He desired that they should get away from the letter or mere command of the law, which killeth, or in other words, which could not give life, to the spirit of the law which gives life. That is to say, to obey the law without love or the spirit could not give life, while to obey through love of doing right, or through the spirit could give life. The Pharasaic obedience was a mere external show with material things, in the giving of tithes and sacrifices and burnt offerings, while true obedience added to those services the internal, spiritual obedience which is love. He wanted them to place more store upon the obedience which sprang from the affections, and less upon the work of the hands; from the offering of goods in sacrifices, to the offering of themselves as living sacrifices. Rom. 12:1.

The righteousness of the scribes and Pharisees consisted principally in a formal adherence to the letter of the precept or commandment, to the neglect of the spirit, and in some instances to its contradiction. It was this serious error that Christ endeavored to expose by showing how each and every precept reached to the affection or state of the heart and not merely to the formal regulations of the outward conduct.

Meanwhile with every son and saint of thine

Along the glorious line,
Sitting by turns beneath thy sacred feet
We'll hold communion sweet,
Know them by look and voice, and thank them all

For helping us in thrall,
For words of hope and bright example given

To shew through moonless skies that there is light in heaven.—Sel.

Jaffa, the Ancient, a Prize in the Most Modern of Wars.

The seaport of Jerusalem has been striven for by rival powers since the dawn of history. Legend places its founding beyond the flood.

Palestine being the birthplace of the Christian religion and the ancient seat of the Hebrew nation, all war developments there are watched with peculiar interest. Hardly a name has appeared in the reports since the British began driving the

German-controlled Turk from the Holy Land that has not called up recollections of Bible study days. Excepting Jerusalem and Nazareth, no other name, probably means more to both Christian and Jew than Jaffa, the seaport of Jerusalem. Jaffa was captured last November by the British under General Allenby. The following article on Jaffa is from "Erez Israel," a Jewish publication:

JAFFA IS one of the oldest towns in the world; some call it the oldest town.

According to a legend, which is mentioned by the Latin geographers, Pomponius, Milo and Pliny, Jaffa existed even before the flood. Others attribute the foundation of Jaffa to Japhet, the son of Noah. Josephus relates that in the rocks around Jaffa you could in his day see marks of the chains with which Andromeda was bound.

The first historical document relating to Jaffa is found in Egypt, in an inscription on the Temple of Karnak. It is in the list of towns which Thothmes III of Egypt conquered in the land of Canaan sixteen centuries before the Christian era. Jaffa is mentioned several times in the fifteenth century, B. C., in the Tel Amarna letters, and Jabitereh, and Egyptian governor, ruled Jaffa and Gaza in the name of Pharaoh, king of Egypt. Then, as today, Jaffa was famous for her gardens.

Jaffa is not mentioned in the Pentateuch. The name is first found in Joshua 19, 26, as bordering on the territory of Dan. Jaffa was not included among the towns which fell to the lot of Dan, and at that time it probably did not belong to the Jews. It is not clearly demonstrated who at that time held Jaffa. Possibly it was then a Phoenician colony. In Solomon's time Jaffa was the port of Jerusalem, and Hiram, king of Tyre, sent through Jaffa timber of Lebanon for the temple. According to an old tradition Solomon's wine cellars were in Jaffa.

Under Assyrian Rule.

After the break up of the Jewish kingdom Jaffa was probably taken away from the Jews. In the days of Jereboam II, the ports, among them Jaffa, fell under the domination of the Assyrians. In those days Jonah fled by ship from Jaffa. Hezekiah who broke the Assyrian dominion, won back the Philistine towns as far as Gaza, among them Jaffa. Jaffa is not mentioned in the Bible story, but an inscription of Sennacherib, king of Syria, relates that the towns of Beth Dagen, Beni B'rach, Hazuah and Jaffa, under Hezekiah, the king, revolted against Sennacherib and, therefore, Sennacherib came with his army, 701 B.C., into Judea, to punish the Jewish king.

After Alexander, in 333 B.C., stormed the town, it passed from hand to hand for two centuries. The Egyptian and Syrian Greeks fought for the lordship of Jaffa and the other coast towns of Syria and Palestine. Under the Maccabees the population of Jaffa was Hellenistic, but there were also Jews. In 148 B.C. Jonathan took Jaffa and fortified it. Later Simon put a Jewish garrison in the town and when Palestine as a whole was freed from alien rule, he fortified Jaffa and dug a harbor there for the foreign trade of the Jewish kingdom. Jews from other districts settled

there, and Jaffa became the most Jewish of all towns on the coast. In other Palestinian ports a large part of the population was Greek, and hostile to the Jews.

In the first year of John Hyrcanus, 135 B.C., Antiochus took Jaffa, but the Roman senate ordered him to restore the town and its port to the Jews. Pompey took Jaffa and made it a free town, included in the Syrian province, but Julius Caesar ordered that all that had previously belonged to the Jews should be given back to them, and Jaffa was restored. When Herod became king of Judea, he was compelled to take Jaffa by storm.

Until then, Jaffa was the chief port of Palestine, but Herod built Caesarea, with a spacious harbor, and Jaffa fell from its greatness. It, however, remained an important center and until the destruction of the second Temple it was the twelfth most important Jewish town.

A Christian Stronghold.

After the destruction of the second Temple, Jaffa was rebuilt, and in the days of the Talmud there were still Jews there, from whom there issued certain sages. Christianity found it a spiritual center and until the Arabian conquest in 636 Jaffa was the seat of a bishop. Under the Arabs Jaffa was a small, insignificant place.

The history of Jaffa in the stormy days of the Crusades was one of bloody battles and destructions. As the nearest port of Jerusalem, and as the central point on the road between Syria and Egypt, along which the Christian and Moslem armies marched against one another, Jaffa had a great strategic significance for both parties. It was taken by the Crusaders in 1099, and Baldwin I rebuilt and fortified it. In 1268 Christianity was driven out. One hundred and fifty years later Jaffa was again rebuilt, and its harbor was full of shipping. In 1432, a French traveler, Bertrand de la Bronoquere, found in Jaffa only a few huts. In 1573 not a single house existed at Jaffa. In the seventh century the government built a small fort as a military post, and little by little a settlement grew in Jaffa. Niebuhr, in 1766, found four or five hundred houses there.

Volney, in 1783, reports that before the attacks of the Egyptian Mameluks, in 1778, Jaffa was surrounded by a forest of oranges, citrons and olives, but the Mameluks destroyed everything and cut down the trees for fuel.

At the end of the eighteenth century Jaffa was once more destroyed. March 3, 1799, Napoleon came with his army from Gaza to Jaffa. The town was fortified by a wall and towers, and had a garrison of 4,000 men. The French took the place by storm. On his return from Acre, Napoleon laid the town in complete ruins.—Selected and sent in for publication.

Nay, all by thee is ordered, chosen, planned,
Each drop that fills my daily cup thy hand
Prescribes, for ills none else can understand:

All, all is known to thee.—Sel.

O Lord! my best desires fulfill,
And help me to resign
Life, health, and comfort, to thy will,
And make thy pleasure mine.—Sel.

Berean Column.

Edited by

NATIONAL BEREAN SOCIETY,

Leota B. Hanson, Editor,
3323a Chippewa St., St. Louis, Mo.

Motto: Search the Scriptures Daily.

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4. RELIGION.—It is defined by James 1:27. According to James it appears to be a system of good works. And I might say it includes the definition of righteousness, because a person whose life is blameless or unspotted by the world is religious, according to James, and not only so, but he is living according to the truth as it is revealed in God's word, in which he has sufficient faith to lead him to do his will, which belief and practice is accounted to them for righteousness.

1. Is all religion opposed to righteousness? True religion is not, but embraces righteousness. Much professed religion is opposed to righteousness because it is mixed with error, and lacks Christian practice. There is such a thing as a vain religion, for James says, verse 26, "If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Hence this kind of religion is deceptive, and therefore opposed to righteousness.

2. Is all righteousness opposed to religion? No, the righteousness which is of faith is not because its works are such as embrace true religion and undefiled, as mentioned by James. But the religion of the pharisees is opposed to true religion, for Jesus said in Matt. 5:20, For I say unto you that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven. This was because they sought to establish their righteousness by the works of the law without exercising faith.

Speaking of fleshly Israel Paul said to the Romans, "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

Inasmuch as they did not submit themselves to God's righteousness they must

have been in opposition to religion.

In Phil. 3:8, 9, Paul expressed a desire to be found in Christ, "not having his own righteousness, which is of the law, but that which is through the faith of Christ. The righteousness which is of God by faith." Thus we learn that self righteousness, or that righteousness which is not of faith is opposed to true religion, because it is not pure, it is mixed and spotted by evil deeds.

3. Is false religion contrary to all righteousness, or is it harmonious with self righteousness at all times? False, or vain religion is contrary to the righteousness which is of God through faith, but it is not contrary to self righteousness, because neither are of faith, but are of works, alone, and James couples faith with works and gives us to understand they are inseparable. If we have faith we must have works to correspond with that faith or faith is dead, being alone. James 2:17.

Now, if true religion is a system of good works, it cannot possibly be contrary to the righteousness which is of faith, for both contain the same principles by which Christians are governed. A false religion being a system of evil deeds or works, would of necessity be contrary to the righteousness which is of faith. Since self righteousness is not of faith and since false religion is not of faith, they are alike, and therefore in harmony at all times.

4. Is false religion contrary to true righteousness? We might state here that false religion is not only a system of evil deeds or works, but it is a formalism devoted entirely to rites and ceremonies, without corresponding earnestness of heart, without faith, without the knowledge of God. This is illustrated in the forms of worship which Israel observed, which was according to the letter of the law, and not according to the spirit. It is also clearly illustrated in our day by the Christian Science people, who are bound by rites and ceremonies embodied in instructions from Mrs. Eddie, in whom they place their faith, and reject the faith in God, which worketh righteousness through Jesus Christ our Lord. True righteousness being the result of faith it cannot possibly be in harmony with any form of religion which is not of faith. If we reason from cause to effect we will see that any system of false religion is always contrary to true righteousness. If we take faith as the cause and righteousness as the effect we may safely reason that the true faith will produce true righteousness as the effect. Then a false faith could not produce true righteousness, and therefore, they would be contrary to each other. Now since true religion and the righteousness which is of faith embody the some principles of belief and practices we can with propriety employ the same process of reasoning relative to false religion and true righteousness. Since the effect must be the same as the cause, it would be impossible for a false religion to produce any righteousness, and hence any false system of religion must necessarily be contrary to true righteousness.

5. Is true religion always harmonious with true righteousness, and always opposed to false righteousness? We an-

swer, yes; because both are effects produced by the same cause. It is faith in God's word that prompts a person to do those things which keep him unspotted from the world, and it is also faith in the same word which prompts him to do right at all times. Therefore, the two are always harmonious. Since both came from the same source both are produced by the same cause, and therefore must be alike, or harmonious, and since false righteousness is produced without faith, it is produced by another or unlike cause, and therefore unlike true religion and true righteousness, and necessarily always in opposition.

6. What is true religion? What is true righteousness? James 1:27, says, "Pure religion and undefiled before God and the Father is this; to visit the fatherless and widows in their afflictions; and to keep himself unspotted from the world."

To visit the fatherless and widows is an easy matter. Almost anyone could do that much. The difficult thing to do is to keep himself unspotted from the world. The great question is, how can we keep ourselves unspotted from the world? It is necessary for us to know this in order for us to do it with intelligence.

In 1 Pet. 2:9, we read, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar (purchased) people; that ye should shew forth the praises (virtues) of him who hath called you out of darkness into his marvellous light." In Titus 2:14, we also read, "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar (or purchased) people, zealous of good works. In Eph. 2:10, Paul said, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained (or prepared) that we should walk in them." In 2 Pet. 1:4-10, we learn the principles of good works which are necessary to make our calling and election sure. Please turn to and read this passage.

In Galatians Paul gives a list of good works or the works of the spirit in contrast with the works of the flesh. "He says the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like, of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. If we do those things they will surely soil our robe of righteousness, and therefore we become spotted with the world and will lose our right to eternal life.

He further says, "But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law.

These Scripture references are sufficient to prove to us that religion is a work of pure devotion and service. It is a matter of daily practice and not a thing that can be sought and obtained at the mourner's bench at revivals in cold weather and lost in hot weather.

As to the latter part of this question (what is true righteousness?), I will not offer any lengthy argument. There are but two kinds of righteousness, viz., true

ness, sinfulness of which they were now conscious, and took away the shame they felt in his sinless presence. See Gen. 3:10. This prefigures his plan for bringing man back into harmony with himself and will be considered in our next lesson.

Read Gen. 3:7. Here we see the transgressors' attempts to cover up their own nakedness or sinfulness as soon as they were conscious that they were sinners. They tried to excuse themselves and make themselves appear right. See verses 11-13.

As you were going through the lesson did you notice one clear and undeniable proof that eternal life was not inherent in Adam?

General Notes.

The fact of man's first transgression and his consequent alienation from God often leads to the following line of thought,—God is supreme, therefore, he at least made it possible for man to transgress, and permitted him to take advantage of this possibility. How can the teaching that he is wise, just and loving be harmonized with this fact?

First, we must not get too exalted an idea of what man lost through alienation. The harmonious companionship he enjoyed with his Creator before transgression was based on innocence, founded on ignorance. He obeyed God; he dressed the trees in the garden and named the animals, because he didn't know he could do anything else. His other animal creatures obeyed for the same reason. Companionship with God based on such obedience was good, but God had a fuller, higher companionship in store for man, based on his obedience and doing right through love of right and hatred of evil.

Second, man did not lose all through transgression and gain nothing. He gained a conscience, the ability to distinguish between right and wrong, and thus was laid the foundation upon which could be built the above full companionship with God.

Third, God did not permit the alienation of man from himself without promising that the cause of alienation should be crushed and removed. Gen. 3:14.

Ye shall not surely die. "This is the first lie in the Bible,"—Archibald G. Brown. The second element in temptation is to doubt the reality of threatened punishment.—Peloubet's Select Notes.

And the church has become the adversary by promulgating this doctrine which materially strengthens temptation, and in its attempt to rectify such an evil influence, it promulgates the doctrine of eternal torment, thinking to scare the tempted one out of yielding to the evil influence of its teaching.

"Many people spend their time trying to find the hole where sin got into the world. If two men brake thro the ice in a mill-pond, they had better hunt for some good hole tew get out, rather than get into a long argument about the hole they cum to fall in."—Josh Billings.

The above is very true. The Apostle recognized this truth, when preaching to people over whom condemnation was hanging. Their first concern was to make them realize their condition and then point them to the means of escape, re-

pentance, belief, and baptism. But after they had succeeded in getting them out of a "hole" they were careful to show them all about the "hole" into which they had fallen, that they might escape falling in again. They taught them the source and nature of sin, and warned them to be very watchful,—it was so very close to them all the time, being in their flesh nature. If we do not know where a hole is our watching to avoid it is likely to do little good. If we have been misinformed as to our whereabouts, our watching is more useless than ever.

PLEA FOR IMPRISONED CHRISTIANS.

A PAPER devoted to the interests of organized labor, has taken the part of seven men, the successors and followers of Pastor Russell, who are now serving long terms of imprisonment at Atlanta. This paper, the National Labor Tribune presents in four pages of its issue of Feb. 20, the case of these imprisoned men, members of the International Bible Students Association. It asks its readers to cooperate in a demand on United States senators and congressmen that the case of these men shall be given consideration.

We understand full well that the cause which these men represent is not popular in religious circles in this country. Indeed, we know of no religious paper that has championed their case, even now that the war is over. This makes it the more significant that a labor journal assumes that role.

If the teachings of Mr. Russell's followers were such as to call for regulation in the stress and strain of war, we cannot conceive that they furnish any ground on which to hold orderly, Christian men in time of peace. If the Government at Washington has any spare cell room at Atlanta or elsewhere, it might well be assigned to that class of desperate men who are known to be plotting the overthrow of the government, rather than to a group of religious teachers whose convictions on involved points may not be specially important anyway.

While our denomination has little sympathy with the tenets of the Pastor Russell propaganda, and its insistent proselytizing, we are not in favor of Government regulation of religious faith and teaching. When that comes about it will be the end of all that has been most sacred in our heritage of civil and religious freedom. So far as we understand it, the charge on which these men were sentenced to twenty years in prison, was that they urged a following of the spirit of Christ's teaching, and a literal interpretation of the command, "Thou shalt not kill." This was judged to be contrary to our statute laws, and calculated to impede the mobilization of an army. On this ground the very severe sentence of twenty years was imposed.

In view of the fact that Quakers have suffered all manner of hardship and persecution because of this very faith, yet in the recent war were exempt from actual military duty, it is difficult to account for the severity of treatment that has been accorded Mr. Russell's followers. We see no reason why these men were not as like-

ly to have honest scruples on the matter of bearing arms as Quakers, or anyone else. And even if they were late in making their declaration, there is little excuse for the severe penalty imposed, especially for its being projected far into a period of peace.

If religious teachers of this period are to take their interpretations of the Bible from civil courts, or face prison sentences when they choose to follow conscience, it will be turning the wheels some ways back toward the time when men and women went to prison or to the stake rather than violate a Christian conscience, or fled across the sea to this wilderness land to secure religious freedom. The issue is fundamental, and it involves all denominations and all Christian people. If the followers of Mr. Russell are adjudged guilty of crime, punishable with twenty years, because they do not interpret the teachings of the Bible in a way that harmonizes with civil requirements, then where is the matter to end? Adventist interpretations, or the whole teaching of the premillennialism school, may be challenged next. In either instance we might not attract popular sympathy any more than the followers of Mr. Russell are now attracting it.

The world at large may have been made safe for democracy, but are the rights of Christian people now safe under a government by democracy? If Christian people who have been orderly and loyal, and have never before given any reason for distrusting their loyalty to the government, but are now suffering imprisonment for conscience sake, and suffering in time of peace the hardship of an imposed war penalty, then there is something wrong with democracy and with democratic government.

Just how the imposition of a penalty of twenty years in prison was received by the prisoners and their friends was thus told by the New York Tribune:

"Joseph F. Rutherford and six of the other 'Russellites,' convicted of violation of the Espionage Act, were sentenced to twenty years in the Atlanta Penitentiary yesterday, by Judge Howe. 'This is the happiest day of my life,' said Mr. Rutherford, on his way from the court to the jail, 'to serve earthly punishment for the sake of one's religious belief is one of the greatest privileges a man could have.' One of the strangest demonstrations that the Marshalls office in the Brooklyn Federal Court has ever seen was held by the families and intimate friends of the convicted men soon after the prisoners had been taken to the Grand Jury room. The whole company made the old building ring with the strains of 'Blest Be the Tie that Binds.' 'It is all God's will,' they told each other, with faces almost radiant. 'Some day the world will know what all this means. Meanwhile let us be thankful for the grace of God that has sustained us through our trials, and look forward to the Great Day that is to come.'—Editorial in World's Crisis.

I will be glad and rejoice in thy mercy: for thou hast considered my trouble; thou hast known my soul in adversities. Psalms 31:7.

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 are sorry to learn that there is still so much sickness among our people. From DeSota, Mo., comes the word that Sr. Ellen Morse, of Valley Mines, has been very sick, as has Sr. Saidie Morse, who teaches at Hillsboro, Mo. At Bosworth, Mo., the Bro. James Huffmon family are still suffering the after effects of the flu. How much we need the Great Physician.

At this writing the editor is with the church at Bosworth, Mo., where we have a very faithful band of believers. The busy season and some sickness make it difficult for us to get a large attendance.

HELPING FUND.

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

A Friend, \$1.00.

Remittances.

A Friend; Helen M. Chisholm; L. J.

Sweet; M. A. Head; Mrs. Loren Burnett; Gertrude Logan; Mrs. Benj. Hewill.

Notices.

Indiana Bible School.

The Indiana Bible School will be held June 29 to July 6 at the North Salem church, six miles north of Plymouth, near Harris Station on the Vandavia R. R.. Bro. S. J. Lindsay's lessons will be Old Testament Types, and Bro. D. E. Van-Vactor will teach upon the life of Christ.

Those who attended this school last year know of the good work done, so let all who possibly can begin to make plans to attend again this year and urge others to come that we may be able to gather more saints for the kingdom in the short time that remains.

Emma C. Railsback.
Reatha Cuffel.

To Illinois Brethren.

Our treasurer, Sister Anna E. Drew, 629 N. Galena Ave., Dixon, Ill., has been in very poor health through the winter and spring and is still far from being well. The responsibility of collecting the funds necessary to keep our work going hangs heavily upon her, and this is written to ask all who have made pledges, etc., to do all they can to relieve that burden of responsibility by being prompt in sending in promised funds and to help her in every other possible way.

S. J. Lindsay, Conf. Pres.

Pursuant to agreement previously entered into by the conferences concerned, the presidents of said conferences have agreed upon the following dates for the present year's conference meetings, etc.,—

Illinois Bible School, August 5-14.
Illinois Conference, August 14-17.
Nebraska Conference, August 16-24.
Iowa Conference, August 23-31.

This is done that there may be no conflicting of dates, in order to give those who wish to attend all the chance to do so, and further, that each conference may have a selection of speakers, etc.

S. J. Lindsay, Pres. Ill. Conf.
O. J. Allard, Pres. Iowa Conf.
J. H. Adams, Pres. Neb. Conf.

The Sunday School.

By Alta King.

SIN AND ITS CONSEQUENCES.

Lesson 6. May 11, 1919.
Lesson Text, Gen. 3:1-13.

Golden Text: The wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord. Rom. 6:23.

Memory verses: Eccl. 7:20; Rom. 3:10-12.

Questions and Comments.

Recall last Sunday's lesson and describe man and his relationship to God as he was created. That he lived in harmony with God is proved by the fact that what he did was accepted by God. Gen. 2:19.

What is sin? 1 John 1:4. Nakedness is figurative of sinfulness. See the descrip-

tion of the sinful condition of the church in the last days. Rev. 3:17, 18. Were Adam and Eve sinful before they committed an act of transgression? Gen. 2:25. We must conclude, then, that transgression of God's law was written in their natures. This agrees with Paul's reasoning when he tries to make us see that God is just when he condemns people who have not received his written laws as the Jews had. Rom. 2:11-15. Did Adam and Eve know their condition? Gen. 2:25. Do children know they are sinners by nature before transgression? Adam and Eve knew their condition by their first act of transgression, as is proved by Gen. 3:1-11. Up to this time they could not know that sin, transgression was in them, for no law had been given which appealed to and brought forth their instinctive transgression of law. Paul teaches that God's "shalt not" laws are for the purpose of revealing sin. Rom. 6:7, (see margin). Rom. 3:20.

Although not in direct line with the lesson, it would be profitable to compare the cause of Eve's transgression, Gen. 3:6, with what James says is the cause of sin, transgression of law. Jas. 1:14, 15. She permitted her desire for food, her desire to please her eye and her desire to become wise, all natural and right desires in themselves, to entice her into considering the wrong use of something God had placed within her power to use. The result was that her desires became lusts, inordinate desires joined hands with wrong use of the fruit of the tree, conceived and brought forth sin, transgression of God's law. Our transgressions may be traced to the same cause. Should we try to make ourselves appear right by blaming God for transgressions because we permitted desires he gave us to entice us to the wrong use of what he gives?

What did the transgressors gain by their act of disobedience? Gen. 3:7, 22. Note: The fruit of the forbidden tree, when eaten, would impart knowledge of both good and evil. Since good and evil are opposites, knowledge of both would result in the ability to distinguish between right and wrong. This ability is called "conscience." Hence, man gained a conscience through transgression. Before transgression man obeyed God's commands because he didn't know that he could do anything else, just as animals obey God's laws of nature. But when God said, "Thou shalt not," man knew he had within him the power of transgressing God's law, and from henceforth his obedience was a matter of choice, based upon his conscience. Thus God used the transgression of Adam to place man the first step above his other animal creatures in mind, and in knowledge, as he was above them in physical form which was in God's "own image."

What did the transgressors lose by their lack of obedience? Gen. 3:16-19; 23-24. Did their transgression affect only themselves, or were all their posterity doomed to come into the world with transgression of God's law stamped into their natures. Rom. 5:12. Rom. 2:14, 15.

Did God deprive Adam and Eve and all who should come into the world through them, of their harmonious companionship with himself, without hope? Rom. 8:20. Gen. 3:15, reveals that hope. In Gen. 3:21, God mercifully covered up their naked-

Modern Christendom has gone astray from the "old paths." Jer. 6:16; 18:15. Fables have been substituted for the truth. 2 Tim. 4:3, 4. The choice of the multitude seems to be "prophecy not unto us smooth things, speak unto us smooth things, prophesy deceits." Isa. 30:10. Instead of immaterial, immortal ghosts being the subjects of the Christian redemption, it is tangible men and women, who have "flesh and bones," "hands and feet," that need to be redeemed. That is the way the God of peace brought again from the dead our Lord Jesus. Luke 24:38-43; Heb. 13:20. He saved him bodily from the tomb. Matt. 28:5-7; Rev. 1:18.

God's plan of redemption is adapted to save creatures who are "mortal," corruptible, and liable to perish. Job 4:17; Rom. 1:23; John 3:14-16; 11:25. Salvation will not be complete without the redemption of our body. Rom. 8:22, 23. It is a physical redemption we need for our natural body, that it may be raised a spiritual body through Jesus and the resurrection, fashioned like unto his glorious body; immortalized and quickened after the power of an endless life. 1 Cor. 15:42-49; Phil. 3:20, 21; 1 John 3:2, 3; 1 Cor. 15:53, 54; Heb. 7:16. Not until the resurrection from the dead takes place, through the exercise of God's miraculous power manifested thro' Jesus, the Prince of Life, will any of Christ's loyal followers be deathless beings, equal unto the angels, Luke 20:35, 36; Mark 12:24, 25; John 11:25; Acts 3:15. That the saints are not to be recompensed in heaven at death is plainly and unequivocally stated in the blessed old Book, that ante-dates all other books,—the Bible.

1. When will persons (and not intangible ghosts) be recompensed?

Although Jesus has plainly answered this question, his statement is ignored, or nullified by many false prophets who have gone out into the world, teaching for doctrine the commandments of men. 1 John 4:1; Matt. 15:19. God's Son, who taught as one having authority, has thrown the bright rays of resurrection light across the darkness of the tomb and the gloom of the grave with these glorious words of hope, "I am the resurrection and the life." John 11:25. "I am the way, the truth, and the life." John 14:6. "Thou shalt be recompensed at the resurrection of the just." Luke 14:14; 1 Cor. 15:20-23. This ought to be final as to where rewards are bestowed. God has said concerning this prophet like unto Moses, whom he has raised up, "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." Acts 3:22, 23; Isa. 55:3, 4.

2. Where will persons be recompensed?

When this question is propounded in all seriousness, even to professed religionists, many of them will say, "in heaven, of course."

They will look at you in amazement, with their hands uplifted, as if in holy horror, as if to question the truthfulness of their answer, or doubt it in the least, would be to commit the unpardonable sin.

Let us again make an appeal, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20. The sword

of the spirit, which is the word of God, is both quick and powerful, and sharper than any two edged sword. Eph. 6:17; Heb. 4:12; Isa. 55:8-11. That invincible sword can vindicate the truth, and is "mighty through God to the pulling down of strongholds. Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10:4, 5. As to where the post-resurrection life will be enjoyed, the great Teacher has spoken, even God's beloved Son, hear him. Mark 9:7. "Blessed are the meek; for they shall inherit the earth." Matt. 5:5. David's testimony is in perfect accord with that of our blessed Redeemer, "For evil doers shall be cut off; but those that will wait upon the Lord, they shall inherit the earth." But the meek shall inherit the earth and shall delight themselves in the abundance of peace. "For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off." "The righteous shall inherit the land, and dwell therein forever." "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it." Psa. 37:9, 11, 22, 29, 34. The inspired testimony of Solomon corroborates that of his father David. He exhorts, "That thou mayest walk in the way of good men, and keep the paths of the righteous. For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted (or plucked up) out of it." Prov. 2:21, 22. "The righteous shall never be removed, but the wicked shall not inhabit the earth." Prov. 10:30. "Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner." Prov. 11:31. When our minds grasp the full import of these "exceeding great and precious promises contained in God's word, we should, like Paul, be willing to "count all things but loss for the excellency of the knowledge of Christ Jesus" our Lord. Paul "suffered the loss of all things," even life itself, that he might "win Christ," and "know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." He adds, "If by any means I might attain unto the resurrection of the dead." 2 Pet. 1:4; Phil. 3:8, 10, 11. Without Jesus and the resurrection faith is vain, hope a delusion, and redemption a stupendous sham, and we might well adopt the epicurean motto, "Let us eat and drink; for tomorrow we die." 1 Cor. 15:12-19, 32. "Why should it be thought a thing incredible with you that God should raise the dead?" Acts 26:8; Dan. 12:2; John 6:37-40.

"Father of all, to thee we look
In this dark world of strife,
Thy word is our safe resting place,
Our lamps, our guide, our life.

False lights are gleaming on our path
And mingle with thy ray,
Obscuring thy pure light of truth
To dazzle us astray.

Father, help us, with firm and steady gaze,
To keep thy word in view,

And let no fancy, flashing blaze
Allure to hopes untrue."

Rufus A. Curtis.

IS THAT SO?

AN ADVENTIST editor (modern) says: "The reason Adventists use the phrase 'age to come' is this.—These folks who were intent on broadening the New Testament concept of this topic couldn't crowd enough into the gospel age, and they themselves said 'age-to-come.' They 'coined' it for a purpose, and now we adventists (it has always been so) use it, 'quoting' it from the Jew-return specialists."

As an offset to this false statement we would refer the editor to the following words of Jesus:

"I tell you indeed, there is not one who shall have forsaken home, parents, or brothers, or wife or children, on account of the kingdom of God, who will not receive in return much more in the present time, and in the age to come everlasting life."

The Apostle Paul also seems to have a correct view of the age-to-come doctrine. He, speaking of the love of God, says:

"And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace, in his kindness toward us, through Christ Jesus."

Mr. Editor, we have shown that Jesus and Paul both used this phrase, "Age-to-come," over 1800 years ago,—what are we to conclude? That both of these men were "Age-to-come specialists?" And were they so "intent on broadening the New Testament concept of this topic" that they were obliged to introduce this phrase so as to allow for the "broadening?" Do not you think that we poor mortals living so near the introduction of the "Age-to-come" may be excused if we use the phrase that Jesus "coined" so long ago?

May we suggest to our brother editor, that until he is able to grasp the Age-to-come doctrine as taught in the Scriptures, he will not be fully equipped as a teacher of others? Neither will his feet stand on a solid foundation. The Gospel age is a preparatory time for taking out of the Gentiles "a people for his name." The glories and honors of the Age-to-come will belong to these called-out ones. They have the promise of sharing the honor with Jesus of reigning with him over the nations in the Age-to-come. They will also judge the world and angels. The Bible is full of Age-to-come doctrine, brother, so don't fail to acquaint yourself with it. It is grand.—The Last Days.

What thou shalt today provide,
Let me as a child receive;
What tomorrow may betide,
Calmly to thy wisdom leave.
'Tis enough that thou wilt care;
Why should I the burden bear?—Sel.

Whosoever shall seek to save his life
shall lose it; and whosoever shall lose his
life shall preserve it. Luke 17:33.

First the blade, then the ear, after that
the full corn in the ear. Mark 4:28.

THE GOSPEL.

By Mrs. Rena Endsley.

JOHN 14:1, Let not your hearts be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also. Matt. 24:3-11, And as Jesus sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us when shall these things be? And what shall be the sign of thy coming and of the end of the world? (End of this age). And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ, and shall deceive many. And ye shall hear of wars and rumors of wars: see that ye be not troubled; for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and pestilences and earthquakes in diverse places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name sake. And then shall many be offended, and shall betray one another, and shall hate one another, and many false prophets shall rise and shall deceive many. Rev. 13:11-18, 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. And he exerciseth all the power of the first beast before him, and causeth the earth and those that dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth those that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast which had the wound by the sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed. And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads; and that no man might buy or sell save he that had the mark or the name of the beast, or the number of his name. 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 666.

Rev. 14:19, And the third angel followed them, saying with a loud voice, If any man worship the beast and his image and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the lamb, Matt. 24:12-14, and because iniquity shall abound the love of many shall wax cold. But he that shall endure unto the end the same shall be saved. And this

gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. (End of this Gentile age). Matt. 21:27, For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened there should no flesh be saved; but for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christ's 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. 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. 1 Thes. 5:1-6. But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep as do others; but let us watch and be sober. Matt. 24:29, 30. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

Behold two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Acts 1:10, 11. Acts 3:19-21, Repent ye, therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, who before was preached unto you; whom the heavens must receive until the times of restitution of all things that God hath spoken by the mouth of all his holy prophets since the world began.

Dan. 11:32-36, But the people that do know their God shall be strong, and do exploits. And they that understand among the people shall instruct many. Yet they shall fall by the sword and by flame, by captivity and by spoil, many days. Now when they shall fall they shall be helped with a little help; but many shall cleave to them with flatteries. And some of them of understanding shall fall to try them, and to purge and to make them white, even to the time of the end; because it is yet for a time appointed. And the king shall do according to his will; and he shall exalt himself and magnify himself above every God, and shall speak marvelous

things against the God of gods, and shall prosper till the indignation be accomplished; for that is determined shall be done. Verses 40, 45, And at the time of the end shall the king of the south push at him; and the king of the north shall come against him like a whirlwind, with chariots and with horsemen, and with many ships; and he shall enter into the countries and shall overflow and pass over. He shall enter also into the glorious land, and many countries shall be overthrown, but these shall escape out of his hand, even Edom, and Moab and the chief of the children of Ammon. He shall stretch forth his hand, also, upon the countries; and the land of Egypt shall not escape, but he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Lybians and the Ethiopians shall be at his steps. But tidings out of the east and out of the north shall trouble him; therefore he shall go forth with great fury to destroy and to utterly make away many. And he shall plant the tabernacle of his palace between the seas in the glorious holy mountain; yet he shall come to his end and none shall help him.

Dan. 12:1, And at that time shall Michael stand up, the great prince that 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.

(To be continued.)

Jesus and the Resurrection.

Acts 17:18.

THIS WAS what Paul preached at Athens, and elsewhere, during his ministry for the truth, and the doctrine seemed "strange" and new to his hearers. Only a few accepted his resurrection message, whilst others mocked him, and called him a "babbler," and a proclaimer of a "new doctrine," "a setter forth of strange gods." Acts 17:16-20, 32. Anyone at all conversant with modern views as entertained by the popular churches of the day will readily grant that the apostolic age can lay no claim to a monopoly of scoffers, mockers, and doubters of the divinely ordained means of a future life, for dying men and women, namely, "Jesus and the resurrection." Having turned away their ears from the truth, and been turned unto fables, it grieves them, like the Sadducees of old, that the people should be scripturally taught through Jesus the resurrection from the dead. 2 Tim. 4:4; Acts 4:1, 2. Having built up a theory of rewards and punishment in heaven or hell, at death, for disembodied ghosts to emigrate to, the sound doctrine of the Bible that there shall be a resurrection of the dead, both of the just and unjust, cannot be endured. Acts 24:14, 15; 2 Tim. 4:3.

The Bible doctrine that those that sleep in the dust of the earth shall yet awake and sing; that dead men shall yet live through him who is the resurrection and the life, is the divinely appointed agency that pricks this theological bubble of modern thought and causes it to disappear like mists before the splendors of the rising sun. Dan. 12:2; Isa. 26:19; John 11:25, 26.

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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.

A USEFUL DONKEY.

DONALD Cary and his sister, May, had been to the park to gather flowers.

Their town was not very large and the park was the pretty woodland through which a happy little river ran gaily along on its way to the sea. In the spring the ground along the river bank was covered with a thick carpet of green grass, through which came violets and buttercups to nod their pretty faces to the children.

There were swings, too, and teeter-boards; and last, but not least, there were a few birds and animals that the children liked to watch. Nearly every Saturday groups of children went to the park with baskets to bring home the pretty wild flowers.

As Donald and May came up the walk they were having a heated argument. Their mother heard Donald say stoutly, "I tell you they can't!" But May was sure she was right for she said, "Now, Donnie, I know they do!"

"Let's ask mother. She always knows," suggested Donald, and May agreed.

Here they came into the house and proudly showed their baskets which were brimful with the little spring flowers. Mrs. Cary was quite as glad as they were over their success, and went at once to help put their treasures in water.

When all the flowers had been cared for and admired, Mrs. Cary went back to her chair and said, "Now come and tell me all about the good time you have had."

The children perched on the arms of her chair, and nestling their heads on her shoulders they eagerly told her of their fun.

"We played in the swings a long time, and then we watched some of the older girls and boys play tennis," said May.

"Yes, and we played on the teeter-board with some other children," added Donald. "And, mother, do you know, they have the animals all out in the cages now and we watched the keeper feed them."

"That must have been very interesting," said Mrs. Cary with a smile.

"And mother, what do you suppose?" said May.

"I'm sure I don't know what to suppose," said her mother as she patted May's brown curls.

"Well," said May with a toss of her head,

THE FAULT OF MAN



SEEMS TO me there's beauty here in all things if we find it.

No cloud goes drifting 'cross the sky but has the sun behind it.

The Lord ain't making ugliness to mar his marvelous plan;

When something spoils the landscape here the work's been done by man.

Since Eve and Adam first went wrong and told themselves they knew

Much better than did God himself just what they ought to do,

The human race has kept right on in that bull-headed way,

Quitting the paths that God mapped out and wandering astray.

In one way or another we are Eves and Adams still;

We pile up debts of vain regrets and sadly pay the bill;

We listen to the serpent's words (they're easy to believe),

And then we wonder, when we've sinned, why we were born to grieve.

Don't think I'm preaching to you now; I'm noticing a fact:

What mars the beauty of the world is how we mortals act.

God made this earth a garden spot, but since the race began

I'm forced to say it hasn't had the best of care from man.—Edgar A. Guest.

"Donnie says animals can't talk to each other and I know they can."

"They can't either, can they mother?" asked Donald as he slid off the arm of her chair.

Mrs. Cary looked from one to the other before she answered. At last she said, "What makes you think they can't talk, Donald?"

"If they did we'd hear them," said Donald. "And who ever heard of a horse talking?"

"But Miss Kitty told us once in Sunday School about a donkey that talked, and she read it right out of the Bible, so there!" argued May.

"What was this story that Miss Kitty told you dear?" asked Mrs. Cary with a twinkle in her eye.

"Well," began May, "it was this way. When the people God had chosen (I've forgotten the name of them)—"

"Was it 'Israelites'?" asked her mother.

"Yes, that was it. When the Israelites went into a new country the king of that country was scared. The Israelites had just had a war with some other kings and they had killed lots of people and taken all the land. And when they came into this new country the king was frightened, because he thought they would surely take his land, too.

"So he sent some of his soldiers to a prophet, and told them to say, 'There is

an army of people in my country, and I am afraid, for there are so many of them. So I want you to please come and curse them for me, so that I may drive them out. For I know that those you bless are always the victors; and those you curse are always defeated.'

"But God told Balaam, the prophet, not to go. When the king heard it he was disappointed, and he sent more men to ask Balaam to come and he promised him lots of money. God told the prophet he might go if the men came again to call him. But the prophet went out and put the saddle on his donkey and went with the men in the morning.

"That made God angry with Balaam, and he put an angel in the path. When the donkey saw the angel she ran out into the field and Balaam struck her, for he had not seen the angel. After a while the road led between two walls and the angel came in front of them. That time the donkey jumped to one side and hurt Balaam's foot against the wall. He struck the donkey again and made her go on, but when she saw the angel again she fell down. That made Balaam angry and he found a stick and began whipping her. The donkey said, 'What have I done to you that makes you whip me?'

"And Balaam was so angry he said, 'If I had a sword I would kill you.'

"The donkey said, 'You have ridden me ever since you bought me and I never did this before.'

"And just then Balaam saw the angel and he fell down, too. The angel told him, 'If you had not seen me this time I should have killed you and saved the donkey; for she saw me.'

"Then the angel let Balaam go on, but God told him to bless Israel and not curse them, so the king lost his country after all.

"Now that donkey could talk, so why couldn't other animals?" asked May.

"My dear," said Mrs. Cary kindly, "that donkey could talk just then, but I doubt if it ever talked again. God put the words into its mouth just as he put the angel in the way. It was his way of teaching Balaam that he must do exactly as he was told without changing one little bit.

"As for the animals we have now, they cannot talk as we can. But they do have a code of sounds that helps them let each other know what they want. If the cat has a mouse for her kittens, she calls them to her and they know at once what she wants. If a blue-jay sees danger he gives a short, sharp call that tells every jay near to be on guard. When the beavers are at work, if one sees danger he strikes the water a loud slap with his tail, and away they all go to safety.

"No, they cannot exactly talk, but they can make each other understand without it."

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Religious Tramps.

SOME PEOPLE get the idea that in order to be strictly a follower of Jesus Christ, he must reduce himself to a tramp. I have met people who condemned people for striving to have some of the comforts of life. Their idea of a true follower of Christ is a man or woman who has no home, who works but little, who goes dirty, and who condemns everything that everybody else does. This idea of a Christian is wrong. No genuine Christian can be a tramp, and no tramp can be a genuine Christian. People of this persuasion get their idea from a false conception of the life of Christ and the apostles. They imagine that Christ and the apostles were lazy, dirty, and spent their life in idleness. That Christ and the apostles spent most of their time preaching is a fact; but if you will study their lives you will find that when it was necessary they worked with their hands. Then, as to their being dirty and uncouth, they were not. They were plain in their dress, no doubt, but I cannot conclude that they were dirty. My opinion is that they dressed just about like those with whom they associated.

There is another thought concerning the life of Christ and the apostles. They were divinely sent by the Father himself by direct call from him, to the work that they were to do. This being true, they were divinely cared for in a way that the Christian is not today. I believe that God cares for the Christian today, but not to the extent that he did for Christ and the apostles. We are commanded to work that we may have, and the fellow who does not do it is not a genuine follower of the laws of God.

There is a thought still that I wish to offer: Those who are set apart by the church as evangelists should be supported by the church and kept at work in the gospel field. They should be supported to the extent that they may be equal with those for whom they labor. This is right, and in harmony with the commandments of God.—Editorial in Gospel Trumpet.

That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. Eph. 5:27.

In all ages entering into holy souls, she (wisdom) maketh them friends of God, and prophets. Solomon 7:27.

Bro. Allan, for strangers do not know so well how to take the sayings of each other as acquaintances do. But it is to be hoped that courtesy, moderation and forbearance will rule our efforts.

We are not undertaking the continuation of this subject for sake of mental gymnastics, however, but that writer and readers may endeavor to come to an accurate knowledge of the nature and redeeming work of our Lord and Savior.

Most of the Scriptures Bro. Allan cites for us, with which to harmonize our position, have already been so considered in our seven articles on this subject in Herald from March 20 to May 15, 1918. To repeat that thought here would fill much space, and we will not do so unless some such request is made. Moreover, it is generally difficult to make such harmony as will be satisfactory to the proposer, though it be so to the harmonizer. But we will further notice the Scriptures cited.

If we understand Bro. Allan's view on Heb. 2:7, it is that "made lower" means lowered. Our understanding is that it means formed lower. When was Jesus "made"? Gal. 4:4.

Thou hast put all things in subjection under his feet." "But now we see not yet all things put under him." Therefore, "hast put" is used of the future as if it were past, on the principle of Rom. 4:17, for 1 Cor. 15:24-27 shows it to be future. In like manner God spoke many things to and of his Son before he ever existed, as we understand it, and not to and of him as preexistent. Psa. 2:7 is such a case. Acts 13:33, like Psa. 8:6, quoted above in Heb. 2, and 1 Cor. 15. And by John 5:18 this divine sonship was the equality with God of Phil. 2:6. Before his birth as God's Son he, therefore, by Psa. 2:7, had this sonship equality with God, not preexistently, but prospectively, by Rom. 4:17, but even after his birth from Mary this sonship equality was still prospective till his resurrection, by Acts 13:33, but in mortal life he did not grasp it like a robber, but waited till it should be his by inheritance, and so relinquished it temporarily to humble himself to the cross. In article of May 1, 1918, we explained how he could take on him the form of a servant, Phil. 2, and the seed of Abraham, Heb. 2, at birth, without actual, personal preexistent choice of nature.

As to 2 Cor. 8:9, we do not understand literal riches to be spoken of, but life. He had eternal life (prospectively, as by Rom. 4:17, not preexistently, we believe) but first he left it all in his mortal life, in order that through that self-denying poverty of his death we might receive with him the true riches of immortality. We hardly think we shall in the future receive temporal riches he had before he was born. For in Luke 16:11, our future true riches are distinguished from literal wealth. And in Phil. 2, the lowly condition compared to poverty in 2 Cor. 8:9 is shown to be death on the cross. So that if poverty in his case means death, riches would be life.

The equality with God spoken of in Phil. 2 was not preexistent equality according to John 5:18, but the equality of divine sonship during mortal life, and the form of God of Phil. 2 is in John 14:9 and

Heb. 1:4 applied to his mortal life, not to a previous existence, and since no statement of preexistence is made in Phil. 2, it seems doubtful to us so to apply it, for Phil. 2 of itself does not expressly state the time of the form of God nor the equality with God, but involves only mortal life time because of naming his death on the cross.

Again in Heb. 5:5-9, his humility is referred to his divine sonship during mortal life, and culminates in crucifixion, as in Phil. 2.

Read again Bro. Allan's statement in paragraph 12, beginning, "He gives no intimation," where he quotes Phil. 2:5-8. But next verse gives not only the intimation, but the express statement, that the reason God highly exalted the Christ was because he died in "physical sufferings" on the cross, for Paul connects the latter with the exaltation by "wherefore." Is it not true, Bro. Allan, that he gives no other reason for his exaltation than his obedience unto death, not his obedience to God's will previous to, and without his crucifixion? That is not even hinted here, as far as we can find, as a reason for his exaltation. Nor is it elsewhere in Scripture stated that such obedience, without obedience to death, secured him either exaltation, or life, as another in these words has said, "The keeping of the law gave Jesus the right to endless life." Law, moral precepts of law, cannot give either righteousness, Rom. 8:3, or life, Gal. 3:21. Salvation is not of the works of the flesh in its legal self-righteousness, for that is pride, and therefore, sin. Faith in a Redeemer's shed blood alone can save. The law could give life, Rom. 7:10, only through Christ, and it gave him life, not by obeying its moral precepts, but by obeying the shadows in it which to him were commands to die. For there were shadows in all the law that required his death, and his obedience to that part of the law alone gave him life, Phil. 2:6; Jno. 10:17-18; Heb. 2:9. Nor was he fully a Savior till then, when he rose from death immortal, Heb. 5:8-9; 7:25; 1 Pet. 3:21. We very much object to making him merely a martyr. We hope that is not your position in paragraph 12.

The comparison between translation of saints and transition from preexistence to birth does not compel us to deny the possibility of translation, as Bro. A. tries to involve us to admit because of our previous writing. Mortality can be exchanged for immortality without a contradiction of ideas or terms, but is the reverse possible? Rom. 6:9; Luke 20:36.

Our understanding is that "mystery" in 1 Cor. 15, is not something we cannot understand, that it should justify Bro. A. in holding preexistence views that are inexplicable, but that Paul said he would "shew" (declare or reveal) what before was not stated in Scripture, and therefore had been a mystery (not understood) namely, the doctrine of translation of saints at the advent of our Lord. Paul often so uses "mystery." Rom. 11:25, for instance. Compare also Matt. 13:11, 35. So in 1 Thes. 4:16-18, he further reveals this translation mystery in order that we may no longer be "ignorant" of it. Then if it continues to be a mystery to us is it not

because we are inexcusably ignorant? Eph. 5:17. Where in Scripture is the preexistence doctrine called an inexplicable mystery? So we hope Bro. A. will give us some more light on his inexplicable view in paragraph 8, for to cite the mystery of translation will not justify continued ignorance of preexistence, by his own comparative illustration. So try again, Bro. Allan, to explain to us: If the preexistent Christ was mortal how could he be in the form of God and equal to God in his nature, live in heaven not only four thousand years, but from away back at "the beginning," even "from everlasting." Mic. 5:2. And how a mortal being can be a "spirit form," and if such a spirit has mortal flesh; or if the preexistent Christ was not mortal how could he either die on a cross or cease his immortality to be born mortal? Can immortality cease existing or die? Your own appeal to translation as a mystery will not justify you in continuing to reply, "we don't know," will it, brother, if your illustration fits this case, since Paul explained that mystery, and therefore your own illustration requires you to explain this one?

Do "glory" in John 17:5, "bread" in 6:33, "form" in Phil. 2:6, "rich" in 2 Cor. 8:9, "word" in Jno. 1:1-3, 14, and 1 Jno. 1:1-2, and "whom," "brightness" and "image" in Heb. 1:2-3, refer to, or involve the preexistent nature of Christ? Are they spoken of him as a "spirit form," as you denominate him in paragraph 12? By "spirit form" do you mean angel, "the divine nature" of 2 Pet. 1, or what? Has such a spirit form any substantial personality? Please give us a Scriptural definition or example of "spirit form" as you use it. Is it "the form of God," of Phil. 2:6, and "spirit" of Jno. 4:24? Was he mortal, or immortal, or both, or neither, in his preexistence? Has God any substantial form? Do you use "spirit" of the preexistent Christ as Paul does of Christ in 1 Cor. 15:45? When did he first become "a quickening spirit?" Does "spirit" in John 4:24 mean the same nature as in 1 Cor. 15:45? Is it the same nature as "spirits" of Heb. 1:14? Can intelligence or "spirit" exist apart from substantial personality? Did Jesus at resurrection resume his preexistent nature?

Are we in any way saved or justified by the death of Christ on the cross, or only by his life of perfect obedience previous to his crucifixion, and not including it?

Kindly answer these questions in the same spirit as we endeavor to ask them, as we believe your reference to the mystery of 1 Cor. 15, involves you to do.

J. W. Williams.

Letters.

Dear Brethren:

I see my subscription is past due. I see it is my duty to arrange for further service, so I am enclosing you a check for \$1.50, to pay for one more year. I am as well as usual and I trust this will find you all the same, for which blessing I always had to thank God and take courage. I am your Brother in the one and only faith of the one gospel,

J. S. Arnold.

Berean Column.

Edited by

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Leota B. Hanson, Editor,
3323a Chippewa St., St. Louis, Mo.

Motto: Search the Scriptures Daily.

Slogan: We Stand For Unity, Truth and
Righteousness.

LESSON 10, OF 1919 BEREAN BOOK.

This article was written for the Berean class at Dixon, Illinois, and later contributed for our column. As it is lengthy we will give it in installments. Composed by Lyman Booth.

Installment No. 2.

COMPARE Paul's argument on justification by faith with that of James on pure religion and justification by works.

When James speaks of pure religion and undefiled he does not mention every act or duty pertaining to Christian life, but gives only some particular evidences of it. Religion requires faith in connection with all Christian worship and is evidenced by charity and a holy life. Paul speaks of faith as an essential element of Christianity, while James emphasizes works as an essential and indispensable element of Christian character. They agree that faith must be the kind that "worketh," and not a mere nominal assent to a dogma or a common principle, but it must be a living trust that will bring forth a liberal yield of precious fruit in the Christian life. Paul believes as firmly as James that faith without works is dead, and James believes as firmly as Paul that works without faith are fruitless. James teaches that the life of religion is the practical part, and the element of Christian character which always manifests itself to every beholder, whether in or out of the church. He would have us know that talking is not sufficient proof of that fruit by which we would be judged in the day of final reckoning. When it will not be asked, Did you believe? but, Were you doers, or talkers? Christ compared the end of the world to a harvest. We all know that the harvest is valued by the yield of the fruit.

Paul placed great emphasis on faith, because he knew that faith which was of love would work good results. He placed faith as the cause, and works as the effect. He also knew that no active, live cause could exist without producing an effect in works. He reasoned from cause to effect. James reasoned in a reverse manner, from effect to cause. He knew no great effect could be produced except by a great or good cause. Using good works as the effect he reasoned that they must be preceded by a good cause (a strong, active, live faith). It could not be otherwise because of the fact that as like cause, like effect. This principle is equally true when reversed, as is the effect so must have been the cause. Thus we see that James and Paul agree. If we work as we believe, we do well. If we work as we pretend we deceive ourselves.

Paul says, Faith (only) is that which justifies us, not works. James says, Not a faith which is without works. If we combine the two in one sentence we may get

their meaning more perfectly. Faith alone justifies, but not the faith which is alone. That faith which is alone is a dead faith, and, of course, cannot perform any act that could justify. If we examine closely the list of ancient worthies mentioned by Paul in Rom. 11, we may discern that they all placed implicit trust in God. He reckoned their trust in him as righteousness, because trust is the root from which all righteousness springs. He reckons it as such without the works, that is, before the works are done, and not because of the works, for he knows their hearts, he knows their trust and he knows that their trust or faith will not be without works; for the root must develop into the tree,—this perfect trust in him must spring up with acts or good works.

In James' argument he endeavored to show not what justifies, but who is justified; what faith is, rather than what faith does. That any persuasion without works is not faith, but a pretense. All pretensions are a species of hypocrisy, used to advertise moral excellence, and to gain credit and advantage which belongs to virtue, or use is as a cover to conceal actual wrong, forgetting that "in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." Rom. 2:16.

8. Paul said, "After the most straightest sect of our religion I lived a Pharisee." He had belonged to a sect which Christ himself censured when he said to his disciples that "except your righteousness exceed the righteousness of the scribes and Pharisees ye shall in no case enter into the kingdom of heaven." Matt. 5:20. In Rom. 9:31, Paul wrote, "But Israel, which followed after the law of righteousness hath not attained to the law of righteousness. Why did they not attain it? Because they sought it not by faith, but as it were by the law. For they stumbled at that stumbling stone." Which stumbling stone was Christ Acts 9:31-33. They were very zealous. So was Paul when he was persecuting the Christians. But Paul says in Rom. 10:2, that their zeal was without knowledge. Zeal is an element that will readily unite with any vice or virtue in man. It will give strength to any pursuit. It will lead to the lowest or rise to the highest plane of life. Hence men can become so zealous as to become self-righteous, and this righteousness God will not accept. The zeal which is acceptable is that which strives to glorify God without striving to establish self righteousness as did the Jews, or to build up their own sect as did the scribes and Pharisees in Christ's day.

The young man who asked Jesus what good thing he should do to inherit eternal life, verily thought, and he was no doubt sincere in his position, when he stated to Jesus that he had done from his youth all the things he had thus far asked of him, went away sorrowful when told to sell all he had and give it to the poor and come follow him.

Manifestly he was ignorant of the spirit of the law, and loved his wealth more than he did the riches which Christ promised him.

9. What was wrong with the religion of the Gentiles?

In Acts 17:22 we read, "Then Paul stood in the midst of Mars Hill and said, Ye men of Athens, I perceive that in all things ye

are too superstitious. For, as I passed by and beheld your devotions, I found an altar with this inscription, To the unknown God, literally, To God unknowable. Whom, therefore, ye ignorantly worship, him declare I unto you." The Greek religion had in it a kind of attractiveness, like many systems of religion today, but it robbed the universe of its beauty; because they did not look upon it as God's handiwork. They beheld it as man's. They were idolaters. They worshipped the forests, rivers and seas; filled them with deities, with satyrs and fauns, with muses and nymphs. After having erected deities to everything that their imagination could picture they erected the one to which Paul referred. He seized the opportunity this image suggested to him, and he preached to them the true God and his true worship. He preached a personal God in opposition to the Greek belief in material deities. A "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands (Acts 17:24), in contrast to their frail deities which were powerless to give aid or comfort in any sense except as objects of their blind devotion.

They had their deities enshrined in structures made by human hands,—in majestic and beautiful temples on every hand. He declared to them that the Lord of heaven and earth did not dwell in such frail habitations.

While they had their thousands of altars smoking with offerings, and thousands of idol-shrines to which they offered costly gifts and food and drink, Paul preached to them the truth that the maker and giver of all good did not need the ministrations of those things he had made. He referred in a courteous manner to their innumerable forms of idol gods, made of gold and silver and stone, fashioned in every conceivable device of human art and skill, and then declared that the one only living God could not be thought of or symbolized by such forms of human art.

From Acts 15:20 we find that the apostles had difficulty in keeping some of the Gentile converts from drifting back into some of the customs of idol worship.

10. Was there any good in both Jew and Gentile religions?

The religion of both might well be compared with the religion of the present day. They partook of the form of godliness without the power. They lacked faith in its fulness. That was the condition in which Jesus found the world when he began his ministry.

11. Was there any salvation in either?

In Acts 4:12, we read, "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." Both religions of Christ's day rejected him, hence there was no salvation in either.

PREEXISTENCE.

IF THIS subject becomes too long drawn out to please our readers we can hide behind the editor's chair, for we continued it by editorial request, and now it seems we have started something. It is unfortunate we are not acquainted with

ices be held except a prayer at the grave, and accordingly seven auto loads of relatives and friends drove forty miles across the country to the little cemetery at Eagle Creek, where, after a hymn and prayer, we left her in the cold embrace of the enemy, death. But we know that it will not be long until she, with all the saints of God shall be able to say, "O death, where is thy sting? O grave, where is thy victory?"

Emma C. Railsback.

Reports.

Moorefield, Nebraska.

Bro. T. A. Drinkard just closed a series of meetings here which we deem as one of the most profitable series held here for years.

His message was to the church rather than to the people of the world, calling their attention to the necessity of assembling together and much more as you see the day of the Lord approaching, and as a result of the meeting a promising Sunday School was organized.

Bro. Drinkard has been engaged to work as state evangelist the rest of the conference year, and anyone desiring meetings may have the same by communicating with Bro. Drinkard or J. H. Adams, both of Holbrook, Neb.

M. Stephenson, Sec.

REPORT.

Church of God, Bosworth, Mo.

Bro. S. J. Lindsay has just closed a series of meetings at this place, beginning April 16 and closing April 25. While there were no additions to the church, there were good lessons taught, good seed sown, which fell into honest hearts and we hope will bring forth fruit later.

It always affords us a season of pleasure to have Bro. Lindsay with us, and we hope, the Lord willing, that he may be able to preach for us again.

There was good attendance considering the busy season and the sickness among the brethren.

One in the Faith,

Francis W. Williford.

The Sunday School.

By Alta King.

THE GRACE OF GOD.

Lesson 7.

May 18, 1919.

Lesson Text.

Eph. 2:1-10.

Golden Text: We shall be saved through the grace of the Lord Jesus. Acts 15:11.

Memory verses: Titus 3:1-6.

Questions and Comments.

Discuss the meaning of the word grace. See dictionary, also Gen. Note 1. Who stand in need of God's grace and why? Rom. 3:9-23.

What is sin? 1 Jno. 3:4. What is the source of sin or transgression of God's laws? Rom. 7:14-25; Philip. 3:21; Rom. 8:1-8. Note: The primary origin of sin is not in the mind. "The law of sin which is

in my members," says Paul, Rom. 7:23. There is instinctive transgression of God's law in our physical organism. See David's description of the birth of man. Psa. 51:5, and Adam's condition before an act of transgression had been committed. Gen. 2:25. This instinctive transgression of God's laws carnalizes the mind, and the carnal mind carnalizes the actions.

God's first revelation of man's need: How did Adam discover that he was in need of God's grace? Gen. 3:6-11. God's question in verse 11 shows that he knew that the eating of the fruit of the tree would reveal to Adam the condition in which he existed, not that it would change his condition. Is transgression of law still God's method of revealing to man his sinful nature and need of grace? Rom. 7:12-14; 3:20. God's purpose in thus revealing to man his condition: Rom. 3:19. In Gen. 3:7, 8, it is shown that Adam and Eve learned their lesson, that is that they were naked, sinful. Can you see in verses 7, 12, 13, their attempt at self righteous justification, a sin common to each and every one of their posterity?

Manifestation of God's grace: When God, through his law, revealed to Adam that he was in need of grace did he leave him ignorant of his willingness to exercise grace? Gen. 3:15. This verse contains a promise that the seed of Eve should crush the source of evil which we have already seen to be the flesh nature. The pronouns used in the last part of the verse show this "seed" was to be singular. Who do the N. T. Scriptures show this seed to be? 1 Jno. 3:8. God not only promised that he would provide for the destruction of the source of evil, but he prefigured how it was to be done by sacrificing animal life. Gen. 3:21. Read in connection with this thought Gen. Note 2. Heb. 2:14 shows that Jesus gained his power to destroy the source of evil (human flesh nature), through yielding his own in death. Read also Phil. 3:20, 21; Heb. 9:28.

The covering up of sinful works and their source is prefigured by God when he clothed Adam and Eve with coats of skins, it is the first step in the manifestation of grace to Adam and his posterity. How else does God speak of the same work? Rom. 4:7, 8. And this manifestation of grace is very necessary, for thus only can sinful man have the right to live for Jesus to accomplish in him the destruction of the devil and his works. Death and resurrection, the changing of our vile bodies, is only the last of his destructive strokes against the devil and his works. Much of this destructive work goes on during life. Rom. 12:1, 2; Gal. 5:24, by coming under and yielding to the influence of Christ's teachings. Read carefully the lesson text.

In performing this work of grace does Jesus employ only gentle methods or does his work involve chastening and suffering? Are all methods he employs based equally on love? Find references.

Is Jesus performing his work in favor of the whole human race or of only a few chosen by God? Find references. When and how will he begin performing his work on a world wide scale? Find references.

In our next lesson we will consider the conditions which God requires man to meet before he can receive any benefit

from God's grace.

General Notes.

1. God's grace is his unmerited goodness. It is the key to all of God's dealings with his people in the O. T. It is the central thought of the New Testament because it was the reigning motive of the life of Christ. It has been the seed of all the world's real progress and happiness through all the Christian centuries. God's grace is the only possible remedy for man's sin; this, therefore, is the inevitable sequel to last Sunday's lesson.—Peloubet's Select Notes.

2. In Gen. 3:7, we see Adam and Eve attempting to cover up their own sinfulness revealed to them by their transgression. When God made them coats he showed that he did not approve of their method of covering up sin. It consisted only of excusing themselves by blaming him, ver. 12, and the adversary, verse 13. Instead of frankly admitting the evil, the transgression of law they had discovered in themselves, they sought to make self appear right by referring to the cause of sin and the influences leading to sin, as excuses. Such covering up was only partial, represented by aprons and it involved no condemnation of themselves as sinners, of sin in themselves. All their posterity resort at sometime in life to the same self-righteous justification. They refer to the cause of sin, flesh nature, weakness of the flesh, and to evil influences and environments as excuses, relieving themselves of blame. The cause of sin and evil influence is the reason God extends mercy and grace, but we should not permit ourselves to regard sin in us as being any less sin because of them. God wants us to call black black and white white.

By clothing Adam and Eve with coats God showed them that they needed a complete covering. The N. T. Scriptures show that this covering is imputed righteousness, or forgiveness, which the sinner must wear until he has been given the genuine article, innate righteousness, by God's grace. The fact that animal life was sacrificed to gain a covering for their nakedness points to the sacrifice Jesus made of his own human flesh life in order to deal out the true covering of sin, imputed righteousness and real righteousness at the resurrection.

3. No one more disparages divine grace, and more gainsays its appearing than do hypocrites and ungodly "saints," for, unwilling to regard their own weakness ineffectual, sinful, and faulty, they imagine they deserve great merit independently of grace.—Luther.

The more I triumph in thy gifts.

The more I wait on thee;

The grace that mightily unlifts

Most sweetly humbleth me.—T. H. Gill.

4. God is sometimes charged, not only by infidels, but indirectly by doubting Christians, with acting out of harmony with his own principles of love and justice when he created man in need of his grace. This charge would be entirely true if God had no intention of exercising his grace. But from the time man first discovered his need, grace, God has permitted his beams of love and mercy to shine forth and as

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S. J. Lindsay, Editor and Manager.

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

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Editorials and Church News.

F. E. Siple's Appointments.

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 that our good friend, Joe Graham, son of Bro. P. J. Graham, Fredericktown, Mo., has had the misfortune to lose a finger and a thumb on one hand by a planer, and to get the other hand badly mashed while at work.

We have it in mind to visit our church at Blush, Mo., somewhere late in May, date to be given later. Watch for it.

We are informed by the P. O. department that Bro. Wm. H. Huls, of Rockbridge, O., is dead. Bro. Huls was an energetic advocate of the doctrine of restitution. He was baptized many years ago by Bro. D. T. Halstead, now deceased.

We receive many personal letters which invite and deserve our personal attention, but we are obliged to limit our personal correspondence to those where the need seems absolutely necessary. Above all we cannot enter into a long, personal correspondence on Bible topics. Our time is limited and we are already straining our

every energy.

We are sorry to learn that Bro. D. C. Robison, of Salem, Ohio, has been quite seriously sick for some time and that he is not yet fully recovered. We trust he may soon be able to make a better report.

We are planning to get out our Annual Bible School Prospectus. Will any of the young people having suitable photographs or suggestions please send them in at once.

We are thinking of getting out an edition of 500 song books of 75 or 80 songs to supply churches that are practically out of books. We are already in possession of orders covering a fifth of these. Do you want books? If so, let us know.

Sr. Grace Wissinger, of Cincinnati, O., recently lost her daughter, Mrs. Arthur Shafer, of Massilon, O. Reports of such sorrows come from all directions. This is where faith counts.

As we were about to go to press a telegram came calling us to give comfort at the funeral of our highly esteemed Bro. Asa O. Roose, of Argos, Indiana, on Thursday, May 1st. In this case death has taken not only a brother, but one of our warmest personal friends. Will give obituary later.

Sr. Chas. Simpson, of Grand Rapids, Mich., has been called to the bedside of her sister at Rochester, N. Y., who, it was said, was dying.

Sr. Hartman (Mrs. J. J.), of our Lawrenceville, Ohio, church, has been confined to her home for some time with bronchial trouble and other complications.

We now have a supply of the discussion on the extent of resurrection between Bros. Robison and Conner in pamphlet form ready for distribution. In sending for single copies please send 2c stamp. Larger quantities 8c per pound.

In keeping with a letter recently published from Sr. McClelland, of Boise, Idaho, we here note that Mrs. A. J. Martin's address is 152 N. Kern St., Los Angeles, California.

Notices.

Indiana Bible School.

The Indiana Bible School will be held June 29 to July 6 at the North Salem church, six miles north of Plymouth, near Harris Station on the Vandalia R. R.. Bro. S. J. Lindsay's lessons will be Old Testament Types, and Bro. D. E. Vanvactor will teach upon the life of Christ.

Those who attended this school last year know of the good work done, so let all who possibly can begin to make plans to attend again this year and urge others to come that we may be able to gather more saints for the kingdom in the short time that remains.

Emma C. Railsback.
Reatha Cuffel.

To Illinois Brethren.

Our treasurer, Sister Anna E. Drew, 629 N. Galena Ave., Dixon, Ill., has been in very poor health through the winter and spring and is still far from being well. The responsibility of collecting the funds necessary to keep our work going hangs heavily upon her, and this is written to ask all who have made pledges, etc., to do all they can to relieve that burden of responsibility by being prompt in sending in promised funds and to help her in every other possible way.

S. J. Lindsay, Conf. Pres.

Pursuant to agreement previously entered into by the conferences concerned, the presidents of said conferences have agreed upon the following dates for the present year's conference meetings, etc.—

Illinois Bible School, August 5-14.
Illinois Conference, August 14-17.
Nebraska Conference, August 16-24.
Iowa Conference, August 23-31.

This is done that there may be no conflicting of dates, in order to give those who wish to attend all the chance to do so, and further, that each conference may have a selection of speakers, etc.

S. J. Lindsay, Pres. Ill. Conf.
O. J. Allard, Pres. Iowa Conf.
J. H. Adams, Pres. Neb. Conf.

Remittances.

J. S. Arnold; Mrs. J. H. Davis; B. N. Berry; Florence Laning; Mrs. Dan. Icely; Mrs. E. Tomlin; Mrs. S. A. Barton; Chas. Williford; Mrs. Stella Williford; Chas. Winfrey; J. W. Huffmon; Miss Lena Huffmon; Mrs. S. Williford; W. C. Gilbert; H. W. Barnhill; Mrs. Fred Maphis.

HELPING FUND.

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

B. N. Berry,	\$1.50.
Mrs. Stella Williford,	1.00.
Miss Gertrude Logan,	.50.

Obituary.

Sarah E. Fairchild.

Mrs. Sarah E. Fairchild died at her home 630 N. Sixth St., South Bend, Ind., Sunday morning, April 20, after an illness of sixteen months of complicated diseases, being fifty-four years old. She is survived by her husband, Wm. Fairchild, two daughters, Mrs. Ethel Burger, and Mrs. Agnes Luke, and a son, George Fairchild.

Sister Fairchild united with the Church of God about thirty-six years ago, having heard the gospel of the kingdom preached by Elder H. R. Carter in the vicinity of Knox, Ind., at what is now known as the Eagle Creek church.

Throughout her long illness Bro. Fairchild gave her the tenderest of care, and she was a remarkably patient sufferer. She fell asleep with strong faith in Jesus as the Life Giver.

Having heard many funeral sermons which were contrary to the Word of God, and not being situated so as to get one of the faith, she requested that no ser-

ever.
 Dan. 7:27, And the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Zech. 14:9. And the Lord shall be king over all the earth; in that day there shall be one Lord and his name one. Hab. 2:14. For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea. Matt. 19:28, And Jesus said unto them, Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. Isa. 65:17, For behold, I create new heavens and a new earth; and the former shall not be remembered nor come into mind. But be ye glad and rejoice forever in that which I create, for behold I create Jerusalem a rejoicing and her people a joy. And I will rejoice in Jerusalem, and joy in my people, and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days, for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. And they shall build houses and inhabit them; and they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass that before they call I will answer; and while they are yet speaking I will hear. 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.

A REASONABLE FAITH.

MEN GENERALLY desire to hold a faith that is reasonable, and one that shall appeal to the reason of thinking people. This tendency is so marked that it has led to discarding, in many circles, of the miraculous, and has resulted in an endeavor to put all theory of religion on a naturalistic basis. This may be an extreme in the religious realm, but a growing mass of people choose that position.

To many a church member of the present time, even, there is reluctance in accepting the miraculous and supernatural. Others believe the Bible and accept those records of miracle and the supernatural which are found in the book. There is, however, within this circle a disposition to compare one school with another, and choosing or discarding as doctrines may appeal to reason.

This standard of judgment is very common among denominations of the evangelical faith.

That test is being more and more ap-

plied to the doctrine of the second personal coming of Christ. There are thousands who do not accept the teaching because it does not appeal to them. Claim is made that it is spectacular, cataclysmic, and that the teaching generally belongs in the body of apocalyptic utterances. In reply to this it may be frankly acknowledged that that type of teaching which portrays the coming of Christ in the clouds of heaven may not appeal altogether to reason. But if we acknowledge the fact of a God, and the fact of an ascended Christ who was once on earth, and who ascended in a real body, why is it altogether unreasonable that he shall some day come again? True, it belongs in the realm of the supernatural, but does not the whole realm of religious teaching belong there? How much is there in the great body of Christian doctrine that can be openly demonstrated to the satisfaction of skeptical minds? Who could demonstrate the proof of an immanent God for such a class? And who will undertake to defend the first advent of Christ if the New Testament teaching of the second advent is to go by the board? If the doctrine of a second coming is unreasonable, what will be said of the first advent? The first is as unreasonable as the second. No man on the sole ground of reason can accept the New Testament statement as to the conception and birth of Jesus Christ. The element of supernatural pervades that earlier part of the teaching as much as it pervades the latter part. They may well stand or fall together. So far as appealing to reason may be concerned, the New Testament doctrine of the second coming of Christ is not a larger tax on credulity and reason than the accepted theory of the first advent.

Let us take another view. Christian faith certainly demands some theory of a hereafter. Faith concedes this, and holds to a hereafter for the individual. The faith as held by this people, with the solution of that problem—the life hereafter—turns upon the resurrection of the dead and the second coming of Christ, and it is held to be unreasonable. Not only is the second advent utterly discarded by some denominations, but the doctrine of resurrection is rejected by a still wider circle, and both are held to be unreasonable because lying in the realm of the supernatural.

Let us inquire over against this as to the faith as popularly held. We refer to the generally accepted view that death is the portal to the life hereafter, that the body is left behind, and that the spirit or soul survives in a conscious life after death. If one is to lay aside his training and religious bias and view this problem solely from the standpoint of reasonableness as based on evidence, how much stronger is it than the other position. For the Christian believer who shuts out of his faith the supernatural, what ground has he for believing in survival after death? Could he demonstrate his faith in court, or before a body of surgeons, or of scientific men? There is nothing in the experience of death, or in the closest study of the human body and all that relates to it, that even suggests survival after death. The whole position is taken for granted and without proof. There is no proof. The

world has gone on thousands of years and generation after generation has been searching for proof of survival beyond death. That evidence has never been forthcoming, and the problem is as dark today as ever.

We say this with full knowledge of the claims of mediums, and of the claims that have been made by Sir Oliver Lodge and others. They may have convinced themselves, but they have not convinced the great body of thinkers who are interested in the problem. The great mass hope for survival beyond death, and another great company accept the solution of the problem by resurrection and by the return of Christ. In view of the fact that neither side are able to demonstrate their faith to the satisfaction of skeptical unbelief, it is hardly worth while for either side to charge the other with an unreasonable faith. If there is not somewhere along the line the intervention of something higher than human power, there is little hope, as we view it, for the solution of man's problem of the hereafter. God surely can rescue a soul from death if that is his accepted process. He can as well save soul and body by resurrection, and by the return of Christ, and this is the plain teaching of the New Testament.—Editorial in *World's Crisis*.

So to the calmly gathered thought
 The innermost of life is taught,
 The mystery dimly understood,
 That love of God is love of good;
 That to be saved is only this,—
 Salvation from our selfishness.—Whittier.

RETIRE inwardly; wait to feel somewhat of God's Spirit, discovering and drawing away from that which is contrary to his holy nature, and leading into that which is acceptable to him. As the mind is joined to this, some true light and life is received.—Penington.

TO BE in Christ is the secret of our life. To be for Christ is the meaning of our activity. To be with Christ is the hope of our glory.—Sel.

IF YOU do not wish for his kingdom, don't pray for it. But if you do, you must do more than pray for it; you must work for it.—Ruskin.

I do not ask my cross to understand,
 My way to see;
 Better in darkness just to feel thy hand,
 And follow thee.—Sel.

Stilled now be every anxious care;
 See God's great goodness everywhere;
 Leave all to him in perfect rest;
 He will do all things for the best.—Sel.

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

Because thy loving kindness is better than life, my lips shall praise thee. *Psa.* 63:3.

Ye also, as lively stones, are built up a spiritual house. *1 Pet.* 2:5.

time advanced he unfolded more fully and still more fully his plan of salvation based on grace and love until Paul exclaimed, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out!"

5. Perhaps no scripture so fully depicts Jesus' work of grace as Luke 9:54-56. His exclusive mission was to save men's lives. Without doubt in his appointed time, as king and judge of the earth, he will execute justice to obedient and disobedient, but we must conclude from these Scriptures that whatever he does will be done with man's welfare and final salvation in view. If I have been chosen by God to help him in this work I will have no desire to execute justice for any other purpose, and if I do have such desire I will be rebuked by Christ's words in Luke 9:55, 56.

THE GOSPEL.

By Mrs. Rena Endsley.

Joel 3:1-2, 9-15. For behold in those days and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage, Israel, whom they have scattered among the nations, and parted my land. Proclaim ye this among the Gentiles; prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your plowshares into swords, and your pruning hooks into spears. Let the weak say, I am strong. Assemble yourselves and come, all ye heathen, and gather yourselves together round about. Thither cause thy mighty ones to come down, O Lord. Let the heathen be awakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about. Put ye in the sickle; for the harvest is ripe. Come, get you down; for the press is full, the fats overflow: for their wickedness is great. Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel.

Zech. 14:1-4, 12-17, Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth and fight against those nations as when he fought in the day of battle. 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 re-

move toward the north, and half of it toward the south. 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 tongue shall consume away in their mouth. 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. And Judah also shall fight against Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver and apparel, in great abundance. And so shall be the plague of the horse, and of the mule and of the camel, and of all the beasts that shall be in these tents, as this plague. And it shall come to pass that everyone that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the king, the Lord of hosts, and to keep the feast of tabernacles. And it shall be that whoso will not come up of all the families of the earth unto Jerusalem to worship the king, the Lord of hosts, even upon them shall come no rain.

Isa. 66:19-, It shall come that I will gather all nations and tongues; and they shall come and see my glory. And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul and Lud, that draw the bow, to Tubal and Javan, to the isles afar off that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles. And they shall bring all your brethren for an offering unto the Lord, out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain, Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord. So we see some are to escape the great destruction of the indignation when the Lord first comes, and yet will not be changed from their mortal life.

1 Thes. 4:16-18, For the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God: and the dead in Christ shall rise first. Then we who are alive and remain (who are in Christ) shall be caught up together with them in the clouds to meet the Lord in the air. Isa. 26:20-21, Come, my people, enter thou into thy chambers and shut thy doors about thee. Hide thyself as it were for a little moment, until the indignation be overpast. For behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity. Joel 3:16, The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people and the strength of the children of Israel. Matt. 24:21, For then shall be great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be. Zech. 14:3, 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. Rev. 19:19-21, 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.

And the beast was taken, and with him the false prophet that worked miracles before him, with which he deceived them that had received the mark of the beast, and those that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceedeth out of his mouth, and all the fowls were filled with their flesh. Jude 1:14-15. And Enoch, also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed; and of all their hard speeches which ungodly sinners have spoken against him. Rev. 20:1-6. And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled; and after that he must be loosed a little season. And I saw thrones and they sat upon them, and judgment was given unto them; and I saw the souls of those that were beheaded for the witness of Jesus, and for the Word of God, and, who had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. Rev. 5:9, 10, And they sang a new song, saying, Thou art worthy to take the book and to open the seals thereof, for thou wast slain and hast redeemed us to our God by thy blood out of every kindred and tongue and people and nation; and hast made us unto our God kings and priests and we shall reign on the earth. Psa. 37:9-11, 22, 29. For evil doers shall be cut off; but those that wait upon the Lord shall inherit the earth. For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be, but the meek shall inherit the earth; and shall delight themselves in the abundance of peace. For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off. The righteous shall inherit the land and dwell therein forever. Dan. 2:44, And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for-

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SHALL WE REAP SPARINGLY?

PAUL says, "He which soweth sparingly shall reap sparingly." Brethren, are we sowing bountifully? I fear many of us are not, and is it from indifference and carelessness that the glorious gospel has not fuller and more united support from us?

The greatest reason for our failure to progress as we should is lack of any proper financial system. There are many systems in use in the churches of today, but only one, the old and scriptural plan of giving one-tenth to the Lord's work, is worthy of our united approval. It is as superior to all latter day financial plans as was the gospel Paul preached, to the so-called "gospel" which is preached in popular Christendom today.

Some call it an old Jewish custom and law, but Abraham paid tithes to Melchizedek who was king of Salem and priest of the most high God hundreds of years before the law was given. Gen. 14:18-20. So did Jacob. Gen. 28:20-22.

Now the gospel was preached unto Abraham. Gal. 3:8. Abraham believed God and it was accounted to him for righteousness, Gal. 3:6, and if we are Abraham's seed and heirs according to the promise, ought we not use him as an example in giving as well as in faith?

Who can deny that if we would have used this plan in the past we would not today be stronger spiritually and numerically; the truth would have been proclaimed to many who have not heard it; we would have funds to push the work and keep every available worker in the field; also to assist and encourage young men of sound faith and good character to take up the gospel work; there would be a spread of missionary spirit among us and many would get a vision of helping others beyond our own congregations.

The Apostle says, "even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9:14. So it is our plain scriptural duty to support our pastors and not compel them to make all the sacrifices as has sometimes been the case in the past.

So, brethren, let us give this matter prayerful thought and act upon it, and if the love of Christ is in our hearts, can we not reject the slipshod methods of the past and accept this God-given plan which was approved and commanded by Christ? Matt. 23:23. It has blessed both giver and receiver in this world and will immeasurably bless them in the world to come. So let us discard the makeshifts of the past and give the old gospel a chance.

A. C. B.

I WOULD give nothing for that man's religion whose very dog and cat are not the better for it.—Hill.
Trust in him at all times.—Psa. 62:8.

GETTING AND GIVING



GETTING AND giving are weary tasks;
Giving and lending delight us more.
Much the strife for possession asks,
Leaving us battered and bruised and sore.
He that labors for selfish gold
Soon grows old.

Taking and keeping are duties stern,
Sapping the strength of us day by day;
Fiercely the fires of our ardor burn,
Eating our glorious youth away.
He that fights for a selfish prize
Soonest dies.

Having and holding exhaust us all;
Deeply stamped are their lines of care;
Censelessly for our strength they call,
Stripping our souls of their garments fair.
He that battles for self-renown
Soon breaks down.

Giving and lending are joyous tasks,
Keeping us youthful and blithe and strong.
Kindness but little of courage asks
And its days are fair and its life is long.
Not he that gains, but he that gives,
Longest lives. Edgar A. Guest.

THE TWO WITNESSES.

THE request we have been considering in our three previous articles says, "Please write an article on 'the two witnesses.' You see we are doing four or five times as well (or rather, as much) as requested.

We have purposely avoided the real heading of our study till now to avoid prejudice till we could get before you some foundation facts in the shadows leading up to the two witnesses. Many articles have been written by abler ones than we on this subject, mostly very erroneous, in our judgment.

It seems to us there is no need of confusion, for the Lord specifically told John who are these two witnesses, Rev. 11:4. Then if we know who are the olive trees and the candlesticks why should we guess at the identity of these two witnesses? We think we have seen in our past three articles who are the olive trees and the candlesticks. Rev. 11:4 seems beyond dispute a reference to Zech 4:14. Then one witness is Israel and the other is the converted Gentile branches, or a form of the church.

1. The nation of Israel as a witness:
They testified to the true God, that Jehovah alone is God. Isa. 43:10 and 44:6-8.

2. The church as a witness:
They testified to the Son of God, that Jesus alone is Savior, by his risen life. Jno. 15:27; Lu. 24:48; Acts 1:8; 4:12, 33; 5:31-32.
Is it not evident who the two witnesses are?

We hope to study the prophetic words of Rev. 11 in one or two following articles. Now is where I need your prayers to

help me.

J. W. Williams.

THE NECESSITY OF GIVING.

IN GENESIS we have our first lesson on giving, and the necessity of giving prevails through the entire Bible.

God required Israel to make sound sacrifices. If a blemish or evil-favouredness existed, it was an abomination unto the Lord their God. They were also required to give their firstfruits without delay. Never before have we heard so much about giving. In the secular world, in every drive for money we hear the expression, "Give until it hurts," and strange to say, the majority of the people have taken the slogan literally, and have they received any blessings or promises and are they doing all to the glory of our Father?

The most of us have obligations which we must pay because we owe them and unless they are paid our credit is discounted. This should be proof to us that we have an obligation with our Father which is as important as sustaining our household, for is it not he who permits us to live and gives us our daily bread? Without him we are helpless. Is he getting his just dues? "Upon the first day of the week let everyone of you lay by him as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16:2. This shows we should exercise a system whereby we may pay our dues, and in Rom. 12:8, "He that giveth, let him do it with simplicity," or as the margin says, liberally. In Acts 20:35, we read, "I have shewed you all things, how that so labouring 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."

Spring is here and Nature has awakened and is giving us her very best. Let each and every one of us awaken to the duty of giving as shown by our Lord who will reward us bountifully. "But this I say, He which soweth sparingly shall reap sparingly, and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity, for God loveth a cheerful giver." 2 Cor. 9:6-7. "GIVE and it shall be GIVEN unto you, good measure, pressed down, and shaken together and running over, shall men give into your bosom. For the same measure that ye mete withal it shall be measured to you again. Luke 6:38.

Leota B. Hanson.

I the Lord will hold thy right hand, saying unto thee, Fear not, I will help thee. Isa. 41:13.

Only the religion that is full of sunshine can win the heart of a child.—Sel,



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TODAY'S SERMON.

By the Rev. C. Claude Travis, D.D., pastor Englewood First Methodist Episcopal Church.

Text: "That your joy may be full."—1 John 1:4.

HARRIET MARTINEAU speaks of her satisfaction in the deliverance from what she called the "decaying mythology" of the Christian religion. Those who have thought with her have announced a sort of a gospel for mankind—toiling, struggling, suffering humanity; and that gospel is: That there is no God; that there is no such thing as goodness; justice is a joke, sacrifice for others is foolishness, and that selfishness is the only thing worth while. They expected men to welcome this declaration with glee. But, on the contrary, it fills the hearts of men with incurable despair and sadness. For, no matter how far men may drift away from the ordinary, accepted standards of religious life, they still hunger for good news about God.

Good news about God is that he is Christlike. The God recognized by nations is not the God revealed by Jesus Christ. The God of some creeds is not the God of Jesus Christ. The world shattering war of the last five years is traceable to religious ignorance. Nations are not unanimous about God. Men want to know that God will deal with them as Jesus Christ dealt with men.—From a Chicago daily paper.

"The Poor Preacher."

The Shelby County Herald writes up "The Poor Preacher" as follows:

"The preacher has a hard time. If his hair is gray he is old. If he is a young man he hasn't had experience. If he has ten children he has too many. If he has none he should have and isn't setting a good example. If his wife sings in the choir she is presuming. If she doesn't she isn't interested in her husband's work. If he reads from notes he is a bore. If he speaks extemporaneously he isn't deep enough. If he calls on some very poor family he is playing to the grandstand. If he calls at the homes of the rich he is an aristocrat. Whatever he does someone could have told him how to do it better. He has a fine time living off donations which never come in and promises that never mature."—St. Louis Republic.

No man can serve two masters.—Jesus.

repentance.

3rd, Then they must repent. This must be a turning from sin with a firm resolve to do right at all times, in compliance to every requirement as taught by Christ and his apostles.

4th, Then this is followed by obedience to Christ's command to be immersed into the name of the Anointed—into Christ.

As Jesus was anointed with the holy spirit to the office of prophet, priest and king, so this act of obedience anoints the obedient ones to the positions of kings and priests to reign with him.

5th, Immersion must be followed by a Godly and blameless life. The work following immersion is a continual growth, the rule for which is given in 2 Pet. 1: 5-11.

And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins, wherefore the rather, brethren, give diligence to make your calling and election sure, for if ye do these things ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

This scripture contains a blessed assurance of future joys and glory for those who do the work contained therein. While they bid us add all these several graces to our faith, they hold out exceeding great and precious promises. They are great because they cover every duty in life; and they are precious in character because they fortify us for every emergency in the Christian life.

2 Part of 12. Yes it is necessary for one to understand certain definite items of faith. It would require many pages to thoroughly define all of them. Suffice to say it necessary to understand the fundamental principles of the promises and the things concerning the name of Jesus Christ.

3 Part of 12. Since definite items of faith are necessary, and since faith or belief prompts the believer to act in accordance with those principles, it is necessary that his faith must be based upon right principles in order that the believer, in obeying those principles, may work righteousness. Now since those principles are definite, they must produce definite, right works when applied; therefore definite righteousness because righteousness is the doing of right works.

4 Part of 12. Now since true religion requires definite items of faith and definite items of righteousness, the quantity and quality of each depends upon the ability of the believer to comprehend and appropriate to his own use in his service to his Master. All men have not the same ability, either to learn or to work

Some can improve ten talents, others but two. It is not so much the amount done, as it is the effort put forth in love

and zeal that merits the reward.

13. Is there much religion now which will not save those who exercise it?

There is. To prove it, we have but to examine its works. The works produced by many forms or persuasions of religion condemn those forms because their works are evil.

14. Tell some of the predictions of religious conditions in the last days. Rom. 1:30; 2 Tim. 3:2 to 4:13; 2 Pet. 2:3; 1 Tim. 6:3-5; 2 Pet. 3:3-4; 1 Tim. 4:1.

There are others but these will be sufficient to show the condition of professed Christians in the last days of Gentile times.

The Righteousness of the Law.

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.

By this we see that faith is so necessary that it is impossible to please him without it. Thus we also see that faith is the primary element in the development of Christian character. It is to faith that all the other virtues must be added to perfect the members of the household of Christ of which he is the head.

In Rom. 5:1-2, Paul says, Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into the grace wherein we stand and rejoice in the hope of the glory of God. Now this shows that the rule is—No faith, no justification, no justification, no peace with God through our Lord Jesus Christ.

Paul has a great deal to say in Romans and Hebrews about the righteousness of the law and of faith. But I have only space for a very few references. I will notice one which very beautifully and fully explains Paul's argument. I will connect it with James' argument, and we will see that they agree perfectly, although some may consider that their arguments are directly opposed, one to the other.

In Gal. 3:6. Even as Abraham believed God, and it was accounted unto him for righteousness. It is inferred by some that God imputed righteousness to Abraham's faith without works. James does not teach anything of the kind. James asks a question involving this principle, "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?"

In James 2:20, we read, Wilt thou know, O vain man, that faith without works is dead? He then refers to Abraham as an example in proof of his argument. He says, Was not Abraham our father justified by works, when he had offered his son Isaac upon the altar? He followed this question with another still more convincing. He says, Seest thou how faith wrought with his works, and by works was faith made perfect.

Paul presented the faith of Abraham as the evidence that we are the children of Abraham; and Christ presented the works of Abraham as the evidence of the same thing. Jesus said to the Jews who claimed Abraham as their father, If ye were Abraham's children, ye would do the works of Abraham—that is, the works of John 8:39.

By Paul's argument we see that Abra-

ham was justified by faith, and also justified by works. So wherever saving faith is mentioned in the Bible, works are invariably expressed or implied; and wherever salvation is mentioned in connection with works, faith is also implied.

According to James, Abraham's faith wrought with his works and by his works was his faith made perfect. Likewise must we perfect our faith by doing the works of faith begotten by the word as taught us by Christ and his apostles.

I WONDER WHY?

SINCE listening to Bro. Lindsay's appeal to the unbaptized, and knowing that some who heard that appeal are neglecting baptism, I've been wondering why. Why is it when he made it so plain that baptism is essential; when he proved from the Scriptures that God requires it; that Jesus set the example; that Jesus tells us that "He that believeth and is baptized shall be saved;" when salvation will mean so much to us in the days just ahead; when not to be among those whom God will hide in his "Pavillion" will mean that they will have to pass through the great tribulation that is to come upon all those who are left; which means they will never have glorified bodies, wear crowns, be clothed in garments of wrought gold, in raiment of needle-work, standing at the King's right hand; never "eat of the tree of life," or the "hidden manna," have power over the nations, nor be a pillar in the temple of God; have no part in bringing back the earth to the state of perfection it was in before the fall; be an alien from the commonwealth of Israel, a stranger to the covenants of promise. All these things are beyond their reach because, although they believe, they neglect to be baptized, and faith without works is dead. Namaan thought several things, but it was only when he obeyed and dipped seven times in Jordan, that he was healed; and they believe but neglect baptism. I wonder why?

Lillie H. Willis.

Galva, Illinois.

Let a man overcome anger by kindness,
evil by good;
Let him conquer the stingy by a gift, the
liar by truth.—Sel.

Dost thou ask when comes his hour?
Then, when it shall aid thee best.
Trust his faithfulness and power,
Trust in him, and quiet rest.—Anon.

One holy Church of God appears
Through every age and race,
Unwasted by the lapse of years,
Unchanged by changing place.—Sel.

IT is no great matter to associate with the good and gentle, for this is naturally enjoyeth peace, and loveth those best that agree with him. But to be able to live peaceably with hard and perverse persons, or with the disorderly, or with such as go contrary to us, is a great grace, and a most commendable and manly thing.—Kempis.

PLEASURE and duty are a hard pair to drive in double harness.—Sel.

THE RESURRECTION

Its Design in the Purpose of the Deity.

TO understand fully the above subject we must acquaint ourselves with the purpose of Jehovah regarding the earth and man. This is fully expressed in these words: As truly as I live all the earth shall be filled with the glory of the Lord. Num. 14:21. To do this, man must be glorified. It is evident that Adam was to receive his reward for obedience in the garden and through the Tree of Life. There is no resurrection mentioned until sin had entered the garden. Then the tree of life was guarded that Adam might not partake of its fruits.

If Jehovah had not have introduced the resurrection into his purpose, man and the beasts would have lived and died alike. There was nothing at this time that promised a future life. From the above conclusion we must begin the study of the resurrection from and after the promises made to the two seeds. Gen. 3:15. This promise is as follows: The Lord said, 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. It requires absolute knowledge to believe that the giant oak tree is the product of the acorn. We must see the sprouting acorn develop into a tree. So it is with the promise made concerning the woman's seed. To arrive at the fulness of this promise we must follow its unfolding and see the consummation of the great blessing that will in the end come to those who have fought the fight of the faith. For the righteous only is this blessing provided. It is recorded in 1 John 3:8, For this purpose the Son of God was manifested, that he might destroy the works of the devil. Death held the whole race in its embrace until Jesus arose triumphant over the power of the serpent seed. The promise to one is a victory; to the other, a defeat. To one it promised eternal life; to the other, the extinction of life. The figure used in Gen. 3:15 is a bruised head and a bruised heel. A bruised head signifies an extinction of all the functions of the body. The brain with its system of nerves furnishes intellectual and physical power. A bruised heel with proper care will soon recover. There is another important truth in this text, viz.: Each seed is placed on trial as exemplified in the offerings of the two sons of Adam. The offering of a lamb was at the disposal of both Cain and Abel. To make this clear, I wish to give Young's translation of verses 6 and 7, of chapter 4: Jehovah saith unto Cain, Why hast thou displeasure? And why hast thy countenance fallen? Is there not, if thou doest well, acceptance? and if thou doest not well, at the opening a sin offering is crouching, and unto thee its desire and thou rulest over it. Jehovah placed at the disposal of both a lamb and each was instructed how to offer it. From this time each seed has been in development and will so continue until sin and its accompanying evils will have been destroyed. You cannot charge Jehovah with discriminating against the Cain seed. Following the generations of Adam, Gen. 5, we find some strong characters. Note, please, Enoch and Noah, who have been specially

mentioned. Compare these with the generations of Cain. Gen. 4:16-25. Again during the building of the ark, Noah was a preacher of righteousness. Up to the flood God had his witnesses and those who rejected the gospel were without excuse. It is evident that they were not entitled to the blessing that the resurrection will confer on the righteous sons and daughters of Jehovah. We have stated that the introduction of the resurrection into the purpose of God was to reward those who were obedient to the commandments of Jehovah. Its knowledge created within the mind of the obedient the hope of eternal life. The doctrine was often taught in figure, as when Abraham offered Isaac. He was commanded to slay his own son and see him returned to ashes. He knew that Isaac would be given a resurrection. Paul states that Abraham believed God and accounted him able to raise him up, even from the dead; from whence also he received him in a figure. Heb. 11:19. In connection with this event it is stated that the Isaac seed would be multiplied as the stars of heaven and as the sand which is upon the sea shore. A figure of speech which speaks of a great number. Further, he is promised that this seed shall possess the gates of his enemies, and in thy seed shall all nations be blessed. Paul in Gal. 3:16 states that Christ is this seed which is counted through Isaac. In closing this chapter, the Apostle states how the alien may be counted as Abraham's seed. As many as have been baptized into Christ have put on Christ. The figure of baptism is a resurrection from a former dead state, "dead in trespasses and sin." Moses was acquainted with the doctrine of the resurrection from the burning bush, when the Lord God said, I am the God of thy father, the God of Abraham, the God of Isaac and the God of Jacob. Ex. 3:6. We find Jesus using this scripture to answer the Sadducees who did not believe in a resurrection. Job gives a proof of the resurrection when he says: All the days of my appointed time will I wait till my change come. Thou shalt call and I will answer thee. Job 14:14-15. Man born of woman is represented as a flower that continueth not. In the 17th chapter, he speaks more plainly: After my skin worms destroy this body, yet in my flesh shall I see God. No writer could speak more positively than this.

David, in Psa. 17:15, expresses his hope of a future life in the following language: As for me, I will behold thy face in righteousness, I shall be satisfied, when I awake with thy likeness. In righteousness David hoped to behold the face of God and be satisfied when he shall awake with the likeness of the Deity. The sinner has accepted a doctrine of going to heaven for his reward while the scripture plainly teaches that Jesus will bring it when he comes. The last of the prophets expresses his hope in the following language: Unto you who fear my name shall the Sun of righteousness arise with healing in his wings, and ye shall go forth and grow up as calves of the stall. As we have followed the unfolding of the doctrine of the resurrection we have found that Jehovah will bestow its blessing on the righteous only. We will now seek for further proof as recorded in the New Tes-

tament. As we continue our subject we will find that the doctrine of the resurrection will be more fully unfolded. When we speak of this subject, we refer to it as Jehovah's means of awakening the dead to an immortal life. The doctrine as applied to the apostate dead will only raise them to a condemned judgment. It will be only an emergence from the death state. There is but one thing that can befall them and that is the second death. A resurrection to correction is purely a man-made theory. The church is under a corrective discipline. The one to whom the resurrection was applied declared himself to be the resurrection and the life.

He who said, I am the resurrection and the life, also said, He who believeth in me though he were dead yet shall he live: and whosoever liveth and believeth in me shall never die. When the resurrection is applied, those who are its recipients will never die. When Jesus answered the Sadducees he said, They which shall be accounted worthy to obtain that world and the resurrection of the dead neither marry nor are they given in marriage, neither can they die any more: they are equal to the angels and are the children of God, being the children of the resurrection. Lu. 20:35-36. With the above testimony are we not privileged to affirm that the resurrection is specially designed to be applied to a special class, viz., the children of God.

With the doctrine of the resurrection well fixed in our mind and the full meaning of the promise that the Lord will fill the earth with his glory, we may look forward to the end. The great white throne judgment cleanses the earth of sin and its power. Death and hell and those whose names are written in the books are cast into the lake of fire which is the second death. What is beyond this is not outlined. Yet a few texts permit us to hope, when we attain unto the resurrection from among the dead we will know what the following text means: That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Jesus Christ. Eph. 2:8. It is also spoken of as a dispensation of times when he will gather together all things. We will close with: 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.

D. C. Robison.

SIGNIS OF THE TIMES.

A Series Of Thoughts Concerning
Signs to Precede Christ's Coming.
Lyman Booth.

OUTLINE the necessary items of true, saving religion. Does it require definite items of faith? Definite righteousness? What and how much of each?

Christ and his apostles preached that a person must do certain things in order to gain eternal life.

1st, They must hear the gospel. The meaning of hear in this case is to understand it.

2nd, Then believe it. The strength of this belief must be such as will work unto

two years old, his father was killed on the railroad where he was working as a brakeman. Left an orphan, he grew to manhood with but little of the advantages of an education and started life for himself with no material help, but with an indomitable will, great force of character and vigor of manhood. His physical strength was extraordinary and his endurance seldom equaled. He went forth with great initiative to make a home for his family and a place in the world for himself. When the children were yet small, his companion was stricken with a physical breakdown and lay for years an invalid. But with his inexhaustible vitality he forged ahead, meeting every obstacle with patience and perseverance until success crowned his efforts and he owned one of the best improved farms in our county. This was only the basis of his higher achievement of rearing his family in respectability and developing them to a high degree of moral worth.

He heard the gospel message and was baptized by A. H. Zilmer in the spring of 1905, and united with the Church of God at Argos. He rejoiced in seeing his entire family followers of Christ. He was one of the active members in the affairs of the church, having served the local church in the capacity of Elder and Trustee, and was one of the Vice Presidents of the Indiana State Conference at the time of his death. He was a willing contributor of his means, time and services for the advance of the cause of the Truth that he loved. He had so lived that he was prepared to die. He did not fear to enter the darkness, for he trusted the Christ who has the keys to release him. In his last hours, when he realized that the time of his departure was at hand, he expressed thankfulness that he had not been alone in the field when the fatal accident occurred, but that he was permitted to see and know his family and to bid them farewell.

He leaves to mourn his lamentable death his beloved and close companion, his aged mother and step-father, Mr. and Mrs. Neher, of Nappanee, his four daughters, Miss Leora, Mrs. Bertha Puterbaugh, Mrs. Rosa Wisely, and Mrs. Fern Nellans, his foster son, Thurlow Richter, one brother, Ezra Roose, one sister, Mrs. Martha Deisch, four half-brothers, William, Henry, Irvin and Lawrence Neher, three half-sisters, Mrs. Rosa Phend, Mrs. Lizzie Stine and Mrs. Clara George, six grand children and many other relatives. These are left to remember the life of good deeds and kindnesses of a loving husband and father and friend to them all. No business ever prevented the bestowal of his personal ministrations upon his family when needed. Was there sickness? He could act as nurse with great tenderness. Was there house work to be done? He could do it with speed and skill. There was no need in the affairs of his household he could not and did not answer. How sadly the home is bereft none can tell and its members only can realize.

Funeral services were held Thursday, May 1st. Short services were held at the house, then he was taken to the Church of the Brethren where Eld. S. J. Lindsay, editor of The Restitution Herald, of Oregon, Ill., delivered the funeral sermon. The capacious audience room was filled to

overflowing with friends and brethren. Beautiful flowers graced the ceremonies. All the near relatives including his aged mother were present excepting Mrs. Phend and Mrs. George. Burial was made in the Brethren cemetery near by the church, beside his little son who was laid to rest many years ago. Here he rests awaiting his hope in a resurrection at the coming of Jesus, the Savior.

D. E. VanVactor.

Nathan Railsback

died of paralysis at his home in Argos, Ind., at 6 o'clock, p.m., Thursday, May 1, 1919. He and his companion have been in poor health for some time and spent the winter with his brother, Richard, in South Bend, where they were well cared for, and they had just returned to their home a few weeks ago. He was 82 yrs., 5 mos., and 7 days old, and his death had been expected. He was born Sept. 24, 1836, seven miles northwest from Indianapolis. He was the fifth of a remarkable family of nine sons and two daughters, the children of Caleb and Nancy Railsback. His death leaves but three of these alive,—Richard C., of South Bend, Hugh, of St. Petersburg, Fla., and Franklin, of Argos.

Brother Railsback came to Marshall Co., Nov. 10, 1846, with his parents who settled near Argos. He was married to Mary Whisman, Dec. 4, 1862, and to them was born one son, Alvarado. They were engaged in farming and later in merchandising in Argos where they conducted a successful business for many years. They then removed to Hot Springs, Ark., and engaged in farming. While here, their son died, June 28, 1903. Left alone, they returned to Argos in 1913 to spend the remainder of their declining years near their relatives and old time friends.

He was converted and baptized by Eld. Hugh Barnhill 65 years ago, and has been a member of the Church of God since. He was one of the charter members of the present church in Argos, and was a substantial supporter of it during his active life here. He has lived a true Christian life as nearly as it is within human possibility. His pathway was beset with many difficulties, but he has fought the good fight of faith, and we can feel assured that there is laid up for him a crown of righteousness which the righteous Judge will give him at his appearing.

His afflicted companion has the sympathy of his remaining brothers and many relatives and friends in this her sad bereavement.

Funeral services were held at the home, Saturday, May 3, 1919, at 2 o'clock, and burial was made in Maple Grove cemetery where Brother Railsback is at rest after so long a life of usefulness, to wait for the coming of the King in his beauty and glory to call the sleeping saints to their reward.

D. E. VanVactor.

Obituary.

Fannie Lydia Hamilton was born in Litchfield, Herkimer Co., N. Y., May 28, 1837. Later she with her parents moved to Warren Co., Va., where she was married to Marcellus W. Adams, Sept. 18, 1855, who preceded her in death Jan.

19, 1911. From Virginia they moved to Spring Valley, Ohio, about 1866. They moved to Byron Township, Mich., where she has since resided. She is survived by ten children, twenty-three grandchildren, twenty great-grandchildren and many friends who learned to love her during her life among them.

She died as she had so often expressed a desire to—taken sick about 4 o'clock on Monday afternoon, she did not stay to burden those she loved so well, but fell asleep at 8 Tuesday morning. It was at this home where the Elder and I were sheltered and cared for during five weeks of meetings held in two neighborhoods (they were nearly equal distances from two school houses) more than twenty years ago. She had been in loving service to the Master for many years, but when she heard the message of the kingdom preached, she readily accepted it and she with two daughters were baptized into the all-saving name, and she has since been a devoted worshiper at the shrine of truth. We spoke to a full house from Lu. 20:35-36. She certainly died with the hope of resurrection life strong within her. She had been such a devoted wife, rearing patiently through many hardships her large family. O what a beautiful mother she had been! We could not refrain at the close of the sermon from repeating C. Newell Lovejoy's words:

"God thought to give the sweetest thing in his almighty power to earth. And deeply pondering what it should be—One hour in fondest joy and love of heart outweighing every other, He moved the gates of heaven apart and gave to earth a mother."

M. A. Woodward.

Joseph Ritenour.

Joseph Ritenour was born in Woodstock, Va., Sept. 3, 1845. Died at his home near Dry Run, April 27, 1919, at the age of 73 years, 7 mos., 24 days. "Uncle Joe" has been a faithful member of the Dry Run Church of God for many years. All our ministers who have preached at Dry Run in the past 30 years will doubtless remember Uncle Joe. He leaves three brothers and a host of friends to remember him. The funeral services were conducted in the home by the writer, who spoke words of comfort to a large crowd from Job 14: 14. After the service, Bro. Ritenour was buried between his wives who preceded him in death, in the field near his home. Bro. Ritenour had been baptized into the all-saving name of Christ several years ago. Since that time he had been a faithful member of God's Church. He had been married twice. His last wife has been dead for a number of years. We hope to meet him again when Jesus comes.

J. H. Anderson.

Reports.

NOTES.

IT seems that we have traded places with Bro. Lindsay for a week or two, and at the present writing we are engaged in a series of meetings at Delta, Ohio, while he practices "keep the home fires burning."

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.

Adelme, Illinois, the second Sunday.

Oregon, Illinois, the fourth Sunday.

The third and fifth Sundays are optional at present.

As we go to press the front page article for the children has not arrived for which we know there must be some good reason. We are glad for so many good reports from the children who read this page.

We expect to begin a series of meetings at our Blush Church, near Fredericktown, Mo., on Saturday evening, May 17, to continue over two Sundays. Eastern Mo. brethren especially will take notice.

Announcements, notices and obituaries take up much of our space this week but since these things are necessary we know that our readers will be patient.

Owing to bad health conditions in our home, Bro. F. E. Siple kindly consented to take our place in the series of meetings being held at Delta, Ohio, at this writing. Frank is fast becoming a recognized strength for the gospel among us. We feel safe in sending him out, knowing that he will acquit himself in first class shape.

Word from Nebraska states that after a month's trial, Bro. T. A. Drinkard, of Glen Rose, Texas, has been employed by the conference of that state and is now to locate his family there. We are glad to hear this as we believe Bro. Drinkard to be sound in doctrine and unwilling to compromise with anything which appeals to him as being unsound. We congratulate both Bro. D. and our Nebraska brethren upon the arrangement.

We spent a very pleasant day in services with the Dixon brethren on Sunday, May 4th. We found Sr. Drew (Anna's mother) very sick, but the rest of the brethren were as well as usual.

We will not be able to meet with the Kewanee, Ill., brethren again before the first Sunday in June. Let brethren in this vicinity please observe and act accordingly.

Remittances.

Mrs. J. A. Tuttle, J. J. Bronson, Mrs. Evaline Storrs, Pearl A. Woolf, Mrs. C. S. Prime, Chas. Stedman, F. V. Blakely, Wesley Stephenson, L. E. Conner.

Notices.

Indiana Bible School.

The Indiana Bible School will be held June 29 to July 6 at the North Salem church, six miles north of Plymouth, near Harris Station on the Vandalia R. R. Bro. S. J. Lindsay's lessons will be Old Testament Types, and Bro. D. E. Van-Vactor will teach upon the life of Christ.

Those who attended this school last year know of the good work done, so let all who possibly can begin to make plans to attend again this year and urge others to come that we may be able to gather more saints for the kingdom in the short time that remains.

Emma C. Railsback.

Reatha Cuffel.

To Illinois Brethren.

Our treasurer, Sister Anna E. Drew, 629 N. Galena Ave., Dixon, Ill., has been in very poor health through the winter and spring and is still far from being well. The responsibility of collecting the funds necessary to keep our work going hangs heavily upon her, and this is written to ask all who have made pledges, etc., to do all they can to relieve that burden of responsibility by being prompt in sending in promised funds and to help her in every other possible way.

S. J. Lindsay, Conf. Pres.

Annual May Meeting.

The Annual May Meetings of the Church of God at Fonthill, Ont., will be held the last Sunday in May, services commencing on Friday evening, May 23rd, and continued Sat. evening, the 24th, with the usual Sunday School and three sermons on Sunday, the 25th. Sr. M. A. Woodward, of Dutton, Mich., is expected to take charge of the meetings, so everything will go with a swing. Everyone welcome. Plenty of accommodation for

those coming from a distance. Come over and help us.

Yours in Hope,

Arthur Gilbey, Sec.

Conference Notice.

THE Indiana State Conference will hold its Annual Meeting this year at the North Salem Church, July 4-6. This date is much earlier in the summer than the conference has been accustomed to convene, but taking every thing into consideration we see no reason why this conference should not be one of the very best ever held. Let us make it so.

The location is good, the brethren are very hospitable at this place, and the weather at this time of the year is most likely to be ideal; and besides all this, the conference will follow the Bible School, of which you have seen the announcement. The members of the school will be so filled with the Word of Truth and the Spirit of Christ and good works that they will prove a great impetus and help to the conference.

The instructors in this Bible School will undoubtedly be among the conference speakers. So let us all begin at once to make our plans to attend both Bible School and Conference.

Mrs. Flora Prior, Sec.

Obituary.



Asa O. Roose.

Death has again entered our midst and taken away one of our esteemed citizens in the person of Asa O. Roose who died at Woodlawn hospital, Rochester, Ind., at 12:30, Tuesday morning, April 29, 1919. His untimely death was the result of an accident happening on his farm, Saturday, Apr. 26, about 3 o'clock. Brother Roose and his foster son, Thurlow, were sinking a very large stone, and had made an excavation nine feet deep. Thurlow had just left the pit and Brother Roose was ready to leave when the bank suddenly crumbled beneath the enormous weight of the stone and his feet were buried and his body crushed against the wall of the pit opposite the stone. Thurlow tried to extricate him but in vain. He then hailed a neighbor passing upon the highway nearby and they dug him out. Doctor McCracken was immediately summoned and administered medicine to allay the awful pain he suffered. He was afterward taken to the hospital and every thing done that was possible but to no avail.

Brother Roose was born in Stark Co., Ind., Sept. 11, 1862. He was the son of Samuel and Mary Ann Roose and one of a family of eleven children. When he was

ing as excuses the cause and the influences back of transgression, as Adam and Eve did?

Can the salvation of any sinner ever be accomplished without the condition of repentance being met? Will God, then, ever abandon it, either in this age or any other, in carrying out the desire of his heart as expressed in 1 Tim. 2:4. If a person is so far steeped in sin or so rapped up in the rags of self righteousness that God cannot bring enough influence to bear to bring him to repentance, what must the result be?

What are the conditions to receiving God's grace according to Peter in Acts 2:38? Has the ceremony of baptism always been a condition? Of what essential value is it now? 1 Pet. 3:21. Conscience is the ability to discern between right and wrong. Baptism demonstrates, typically, that the mind has grasped the fact that flesh, human nature, is sinful and must be put off through death, and that a sinless nature is obtained through resurrection. No lesson can be thoroughly grasped without a tangible demonstration, hence the necessity of baptism.

Show that the prodigal son and the Jews, in Acts 2, manifested "belief" before they received God's grace in the form of forgiveness. Was their belief the result of repentance, or was it one of the influences leading to repentance? Read again Rom. 2:4. Had the man spoken of in Rom. 2, repented through a realization of his own sinfulness and belief in God's goodness and mercy?

What is the message called by which God makes known "the riches of his goodness and forbearance and longsuffering," which leads man to repentance? True repentance can never be experienced excepting through knowledge of this gospel, for there is no other means of learning about God's goodness, hence Paul's warning in Gal. 1:8, 9.

Did the prodigal son find that his father's mercy exceeded his expectations? Can we conceive of all that God has stored up for us through his grace? Find a Scripture proof.

General Notes.

Because God knoweth our frame and remembereth that we are dust he extends mercy. Psa. 103:13, 14. But man has no right to permit himself to think that such conditions, sometimes called weakness of the flesh, are excuses for sin.

God has various ways of manifesting his grace. For instance, through forgiveness, through chastisement, through teaching and leading, and always as time goes on his grace becomes more fully demonstrated. The fullest demonstration revealed in the Scriptures is still future, the establishment of his kingdom on earth.

Repentance always has been the basis of salvation and always will be as long as God exercises his power to save. It makes no difference how many God saves or when he saves them, he will never prove himself disloyal to his principles of righteousness by lenience to sin, for the sinner must repent and turn away from sin.

Let the old life be covered by the new,

The old, old past, so full of sad mistakes,
Let it be wholly hidden from our view
By deeds as white and silent as snow-
flakes.

Ere the earth life melt in eternal spring,
Let the white marble of repentance fling
Soft drapery about it, fold on fold
Even as the new snow covers up the old.
—Louis Chandler Moulton.

Repentance brings salvation: "Since all these things are true (that is all that repentance results in.—Ed.), who can regret that this lesson has been brought to our attention? It may have seemed at first a harsh topic to set before us. We would rather not think of our sins. We prefer to forget them and go on light hearted. We should find that sin is not thus easily dismissed. It pays to think of our sins. It pays to be sorry for sin; for 'godly sorrow worketh repentance unto salvation, a repentance which bringeth no regret.' 2 Cor. 7:10. If we really accept the teachings of these Scripture passages, no lesson we have ever studied will be more profitable to us, or more happy in its results.—Sel.

If there is time the national application of the parable of the prodigal son might be discussed. We have merely tried to show the nature of repentance and its necessity to salvation in the lesson.

JOB.

THERE IS perhaps no book in the entire canon of the Scriptures the authorship and date of which has been regarded as so uncertain as this book of Job. It had its origin, apparently, outside the Jewish nation, and yet we find it from the earliest periods included in the Jewish Scriptures; though it does not claim to have been written by Moses or by any of the prophets or rulers of Israel, nor does it make mention of any of them. Modern research, however, has fixed the fact that Job was a great-great-great grandson of Abraham, through Esau, not Jacob; that he was a king of Edom, and by his own statement "the greatest of all men of the east," Job 1:3.

It was while Israel was in Egypt that the book was written, and it is, therefore, doubtless the oldest book of the Bible. Job has sometimes been considered a myth, and yet the Prophet Ezekiel mentions him several times, and the Apostle James says, "Ye have heard of the patience of Job." Although Esau is spoken of as "a profane person" in Hebrews, it is reasonable to believe that for ages his descendants preserved the faith of Abraham, and the knowledge of the true God, and the faith of Job is as clear and distinct as the faith of any of the ancient patriarchs; he was a true believer in God, and one who looked for the Redeemer to come and stand at the latter day upon the earth. The book of Job is included with the Psalms, the Proverbs, Songs of Solomon and Ecclesiastes, among the books of poetry contained in the Bible.

We find many beautiful pictures in this book, one of which is as to where wisdom can be found (Job 28:12-28). A look into the dictionary gives today's definition as "a high degree of learning such as is gained by research or study," but Job seems to think differently, for he says, "The fear (or knowledge) of the Lord, that is

wisdom." King Solomon was counted the wisest man that ever lived, and how did he obtain his wisdom? At the beginning of his reign, when only about twenty years of age, we read of God speaking to him and asking what he would choose above all else, and Solomon, with the fear of God in his heart, replied, "Wisdom to govern my people aright." And so pleased was God with this answer that he promised to him not only this, but riches and power as well, and when God promises, he fulfills. Solomon's answer was ready. He had but one prayer, that he might have from God the grace, the strength, the power, the wisdom, to meet the situation in which God had placed him, to be equal to his post, to be God's best in the great trust committed to his hands. He wanted the power to meet God's will and to satisfy God's expectation concerning him. He prayed not for honor, wealth or power, but for an understanding heart to rule the nation in righteousness that the people might be blessed, God be honored, and the nation established forever, and this wisdom he mentions many times in his Proverbs.

As we face the future may we wisely choose the wisdom of God which is above human honor or pleasure or treasure. "If any of you lack wisdom, let him ask of God who giveth to all men liberally and unbraideth not." God offers us blessings untold here and hereafter IF we shall choose him and follow the right. God is saying to each one of us, "Choose," and as we choose, so it shall be fulfilled. Those whose whole aim is for worldly riches, and who are willing to sacrifice all pure and holy thoughts to their gain, will probably get them; those whose ambitions lie in different directions, if they make a life study of their desire will likely attain it, but "length of days and pleasures forevermore," which King Solomon sings about, are only granted to those in whom is the fear of the Lord. "The fear of man bringeth a snare, but whoso putteth his trust in the Lord shall be safe."

THINE own self-will and anxiety, thy hurry and labor, disturb thy peace, and prevent Me from working in thee. Look at the little flowers, in the serene summer days; they quietly open their petals, and the sun shines into them with his gentle influences. So will I do for thee, if thou wilt yield thyself to me.—Tersteegen.

DEFINITE work is not always that which is cut and squared for us, but that which comes as a claim upon the conscience, whether it is nursing in a hospital, or hemming a handkerchief.—Sewell.

O fear the Lord, ye his saints: for there is no want to them that fear him.—Psalms 34:9.

THOU hast made us for Thyself, O Lord, and our heart is restless until it rests in Thee.—Augustine.

He who makes no mistakes, does nothing; he who makes too many, loses his job.—Sel.

WISE men are always doubtful about the man who is dead sure of everything.
—Sel.

On our way thither we stopped over night and one day at South Bend, Ind., where we were very highly entertained at the E. C. Railsback home, and had a chance to see the city and country with the new Dodge. Evidently they wished to limber it up some before turning its nose westward. In the evening we spoke to the attentive Berean class there, and enjoyed meeting with the brethren very much.

We arrived at Delta the following afternoon, Sat., May 3rd, and they put us to work immediately with meeting that night, and although it has rained almost continuously thus far, it doesn't stop the people, for they turn out in the finest kind of crowds and give the best of attention.

Many memories are connected with this place for us, as it was here that we first landed, when we came fresh, green and inexperienced from the southland six years ago.

More complete report of our meetings here will be given later.

Frank E. Siple.

Kennard, Neb., Apr. 29, 19.

S. J. Lindsay,

Oregon, Illinois.

Dear Brother: It is with pleasure I write to report a meeting held at Kennard, Neb., beginning April 22 and ending Apr. 27. Bro. T. A. Drinkard, of Glen Rose, Texas, was with us and gave us some very forcible sermons on "How a Christian Should Live," "Christian Fellowship," and "Saving Faith." The talks were both interesting and instructive.

The services were well attended, but on account of bad weather and sickness some were kept away.

The brethren from Arlington, Blair and Avery were with us part of the time.

We found Bro. Drinkard very enthusiastic and not willing to compromise truth with error.

We hope to have him with us again in the near future.

Mrs. Laura Bates,
Church Sec.

Report for April.

Iowa.

Sermons, 16. Lessons 4. Question Meeting, 1. Expense, \$27.19. Railroad, \$20.70. Hotel, \$4.65. Transfers, \$1.00. Postage, .84.

Places served, Clarksville, Eagle Grove, Ft. Dodge, Gladbrook, Hickory Grove, Koszta, Pleasant Prairie and Waterloo.

The clergy half rates have been granted to us by the efforts of our treasurer, thro' the Railway Administration by means of Senator Kenyon, and this will reduce expenses considerably. We also have a telephone in the house again.

The City of Waterloo is making strenuous efforts to open Riehl St. through our camp grounds. At this writing we cannot say what the result will be. Our treasurer appeared before the council and stated our case, appealing to them for consideration because of the fact that we cannot sell and therefore the ground must revert to original donors, which would make no end of annoyance and also spoil our ground.

We made up some lost time this month by spending two extra days at Eagle Grove. There is considerable interest

there among the outside public. Also at Pleasant Prairie and Clarksville. It continues the same also at Koszta. Our work at the various places was about as usual this month. At Clarksville we had quite a discussion on the street with the Presbyterian minister who came across the street to try to show us the error in our sermon the month before when he was present and heard our exposition of the transfiguration. He said he would be more fully studied up on the soul and other matters next month and promised to look up some things in the scriptures which he will not find.

On our trip from Koszta to Gladbrook we rode with our brother Moran, the conductor. He has his brakeman interested in the truth now and we are to have a meeting in Clinton, May 9th. As we could not get to Gladbrook that night, and it was raining besides, we stayed in Marshalltown at the home of Bro. Marsh and spent the time pleasantly together.

Sr. Beardslee and Lorene from Waterloo have moved to be with relatives in Sioux Falls, S.D. They will be greatly missed, as they were faithful to attend our services.

Bro. and Sr. Johnson, of Sac City, are spending the summer at a lake cottage at Spencer.

Bro. Joe White, of Colo, has lately secured letters patent on flashings for chimney to guard against leaking and fire.

While at Clarksville we had a good visit with George Moyer, and he gave us some of his tracts to distribute. He fell in the winter and is not so strong as formerly.

At our services lately we have been trying, if we have time for all, to give our service to prophecy, one to a pastoral subject, one to a doctrinal and one evangelistic. We try to give variety enough to meet the needs of all, by giving, in addition, opportunity for questions. Sometimes we devote a whole session to questions. We also give a number of lessons each month.

Those of you who noticed the paper lately will remember how the editorial force mentioned our name, one of them to screen himself, and the other to hide from our censure in a coal car. We are sorry to see such futile efforts to quiet an accusing conscience, for anyone who knows the three of us will agree that the editor cannot hide behind us and that the printer's devil (Wow—tut! tut! Bro. W., how you talk!—Ed.) could not conceal his stature in a coal car. A box car would be better for the next attempt.

J. W. Williams.

Report of Work for April. Nebraska.

Sermons:

Fairview, 4th to 6th,	4.
Pleasant Ridge, 12th to 15th,	5.
Mulberry Ridge, 8th, 16th to 20th,	7.
Kennard, 22nd to 27th,	8.
Arlington, 28th,	1.
Total,	25.

Expenses to the State:

Texas to Neb., Carfare,	\$31.25.
Meals,	.60.
In the State:	
Holbrook to Moorefield,	3.42.
Meal,	.20.
Moorefield to Kennard,	9.18.
Meal,	.35.

Kennard to Arlington,	.28.
Arlington to Omaha,	.55.
Total,	\$45.83.
Money received,	
Bro. Stowe, Sec.,	\$15.00.
Bro. Prime,	1.50.
Church at Kennard,	26.25.
Bro. Newell,	5.00.
Total,	\$47.75.

T. A. Drinkard.

The Sunday School.

By Alta King.

REPENTANCE

Lesson 8,	May 25, 1919.
Lesson Text,	Luke 15:11-20.

Golden Text: Repent ye and believe the gospel. Mark 1:15.

Memory verses: Ezekiel 33:14-16.

Questions and Comments.

Define repentance. Read carefully the parable of the prodigal son, Luke 15:11-24, and see if you can see the following influences leading to repentance. (Whether or not repentance of the prodigal son represents national repentance of the Jews or the repentance of individual sinners is not essential to this lesson. We are studying the nature of repentance and national repentance is the same in kind as individual repentance. A national repentance is simply many individuals repenting at once).

Influences leading to repentance, 1. Memory of better things; 2. A deep realization of sinfulness resulting from what he suffered because of transgression. 3. Knowledge of and confidence in his father's love. Is repentance the result of man's will power, or is it the result of God's grace manifested through his severity and goodness? See also Rom. 2:4. Who should receive credit for man's repentance, man or God?

Explain why it is necessary for sinners to come under the influence of this work of grace and yield to it before he can receive any benefit from God's grace manifested as forgiveness, relief from punishment. Would righteousness or sin be encouraged and aided if God should grant forgiveness without repentance? Would such repentance be really a work of grace based on love? Are parents manifesting love to children when they forgive, refrain from punishing, when the child does not show sorrow and an inclination to turn from wrong doing? The true purpose of punishment is the repentance and reformation of the individual and the extermination of evil.

Show how this purpose is often defeated by the spirit in which the punishment is administered.

At first repentance is a condition of the mind, but always manifests itself in two ways, confession and active turning away from transgression, showing a willingness to obey. For proof study again the parable of the prodigal son, verses 18-20. Were these two steps taken before the father granted the forgiveness which he had been holding in reserve for him? Does repentance permit of self justification by offer-

THE RESTITUTION HERALD.

Volume 8.

Oregon, Illinois, May 21, 1919.

Number 33.

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.

CAPTIVES OF THE KING.

A LONG time before Jesus was born in Bethlehem, the Jews, who were God's own people, had a great and strong nation. Wise judges and good kings ruled over them and made the people obey the laws of God. They had beautiful cities with great stone walls all around them to keep their enemies out. The place where they met to worship God was one of the finest buildings in the world. Great blocks of stone, cut out of the mountains many miles away, had been brought and piled one upon another to make the thick walls of this great building which was called the temple. The roof was covered with gold that glistened in the bright sunshine. Within the temple were many rich vessels made of gold and silver, and some of them were covered with precious stones.

The kings and princes who ruled over the Jews were very rich. They wore the finest of linen and made their palaces beautiful with gold and silver dishes, marble floors and rich hangings for the walls. They had both white and black slaves to wait on them and to work in their fields and vineyards. When they went to war, they rode in two-wheeled chariots drawn by swift-footed horses.

The country outside of the cities was covered with well-kept vineyards, green olive orchards and fields of golden grain. The people were generally happy; for they were doing the things God wanted them to do and God blessed them as he always does those who try to do right.

But after many years had gone by, the good kings died and the men who took their places did not keep God's laws, and some of them even worshiped idols. Of course the people did as their kings did and they, too, began to worship other gods that were made by wicked men.

Of course God could not bless them when they did so many wicked things. He sent prophets to tell them to be good, who also said that unless they did what God wanted them to do he would not protect them from their enemies as he had done in the past. But the kings and the people did not obey.

The city of Jerusalem was so rich, and the land was so good that God had given to the Jews, that other nations wished to make war on them and take all their

WINTER



THE PIPING wind its pibroch wails
Through highland glens and lowland
vales;
The stars look down with frosty glow;
The skies grow dim with gathering
snow.

The fox deserts the barren heath;
The cowering rabbit hides beneath;
On sounding wings, for Southern skies,
The birds from all our woodlands rise.

The leaves are crisp, and all their fires
To ashes sink, in funeral pyres;
Or, scattered far by whirling gust,
Are lost, like human lives, in dust.

Fit season this for solemn thought,
When beauty fades and strength is naught:
And all the ripeness of the year
Must molder on his wintry bier.

And yet through all these shadows gray,
A glory burgeons from decay;
And close behind the wintry storm
Abides the south-wind, soft and warm.

Be welcome, then, the fallen leaf,
As ripening fruit or bursting sheaf;
Be welcome, then, the coming snows,
As springing grass or blooming rose.

Alike the months their lessons teach,
The seasons still their sermons preach:
While human hearts the promise hail:
"Seed-time and Harvest shall not fail."—Sel.

good things for themselves. God had always helped his people drive these wicked armies away; but now the time had come when he would no longer do this.

The people of Babylon led by their great king, Nebuchadnezzar, came up against Jerusalem to take it. The Jews fought as hard as they could; but as God did not help them they were beaten in the battle and many of them were taken away to Babylon as prisoners. In those days men who were taken prisoners in war, were not set free when the war was over as they are now; but if they were not killed, their enemies made slaves out of them, and they had to work hard all the rest of their lives for those who had taken them captive.

Among the many who were taken away as prisoners from Jerusalem was a noble young Jew whose name was Daniel. He and his three friends, Hananiah, Mishael and Azariah, all of whom had been taken captive with him, were among the few Jews who still worshiped God as Moses had commanded.

Now Nebuchadnezzar, the king of Babylon, was not only a great warrior, but he was a wise ruler as well. He wanted every man in his kingdom to do the things he could do the best, and so he had the wisest of the young men, both slave and free, brought to the king's palace and taught all the wisdom of the magicians.

Daniel and his three friends were chosen to live in the king's palace while they learned the language of the people of Babylon. The king sent them food every day from his own table and wine like that which he drank. Many of the things which the king used for food God had told the Jews they must not eat, so Daniel resolved he would do just what God commanded.

When they brought in the food, Daniel begged Ashpenaz, who was the king's officer, to bring them pulse (which is like peas or beans) to eat, and water to drink.

The officer said, "I fear my lord the king, who has commanded me to give you of his own food: for when you come before him and he sees your faces are thin and pinched, and that you do not look so well as the other young men do, he may cut off my head."

Then said Daniel, "Try us for ten days; give us pulse to eat and water to drink, and then look on our faces and on the faces of those who eat the king's food and see which look the best."

So Ashpenaz did as Daniel asked, and at the end of the ten days he found that Daniel and his friends looked much better than the others. After that he always gave them plain food and water, and did the same with all the other young men in the king's house.

As for the four young Jews, God gave them knowledge and skill in all learning as the years went by. Daniel came to understand the meaning of dreams and visions and God was with him.

G. Eldred Marsh.

Your external circumstances may change, toil may take the place of rest, sickness of health, trials may thicken within and without. Externally you are the prey of such circumstances; but if your heart is stayed in God, no changes or chances can touch it, and all that may befall you will but draw you closer to him. Whatever the present moment may bring, your knowledge that it is his will, and that your future . . . life will be influenced by it, will make all not only tolerable, but welcome to you, while no vicissitudes can effect you greatly, knowing that he who holds you in his powerful hand cannot change, but abideth forever.—Sel.

A man with push can get there, but it takes the man with character to stay there.—Sel.

The average person is in the predicament of the traveler at the crossroads—he does not know in which direction to turn. If we but knew the psychology of thinking we would act decisively in everything, as our thoughts as well as our actions are registered, and recorded in the myriad cells of the brain.

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A Talent For Listening.

A busy merchant who has taken a prominent part in public life, constantly surprises his friends by his resources of general information. His education was defective, and he has never had leisure for reading, but he has contrived to absorb and assimilate knowledge on nearly every subject that enters into conversation.

One day he was called upon to address a large school in which he was specially interested. He went to the fuel box, and held up a small piece of coal.

“I want to prove to you,” he said, “that as many as fifty hands have handled this lump of coal before my own have touched it.”

He began with a lucid description of the formation of coal beds, talking with all the enthusiasm of a geologist. Then he gave a rapid account of the various processes of mining and transportation, from the first blow of the pick underground to the dumping of a load of coal in the schoolyard.

The scholars listened with breathless interest as he gave this practical demonstration of nature's economy in storing in the earth resources for human needs, and of the cooperation of workers in ministering to the comfort of every one in the room on that cold winter afternoon.

A friend who had accompanied him to the school commented favorably upon the address as they walked toward their homes.

“You talked,” he said, “like a geologist, a mining engineer, and a coal merchant. Where have you obtained this intimate knowledge of a subject which does not enter into your every day life?”

“It is my talent for listening,” was the reply. “Whenever I am with men who know one thing thoroughly, I draw them out by a few inquisitive questions, and then stand by and make good use of my ears.”

Then he explained in detail his acquaintance with a geologist who had revealed the secrets of nature to him one day during a long railway ride.

A casual visit to a coal-pit, where he had questioned everyone closely, had given him an insight into mining. “One who listens intelligently,” he remarked, “can learn much at odd moments when he lacks the hours for reading.”—Sel.

If I take the wings of the morning, and dwell in the uttermost parts of the sea: even there shall thy hand lead me, and thy right hand shall hold me.—David.

shows to be a symbol of the body of Christ, and that lampstand representing them also is applied in the Apocalypse to the seven Christian congregations. That is evidently the sense in which there are the two olive trees, for Israel and Judah then and one for Israel, the other for Gentiles, as we have seen the two olive trees so applied by Paul, for converted Gentiles are to Paul wild olive "branches" when grafted into the tame olive tree. Just so with Zechariah: In 4:11 they are "trees" and in the next verse, "branches."

Then Zechariah's prophecy in its first application gives us the two olive trees and the candlesticks as referring then and to Israel, and the second fulfillment will take us to the coming of Haggai's "Desire of all nations" and Zechariah's "king over all the earth."

We will show you what we mean in our next.

J. W. Williams.

CHRISTIAN GROWTH.

GROWTH is not an instantaneous result, but requires time, and is progressive in its nature. "First the blade, then the ear, after that the full corn in the ear." As we gaze with admiration upon the majestic oak trees of the forest, our minds revert back to the time when

"The oak tree was an acorn once,
And fell upon the earth;
And sun and showers nourished it,
And gave the oak tree birth."

But long years have elapsed since the oak tree's tiny branches first waved in the gentle breeze, and its roots became interwoven in the rifted rock. When growth ceases, it is not long until decay begins. As in nature, so in grace and truth. If we do not advance, we retrograde. In the acquisition of knowledge, it requires "precept upon precept, line upon line, line upon line; here a little, and there a little." Isa. 28:9-10. It is imperative that we advance, unless we wish to be religious dwarfs, or petrified Christians. We should lay "aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings," and feast upon "the sincere milk of the word," that growth may ensue. 1 Pet. 2:1-2.

"Knowledge" holds a prominent place among the things that should be added to our faith, with "all diligence." 1 Pet. 1:5-12. "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ." Eph. 4:13-15. We should not supinely sit down, "but grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." 2 Pet. 3:17-18. It will not do to take the position that we have reached the Ultima Thule of religious truth, and wisdom will die with us. It has been said of Spain, that "she once owned both sides of the water at the Straits of Gibraltar, and so highly did she prize her possession,

that she stamped upon her coin the words, 'Ne Plus Ultra,' (meaning, No more beyond). But one day a truth-loving, self-sacrificing spirit, sailed far beyond those twin pillars of ignorance and superstition, and discovered a new world of beauty and life. Spain, then convinced of her folly, struck from her coin, the word 'Ne,' but wisely left the words 'Plus Ultra.'—'More Beyond.'" With hearts open for the reception of truth concerning the "Glad Tidings of the Kingdom of God," the words "Plus Ultra" should mean vastly more to Christians, than they did to the inhabitants of Spain in her palmy days. Luke 8:1. "More beyond" of knowledge; more beyond of service; more beyond of joy.

"We limit not the truth of God.
By our dull sense of mind;
By notions of our day and sect.
Crude, partial, and confined.

"No, let a higher, holier hope,
Within our hearts be stirred;
The Lord hath yet more light and truth,
To break forth from His Word."

Rufus A. Curtis.

Dear Brother Lindsay:

It seems that Bro. Williams has touched an important subject when he wrote upon the preexistence of Christ. Now I know Bro. Williams does not need any help upon this subject, but as some have written in favor of the preexistence I would like to go on record with Bro. W., in opposition to the doctrine of the preexistence of the Son of God as a personal being. In your paper of April 16, 1919, there is an article by Bro. William Brickey which contains the following words: "I believe in the preexistence of Christ with all my heart. Why? Because the Bible teaches it from cover to cover." Well, this is news to me. I have been a student of the Bible for some years and I have read it from "cover to cover," without finding any such doctrine taught. It seems strange to me that Bro. Williams never found a doctrine that was taught from cover to cover of the Bible. However, I find that if I wear yellow glasses everything is yellow. So if I read God's Word with preexistence in my mind some verses will seem to support that theory, but if I drop the glasses and take a natural look at God's Word I find that instead of teaching the preexistence of Christ as a God, who created the universe, thus leaving the Father out as Creator, it teaches that the Father created the universe and that Christ was the only begotten Son of God. Bro. Brickey takes the position, if I understand his article, that Christ created the world. If he did and the preexistence is taught from "cover to cover," then what does God mean when he says, "For thus saith the Lord that created the heavens; God himself, that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord, and there is none else"? Isa. 45:18. This verse does not sound like there were two Gods, one the Father and the other the Son. Is preexistence taught in this verse? If not the line running from "cover to cover" is broken. "I am the Lord, and there is none else, there is no God

beside me." Isa. 45:5. If the Father is the speaker of this verse Christ did not exist then as a personal being, as the creator, for God says, "there is none else." If the Father is the one speaking in Isa. 45, then he, not Christ, created the world. In Gal. 4:4, Paul says, "But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law." Now, did Christ exist before the woman of whom he was made, before the law under which he was made? This verse is between the covers of the Bible, does it teach the preexistence of Christ, that he existed before he was made? If Christ existed before he was made, and was made like unto his brethren (Heb. 2:17), and his apostles were with him in the beginning (John 15:27), and that beginning was the beginning spoken of in Jno. 1:1-14, then his people must have preexisted. So we have the immortal soul theory running along with the theory that Christ preexisted. The two theories go together. When Gabriel told Mary that she should bring Christ into the world he said, Therefore that holy thing which shall be born of thee shall be called the Son of God. Luke 1:35. Now to prove the preexistence of Christ we must prove that the "holy thing" (body) born of Mary existed before its mother, or that that "thing" was not Christ; and that the angel was mistaken. Which shall we do? My Bible teaches that Christ was the seed of the woman (Gen. 3:15; Gal. 4:4), the seed of Abraham (Gal. 3:16), and the seed of David, Rom. 1:3. Will some one tell us how Christ could exist before the woman, before Abraham, and before David, and still be their seed?

If Christ existed before Adam why does Paul speak of Adam as first and Christ as last? 1 Cor. 15:45. "But," says one, "what will you do with those verses that are taken to teach the preexistence of Christ?" In Heb. 7:9, 10, Paul says Levi payed tithes in Abraham; speaking of the tithes that Abraham payed to Melchisedec many years before Levi was born. Levi was in Abraham when the tithes were paid, so Paul speaks as though Levi payed them. So Christ was with God at creation doing the work just in the same sense that Levi was with his great grandfather, Abraham. In Rev. 13:8, John in speaking of Christ says, "The Lamb slain from the foundation of the world." Will someone who holds to the preexistence tell us when and how the Lamb was slain at the foundation of the world? By doing so perhaps we may get further light on those verses which some think teach the preexistence of Christ.

J. H. Anderson.

Letters.

Dear Bro. Lindsay:

I enclose 20 cents for which please send me the booklet with debate. I send congratulations on the form and work. I think it is a credit. I have never seen better work.

Your brother in the Anointed.

D. C. Robison.

We believe it is breaking no confidence to publish the above. We certainly appreciate it.

—Editor.

Berean Column.

Edited by

NATIONAL BEREAN SOCIETY,

Leota B. Hanson, Editor,
3323a Chippewa St., St. Louis, Mo.

Motto: Search the Scriptures Dully.

Slogan: We Stand For Unity, Truth and
Righteousness.

Notice.

Because the same rumor has come to us so persistently and from so many sources, the Executive Board of the National Bereans issues the following statement:

No carfare has ever been paid, from the National treasury, for any officer of the National Bereans or for any member of the Executive Board to or from any conference.

The money is used to print the lesson books, to purchase tracts for free distribution, for postage, stationery and printing (the postage of the social correspondence committee—about twelve members—the organization committee and the book committee being the heaviest items under postage).

The following is a summary of the treasurer's report to date:

Money received from		
Sale of books, State dues and		
Individual dues,	\$95.48.	
Total disbursements,		
Postage,	\$20.00.	
Tracts	19.00.	
Print'g and station'y,	14.50.	\$53.50.
Total on hand,		\$41.98.

This balance will be used towards the cost of printing the new books.

In August, 1917, the conference was held in Illinois. We did not print books that year and so had a little surplus in the treasury. The Executive Board tho't that it would be only right to offer to pay the expenses, one way, for a delegate from each of three distant states.

One state accepted the offer and the expenses of a delegate coming from that distant state were paid by the Board. This delegate was not a National officer nor a member of the Board.

The Sixth Annual Conference of the National Berean Society will be held at Dutton, Michigan, the third week in June. Bereans, plan your vacation to attend this conference and the Bible School which follows. Particulars later.

Evelyn K. Harsch, Cor. Sec.

BEREAN ORGANIZATION.

Are we organized as thoroughly as we should be? Too much stress cannot be laid upon this important work. The wealth of the moneyed men of the world has been gained thru the net-work of organization.

It is the prerequisite of any proposed effect or end. Christ and God are one body in "unity of purpose." Christ in sending out the seventy, sent them out in bands of two. The Bible is a body of tho't concentrated towards one end. Therefore, we see in order to have "unity of purpose," organization is necessary. It is an important factor in order to successfully terminate a formulated policy or plan. We all see the advisability of local societies incorporating into a state body.

It is necessary in order to fully develop the state work. But one state cannot develop the work in another state by itself. Minnesota doesn't owe any of its progress to one state body. But, we are indebted to the National Society. Thus, we see the need of the state incorporating into a national body, as well as the locals into a state body. Dear Bereans, present day conditions demand that we launch our work on a progressive scale, and in order to cope with the imperative situation, we must be thoroughly organized, locally, state and nationally. We want to organize in other states and enlarge our scope of work.

We can meet these needs and do it on a progressive basis if we will join in "unity of purpose" and center our forces in one body. The "Church of God" has failed to develop this important factor, and as we all can clearly see, is suffering the penalty today for the neglect. Thru improper and inadequate organization they have failed to meet the imperative needs of our young people. The welfare of our young people has been overlooked in the anxiety of strenuous times. They have been left to drift on the boisterous sea of conflicting opinions, and blown about by every wind of doctrine, and have been left to work out their own salvation by a dry sermon or perhaps an unconverted Sunday School teacher. These existing conditions, with inadequate instruction concerning their spiritual life has hampered many in building an unquestionable character. This unclaimed field is where the Bereans must center for work. We can reclaim and develop this idle field into a vineyard, if we thoroughly organize ourselves and then work as "co-laborers together with God."

There are those who oppose National Gov., but it is as essential as our National government at Washington, D.C. The other various Young Peoples' societies have accomplished their large work thru a National body. We must do the same. I would say, Don't pay any attention to those that would foil our plans by discrediting a National organization. Now, Bereans, may we hold up the hands of the officers and work with them and not against them, and all join in "unity of purpose," then we can accomplish a great work.

In Berean Service,

Clyde Randall.

Report of the Executive Board Meeting.

The Executive Board of the National Bereans met at the home of the President on April 26, 1919. There has been so much sickness during the year and reports have been coming in off and on, that work had stopped temporarily because of the epidemic—that there was a general impression that very little work had been accomplished. We were more than pleasantly surprised at the good reports.

Sr. Lydia Railsback conducted the devotional exercises, after which the reports of the various committees were read and then the business of the coming conference was discussed.

The report of the organization committee was splendid, showing two new points organized and two interested and near organization.

The Literary Committee showed great

gain over last year; more articles contributed and a better response. The Tract Committee has given out 2555 tracts to date, and distributed them in 13 different states.

Nearly one hundred letters have been written to the shut-ins, lonesome, bereaved, sick, etc., by the Social Correspondence Committee, and more responses have been received than ever before.

The sixth annual conference will be held at Dutton, Mich., about June 20th. We are planning a live meeting and we are hoping that as many as possible will take their summer vacation at that time and attend the Bible School which follows.

The Book Committee report was in evidence in a set of outlines for the new books. After conducting the business connected with the printing of the books, the meeting adjourned.

Lottie Logan Pickerl, Rec. Sec.

ZECHARIAH'S OLIVE TREES AND CANDLESTICKS.

ZECHARIAH and Haggai prophesied to the returning remnant of Israel under Ezra and Nehemiah, at the rebuilding of the wall and temple at Jerusalem at the end of the 70 years of Babylonian captivity. Zerubbabel was governor and Joshua the high priest. Their foreign enemies obstructed the work all they could, so to encourage Israel, Zechariah is given the vision in chapters 3 and 4. The lesson of encouragement is given in 4:6. If Zerubbabel will but trust in God and thus preserve his connection with omnipotence, his work will succeed through the spirit, but not through armed force, as used by Nehemiah. The vision shows the lesson, for the spirit is represented as flowing in form of olive oil from the two olive tree to the seven lamps of the golden candlestick. If Israel (the congregation of God, hence the seven churches in the kingdom of Israel on the plane of the flesh) will but preserve the vital connection needed, the Spirit of God will flow from the nation (the olive trees), through that part of the nation constituting the seven-fold congregation, for God anointed the nation in the person of its high priest, and so the nation of Israel possessed the Spirit of God, and by this union and its anointing they would succeed in their building the house of God. That is, God's temple is built, not by might nor power, but by the Spirit.

The application to the house of sons of Christ is evident: Haggai and Zechariah, while speaking primarily to Israel who were rebuilding the temple, yet uttered many things that have a double fulfillment, once to that time on the plane of the fleshly nation, and again to the close of our age on the plane of the Spirit. For instance, Hag. 2:6 is quoted in Heb. 12 as having a fulfillment then future, and to come as a political upheaval just prior to that kingdom to come which cannot be shaken by political revolution, and Zech. 14 also takes us to the same time. This two-fold application of prophecy is a common thing in scripture.

Then in Zech. 4 we have Jesus represented by Joshua, the high priest, we have the church shown in Israel, for that temple which represented Israel, Paul also

Monday, May 5th, and interment made in Oakhill cemetery.

Sr. Watkins was above 82 years of age. She was one of the pioneers of the church in this county and a member of the Plymouth church at the time of her death. She had made her home of late years with her grand-daughter, Mrs. Grace Bates, at whose home she died. She fell asleep in Jesus full of hope and trust for his soon coming and the resurrection to immortality.

D. E. VanVactor.

Report on Tract Fund.

Balance previously reported,	\$57.40.
R. A. Curtis and Wife, dues,	2.00.
J. A. Garard and Wife, dues,	2.00.
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Total receipts,	\$61.40.
2,000 Rich Man, etc., 6.00.	
1,000 Sleep of the Dead, 1.50.	7.50.
<hr/>	
Balance, May 15,	\$53.90.

NOTES.

On Tuesday evening, May 13, we arrived home safely from a twelve day trip through northern Indiana, northern Ohio, and southern Michigan, the real objective point of which was a nine day series of meetings at Delta, Ohio. The trip was one which we enjoyed very much from beginning to end. On the day of our stop-over in South Bend, Ind., one of those queer instances took place in which one stumbles up to an old acquaintance which he has not seen for years, and whom he would never expect to see within a thousand miles of there. The person in point this time is one who was a friend and neighbor of our childhood days, and whom we had not seen for probably fifteen years,—Myrtle Alby-Huffmon, formerly of Hammond, Louisiana, and whom many of the people of that vicinity will remember well.

The meetings at Delta had a large and regular attendance, and the best of interest was maintained throughout. Our one regret lay in the fact that it was impossible to stay a few days longer and bring the work to a successful climax. We are assured that if we could have continued over the following week immediate additions would have resulted, and even now we are hoping to hear from there to the effect that some are ready to be assisted in putting on Christ in the not far distant future. Our church has some good workers at that place and they will not let the fires go out for lack of fanning.

The Sunday School and church conditions there are most unusual. It is a country church, yet their Sunday School runs an average attendance of around 125, and it is one of the most wide awake schools you will find anywhere. The weather was exceedingly dismal and rainy during our meetings, yet large crowds turned out and we had a most interesting time. It has been contended by our people that the Ford is the most religious car, but at Delta the Ford majority was not very marked. In fact we began to wonder if the Dodge wasn't getting religion, too.

A question box was instituted during the latter part of the meeting, and it turned out to be a very interesting thing.

The work at Delta came to a close Sunday night, May 11, and we left early Monday morning for a one day visit in and near our former home, Adrian, Mich., after which we brought the wife's mother back with us to spend the summer.

There is one fish story which we would tell in connection with this trip, but it so far surpasses fish stories which you are in the habit of having preachers tell that we are loathe to test your faith to such an extent. We will simply drop the hint that if you wish to know how to catch fish to the extent of 65 pounds in about two hours time, just come over to Delta some time and we'll introduce you to the boys who understand the trick.

When we came from our home in the South six years ago to take up the work in which we are now engaged Delta was our first landing place. Naturally we made comparisons on this trip of conditions past and present, and we are glad to say that interest in the truth has increased very much. The field there is one which offers the most promising results if properly cultivated.

Frank E. Siple.

The Sunday School.

By Alta King.

FAITH AND ITS RESULT.

Lesson IX.

June 1, 1919.

Lesson Text,

Heb. 11:1-6.

Golden Text.—Let not your heart be troubled: ye believe in God, believe also in me.—John 14:1.

Memory verses.—Heb. 11:1-3.

Questions and Comments.

In our last lesson we tried to show that repentance is the indispensable condition to be met by man before he can receive the promise of God's forgiveness and its enactment at the resurrection. From our study of the repentance of the prodigal son and Rom. 2:4, we saw that repentance is preceded by some degree of knowledge of God's goodness and faith in it. In today's and next Sunday's lessons we shall study the source and nature of faith and its other results besides repentance.

What faith is: Get a clear conception of what faith is from your study of Heb. 11:1, the dictionary meaning and General Note 1. Distinguish between "faith" and "belief." Do trust and lack of fear always enter into belief? Jas. 2:19.

The source of faith: Does man by nature have faith in the true God? Rom. 3:11. Why not? Job 11:7; 36:26; Psa. 145:3; Rom. 11:33-34. How does God generate in our hearts the saving influence of faith in himself? Heb. 12:2; Rom. 10:14-17. By taking a bird's eye view of Jesus' life here on earth you will understand how he accomplished this work of generating in the hearts of the "called" faith in the goodness and mercy of God and full realization of his absolute righteousness and hatred of sin. Read John 14:8-10.

Are the "called" the full extent of Christ's field of labor in this respect, or will he, when King of the whole earth, have a wider field? Teaching and leading

"nations" to faith in the God of the Jews.

What was the basis of man's faith in God before the birth of Christ? Heb. 1:1; Gen. 3:15; Gal. 3:8-9. (Note: The faith that Jesus instilled into the hearts of people was not blind faith, that is, faith based on his spoken words alone. He not only made promises, but he demonstrated his power to fulfill promises. Likewise the faith instilled into the hearts of men before Christ, was not blind faith. God promised the Seed who should come, crush evil and dispense blessing to all families of the earth, and from time to time he gave tangible demonstration of his power and integrity and made partial revelations of himself. The necessary foundation of faith in God is not in his word alone, but his demonstrated word).

Show that faith is, like everything else that works to man's well-being, a free gift from God through his grace.

Note the simplicity of man's first lesson in faith, Heb. 11:6. What has God done to furnish the basis for such faith? See Gen. Note 2.

Did Abraham and Sarah manifest unwavering faith in God's promise that they should have a son? Gen. 15:2-4; 16:1-2; 17:15-19; 18:11-12. The fulfillment of this promise became the basis for full, complete faith. Heb. 11:17-19. Make the practical application. What is the reason our faith does not increase, is it because God fails, or is it because man fails to see God at work for his good?

In what did the faith of each person mentioned in Heb. 11 result? We will take up this point more fully in our next lesson. Our aim in this lesson has been to show that faith in God is possible only through God's grace, for unless God reveals himself through promises and tangible demonstrations, man must remain ignorant of him, and if ignorant of him, he can have no faith in him.

Read the Golden Text. Upon what is our faith in Jesus based? Jno. 20:30-31; 10:36-42. The works Jesus did furnish the one unshakable foundation for faith in Jesus as the Jewish Christ, the Son of God. He did works which could not have been performed except by God's power and at the same time claimed to be the Jewish Christ, and the Son of God, and as such, the Savior of the world. If his claims had been untrue, he would have been the most blasphemous of liars and God would never have endowed such a man with such power as Jesus exercised. Jesus pointed to the works he performed as God's testimony of him and considered it more sure than the testimony of John the Baptist. Jno. 5:31-36. The Jews were without excuse for not accepting such proof as the basis for unqualified faith in the claims he made. Jno. 15:22-24. When he was asked for proof that he was the Christ of the House of David, he did not send his inquirers to the geneological records. He pointed to his works as proof of his integrity. When his Sonship was questioned, he did not refer to his miraculous begettal but pointed to his works.

General Notes.

Note I. Faith: Many practice it that do not understand it and cannot define it, but a knowledge of what it is will help us to incorporate it in our lives. "Faith is

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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.
Aledo, Illinois, the second Sunday.
Oregon, Illinois, the fourth Sunday.
The third and fifth Sundays are optional at present.

Sr. Levi Claypool, now of Rockford, Ill., but formerly of our Salem church near Marshall, Ill., spent a day recently in the home of the editor, coming with her husband who is in the employment of the Emerson-Brantingham Manufacturing Co. of that place.

Bro. L. E. Conner delivered the address at the graduating exercises of the Macy (Ind.) School Thursday evening, May 8.

Sr. Martha Knodle, of our Oregon, Ill., church, recently celebrated her 80th anniversary at her home. Her children were all present. Sr. Pyper, of Leaf River, Ill., and who is still older than Sr. Knodle, was one of the guests.

We have on hand a good supply of the discussion on the extent of resurrection by Bros. Robison and Conner. It is a pamphlet of 58 pages. Anyone desiring to read up carefully on these differing views can do no better than to study it. These brethren are both scholarly men and both

write as Christian gentlemen. Neither one has built a straw man for the other to show how easily it can be knocked down as is too often the case in discussion, but each one presents his interpretation of the texts involved in as splendid manner as it can be done. Send 2c postage for a copy or 8c for a pound.

Sr. F. V. Blakely's father, Mr. Hartman, of Athens, Mich., recently celebrated his 90th birthday anniversary. When we last saw him he was a spry man for his years.

Brethren, there are over 200 delinquents on our list. Are you one? If so, Please save us trouble and worry by remitting. We are putting into your hands a first class paper at a second class rate. Please be good to us.

Remittances.

Mrs. H. T. Hill; Mrs. J. A. Garard; Ophir Claypool; Miss Leora Roose; Mrs. J. W. Gamble; Chas. Williford; J. Middlekauff; Mrs. Carrie W. Chambers; Mrs. Ella L. Gardiner; Rose Miller; Mrs. Chas. Terpening; Mrs. Etta Elton; Mrs. N. J. Hardacre; A. Allen; D. C. Robison; Mary E. Carter.

HELPING FUND.

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

Mrs. H. T. Hill,	\$50.
Ophir Claypool,	.50.
Mrs. Ella L. Gardiner,	5.00.
A. Allen,	1.00.
Mary E. Carter,	1.00.

Notices.

COMING DATES OF INTEREST.

Michigan Bible School and Conference,	June 19-29.
Indiana Bible School and Conference,	June 29 to July 6.
Illinois Bible School and Conference,	Aug. 5-17.
Nebraska Conference,	Aug. 16-24.
Iowa Conference,	Aug. 23-31.

Brush Creek, Ohio.

The Annual June Meeting of the Church of God at Brush Creek, Ohio, will be held Saturday and Sunday, June 8 and 9, with Bro. F. L. Austin speaker. Everyone is cordially invited. Anyone wishing to write for information may write H. D. Pearson, Tiptecanoe City, Ohio. Rfd. 2.

Michigan Conference.

The Annual Conference and Bible School of the Church of God of the Abrahamic Faith in Michigan, will be held at Dutton. Conference will begin Thursday, June 19th, and continue over Sunday, the 22nd. The week following will be devoted to Bible School. Bro. S. J. Lindsay will be the principal speaker and Bible School teacher. The National Bereans, who are to be Michigan's guests this year, will be given time during the Conference to present their work.

Entertainment is provided for all who

will be present. Let everyone take advantage of this splendid opportunity to get better acquainted with the Bereans, to learn more of the gospel truths, and give Dutton a good attendance. We urge the young people especially to make plans for the week of Bible School.

Mildred Coats, Sec.

Conference Notice.

THE Indiana State Conference will hold its Annual Meeting this year at the North Salem Church, July 4-6. This date is much earlier in the summer than the conference has been accustomed to convene, but taking every thing into consideration we see no reason why this conference should not be one of the very best ever held. Let us make it so.

The location is good, the brethren are very hospitable at this place, and the weather at this time of the year is most likely to be ideal; and besides all this, the conference will follow the Bible School, of which you have seen the announcement. The members of the school will be so filled with the Word of Truth and the Spirit of Christ and good works that they will prove a great impetus and help to the conference.

The instructors in this Bible School will undoubtedly be among the conference speakers. So let us all begin at once to make our plans to attend both Bible School and Conference.

Mrs. Flora Prior, Sec.

Annual May Meeting.

The Annual May Meetings of the Church of God at Fonthill, Ont., will be held the last Sunday in May, services commencing on Friday evening, May 23rd, and continued Sat. evening, the 24th, with the usual Sunday School and three sermons on Sunday, the 25th. Sr. M. A. Woodward, of Dutton, Mich., is expected to take charge of the meetings, so everything will go with a swing. Everyone welcome. Plenty of accommodation for those coming from a distance. Come over and help us.

Yours in Hope,

Arthur Gilbey, Sec.

Indiana Bible School.

The Indiana Bible School will be held June 29 to July 6 at the North Salem church, six miles north of Plymouth, near Harris Station on the Vandavia R. R. Bro. S. J. Lindsay's lessons will be Old Testament Types, and Bro. D. E. Van-Vactor will teach upon the life of Christ.

Those who attended this school last year know of the good work done, so let all who possibly can begin to make plans to attend again this year and urge others to come that we may be able to gather more saints for the kingdom in the short time that remains.

Emma C. Railsback.
Reatha Cuffel.

Obituary.

Mrs. Mary Watkins died in Ft. Wayne, Ind., and was brought to Plymouth for burial. Funeral services were held at the home of Bro. and Sr. A. R. Underwood,

It is unfortunately true that the title Christ has been used for the creation of a religion. Christian or Messianic faith is not a religion, and the gospel, the one gospel of Scripture (there is but one genuine gospel) promises heaven to no one. The genuine theme of the genuine gospel being the salvation or release of earth's billions from death and the grave, Paul joyfully exclaims, "O death, where is thy sting; O grave, where is thy victory?" And our Lord Jesus having died according to the plan of the Father (being the first raised from the dead) rapturously responds, "I have the keys of death and of the grave." "He that believeth on me though he were dead yet shall he live."

The attitude of believers in the gospel is that of watching and waiting for their Lord to return. Hence we pray "come quickly," and "Thy kingdom come."

We submit these words for your prayerful consideration to the end that you will believe the gospel and be obedient thereto by baptism into the only saving name, the name of Jesus, and denying ungodliness and worldly lusts, live soberly, righteously in this present evil world, and like Paul say, "I am not ashamed of the gospel of Christ for it is the power of God unto salvation to everyone that believeth," for our Lord also said, "Whosoever is ashamed of me and my words, of him also shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels."

Herman Dickel.

The Time of the End.

Dear Brethren:

I would like to ask the question, Is the end of the world near, and does our Lord's second coming draw nigh? I do not think the Lord's second coming is far away, but the Lord says that no one knows; not even the angels. Now the book of Daniel says (12:10), many shall be purified and made white and tried, but the wicked shall do wickedly and none of the wicked shall understand, but the wise shall understand. In 1 Thes. 5:3, 4, we have these words, For when they shall say peace and safety, then sudden destruction cometh upon them as travail upon a woman with child, and they shall not escape. But ye, brethren, are not in darkness that the day should overtake you as a thief. Now as we near the end we can expect great distress among the nations of the whole world. At present the great empire of Japan is building two great warships of 40,000 tons apiece, and she may declare war on China. Now the United States possess some warships, too. The battleship Pennsylvania carries twelve 14 inch guns and twenty-two 5 inch guns. So we see that little by little the nations are preparing themselves for the last great battle that is called the battle of Armageddon. The great country of Russia, spoken of as Gog in the 38th chapter of Ezek., has about 15,000,000 men ready for the next war. Germany, they say, is mobilizing a large army in secret. There is much talk of peace and safety at present, but our beloved brother, Paul, says, When they shall say peace and safety, then sudden destruction cometh and they shall not escape. The world at large is preparing

on a much larger scale than ever before in all its history. The world is preparing for the time of trouble spoken of in Daniel 12:1. Michael, the great arch-angel, is preparing to stand up and these times are times of trouble. Again, there is much talk on the labor question at present, as spoken of in James, the fifth chapter. So we see that there is a war coming between capital and labor, and it is not very far away. James 5:4. Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Again in the book of Daniel, seventh chapter, we have four great beasts coming up out of the great sea. These four beasts are four kingdoms or empires in the history of the world. The first beast was like a lion, and it had eagle's wings and a man's heart was given unto it. Now this first beast was the Babylonian Empire. The second beast was a bear, and it had three ribs in the mouth, between the teeth of it, and they said thus unto it, Arise, devour much flesh. This beast was the Medo-Persian Empire. The third beast was a leopard which had four wings of a fowl. This beast also had four heads and dominion was given unto it. The fourth beast was a nondescript beast. It had great iron teeth. It 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. This beast was the Roman Empire. The third beast was the Grecian Empire.

Now we have forty prophetic wonders to be fulfilled in these last days. I will only name a few of them. From the year 1907 to the year 1919 we have great European wars before the end of the age, including probably a German war or revolution. In the year of 1919 the great river, Euphrates, or Turkish Empire, dried up. Turkish power over Judea may notably decrease about the same time. From 1917 to 1919 we have the formation of the ten kingdomed confederacy, foretold in Daniel 2:44. From the years 1919 to 1925 there will be a lot of talking on the second advent of Christ, and from the years 1922 to 1929 Jerusalem is to be redeemed and the temple built.

Now, dear brethren, if these prophecies be true we may expect to see the Lord coming before long, and my prayer is that we keep our lamp burning, and let us be ever on the watch tower, for we know not the day nor the hour.

Your brother in the love of God,

Ora L. Worley.

The Vessels That Leak.

WHEN A child at home I went into the the pantry one morning and found the rich Jersey milk of the evening's milking in a pool on the floor. Mother had inadvertently poured it into a leaky pan and drop by drop it had oozed through until all was lost. Mother's eyes were poor and she often used to bring a pan to me and say, "hold it up to the light and see if there are any leaks in it."

In Heb. 2:1, the Apostle says much the same thing about our spiritual experience. "Therefore we ought to give the more earnest heed, lest at any time we should let them slip," or as the Greek in the

margin, "run out as leaky vessels."

We have had poured into our lives a wide knowledge of the truth, blessed manifestations of the love of God, manifold instruction in righteousness and we are warned not to let them slip away from us as from a leaky vessel.

It is possible to have precious experiences of close, intimate fellowship with the Lord and then grow cold and indifferent. It is possible to be swayed by the power of the Holy Spirit and afterward to become but a "sounding brass and tinkling cymbal." It is possible to be a winner of souls and afterward to become ourself a castaway.

A low spiritual state and even backsliding does not occur all at once. It is invariably a gradual process and the true condition of the heart is not perceived or realized until some testing time comes. The beginning is often small and may be traced to a trifling compromise, a neglect of duty, a bit of carelessness or indifference, just enough to start a leak and ere we are aware, the abiding sense of his presence grows less and less as the spirit and power of God depart.

There are many things which will produce a leakage in the Christian life. The following are some of the most common:

1. The omission of private prayer. This is one of the most subtle and effectual temptations of the enemy. If by interruptions, or weariness or pressure of work he can succeed in defrauding us of this hour, he rests assured that your lives will be as empty and useless as a leaky vessel.

2. The omission of devotional Bible reading. No matter how accurate our historical knowledge of prophecy, if we fail to read it devotionally, with unceasing application to our own spiritual growth we will soon become an empty vessel.

3. Indulgence in criticisms. Begun thoughtlessly, it becomes a habit and then a disease, and through this leakage ebbs out Christian attractiveness, helpfulness and power over others. The inner peace of the critic becomes a chaos of dissatisfaction.

4. Giving way to outbursts of temper. While this is sometimes a leakage in the Christian of mature years, it is more often a danger point which the young Christian needs to guard with watchfulness and prayer.

5. Over anxiety about our work. In the lives of many today there is a pressure of work which often seems out of proportion to time and strength. Over anxiety results in nervousness which hinders the free operation of the Holy Spirit. It upset Martha of old and it drains the spirituality from many Marthas of today. It was the absence of this in the life of Christ which made him a marvel of poise, of endurance, of sufficiency for every circumstance.

How may we know if we are leaky vessels? How can we keep from becoming so? The light will reveal the leakage. Let us hold our lives up against the Light of the world, against the Spirit of Truth, against the mirror of the all searching Word, and we shall be indeed "vessels unto honor, sanctified, and meet for the Master's use and prepared unto every good work."—Mrs. C. F. L. Smith in World's Crisis.

the assurance of (margin, "giving substance to") things hoped for." We are likely to think of faith as something doubtful, but the writer of Hebrews tells us that it is sure; we often regard faith as vague, but he tells us that it is substantial. Indeed, when we remember what faith does, we see that it is the solid foundation of human society. Faith prompts the farmer to sow his seed, the mother to rear her young. Faith gives currency to money, checks, stocks and bonds, and is thus the basis of the world's commerce. Faith points the microscope and the telescope. Faith gives medicines. Faith is the prop of laws and constitutions. Faith is so far from being a mere religious fiction that it binds together all human relations and is the motive power of all human activity. "Conviction (margin—"test") of things not seen." The unseen is on trial; faith is the decision of witnesses, jury and judge that settles its truth, once for all. Faith has been defined as "belief in the dark;" rather it is belief in the full light of reason, though it be belief of things that are as yet in the dark. An unreasoned and unreasonable faith is not faith at all, though it is often called so. Faith is not opposed to reason, it is the highest exercise of reason.—Sel.

II. "Without faith it is impossible to be well-pleasing unto him, for he that cometh to God must believe that he is a rewarder of them that seek after him." Many who have all their lives used the terms of religion, have not yet come into any clear realization of the existence of God. Any person they meet on the street is more of a factor in their lives than God is. A vivid belief that God is, a belief that makes him the most real person in the universe is the greatest thing that can come into any life. Christ came to earth to bring God nearer to men so that no one could thenceforth doubt him. It is not enough to believe in God's existence; the devils also believe and tremble." Jas. 2:19. We must believe in the holy, just and loving character of God. Belief is not faith if it stops short of complete acquaintanceship. Faith is not border belief, but belief that pierces to the center. Christ came to earth to illustrate the character of God, and so give us the basis of faith.—Sel.

GOD'S PLAN OF SALVATION.

PAUL, ONE of the apostles of Jesus of Nazareth, the Christ (or Messiah, or Anointed) of God, claims great plainness of speech in preaching the Gospel. Profiting by this knowledge the plainness if not crudeness of the following may be pardoned, especially if the understanding is enhanced. Great stress is laid on the understanding of a matter by Jesus, the Lord, and by Paul. See Matt. 13:23; 1 Cor. 14:19; 2 Tim. 2:7.

Abroad in the world are various avenues leading to death—disease, accidents, tragedies, murders, suicides, holocausts, floods, tornadoes, and what not!

"How came all this evil? and, Is there a remedy?" are questions which we believe the Word of God abundantly answers and from which we glean what follows.

Death and the evils leading to it came

into the world through Adam, the first created son of God. And the remedy is the second Adam, Jesus of Nazareth, the first begotten Son of God. By one man (Adam) sin came into the world and death because of sin, thus: Adam disobeyed God's command not to eat of the tree that was in the midst of the garden of Eden, the tree of the knowledge of good and evil, and the penalty of disobedience was death. All of Adam's progeny die because of his sin, hence the Scripture "in Adam all die." Instead, therefore, of Godlike development with eternal life amid perfect conditions and environment as the reward of obedience, degeneration ensued with cursed conditions and environment resulting in inevitable death as the punishment for disobedience.

But God in his infinite love has provided a plan for releasing the billions of his human creatures held captive in the grave, and he has made known this plan by what he is pleased to call "glad tidings," or "gospel," of which the death of Jesus, who gave himself a ransom for all to be testified in due time, is the pivotal feature. God commendeth his love toward us in that while we were yet sinners Christ died for us. Rom. 5:8.

The gospel is a definite message, and may be said to have been first proclaimed in Eden when God said, The seed of the woman shall bruise the serpent's head. These words by the few recorded events which followed indicated to Eve an eventual victory over the serpent by her seed. She, Abel and other interested ones were hopefully looking forward to a realization of this message or promise. Even Enoch, the seventh from Adam, was a prophet whose words are significant as to the plan of bruising the serpent's head. Noah was another preacher of righteousness in a world that as early as then was full of the blighting effects of sin, which increased rather than lessened, who was obedient and who believed God. God's hand is seen in the movements of these righteous men of whom the world was not worthy. Of this type was Abraham, to whom the plan of saving man from death was further unfolded in the promise to him, "In thee and thy seed shall all the families of the earth be blessed." This same promise was made to Isaac and Jacob. Their history shows them to have understood this promise as they were looking for its literal fulfillment. And the progeny of the twelve sons of Jacob in the land of Egypt were chosen for the fathers' sake to constitute unto God a peculiar treasure above all people, a kingdom of priests and a holy nation; that is, if they were willing and obedient. Their laws, sabbaths, judgments, etc., were peculiar to them, and they were to have no dealings with other nations. But they were stiff-necked and haughty, having in mind their own importance in this matter of the promise. And though thus greatly favored by God, their record is one of rebellion and disobedience, and they were finally driven from their land and scattered over the whole world after having crucified their Messiah, the Just One, for whom they had been for so long eagerly looking but did not recognize. They knew not the time of their visitation. Luke 19:44. They did not realize that God's dealings with them were for the furtherance of his

plan for man's salvation from the curse of death, his plan for the blessing of all the families of the earth. They did not understand the good news (gospel) of the promise of bruising the serpent's head by the seed of the woman, the seed of the woman being the seed by which all the families of the earth shall be blessed, namely, Jesus of Nazareth, the Son of God. They were looking for "that prophet greater than Moses," but knew him not when he was before them. Their sacrifices prefigured the sacrifice of the Lamb of God which taketh away the sin of the world. In the plan of God it was necessary for him to give his life for the life of the world. This he did joyfully. And he was raised from the dead and ordained of God to be the judge of both quick and dead at an appointed day. Acts 17:31; Rom. 14:9. Instead, therefore, of inheriting with their Lord and the faithful believers of old the judgeship of the whole world, the children of Israel were rejected as joint heirs with their Messiah and the gospel was extended to the Gentiles or nations, among whom it has been preached for about 1900 years. Acts 13:46; 28:26-28.

The gospel of Scripture, or plan of God, therefore, is that mankind will be released from the curse of sin and death that came through Adam, in the promise made to Abraham that all the families of the earth shall be blessed in his seed—in the good news of great joy which shall be to all people in the personality of the Savior, Jesus, the seed which shall bruise the serpent's head—and that mankind restored will be subjected to the rule of the Christ, when judgment shall be laid to the line and righteousness to the plummet. In his days the righteous shall flourish and he shall break in pieces the oppressor.

Can you not see that it requires a raising up or resurrection from the dead to life to realize the promises? Hence Jesus said, I am the resurrection and the life! and Paul to Agrippa, Why should it be thought a thing incredible with you that God should raise the dead?

Worthy believers of the gospel will be a royal priesthood and their dominion "under the whole heaven." They will be made kings and priests unto our God and shall reign on the earth with their Lord, Jesus, for they shall be joint heirs with him. Rom. 8:17. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. We are informed that this work will not commence until the Lord comes and awakes his sleeping saints in the grave, when they and we which are alive at his coming shall meet him in the air and thus ever be with the Lord.

Now, anyone capable of sanely discerning is asked to believe this good news commonly called "gospel," or "gospel of the kingdom," and is asked to be obedient thereto by being baptized (immersed) into the name of Jesus, and thus gain admittance into this highly favored company or church. Sprinkling or pouring will not answer. But baptism according to the commandment, which is the answer of a good conscience toward God by the believer. We would not say "baptism by immersion" any more than we would say "immersion by baptism," the words being synonyms.

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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.

A FORGOTTEN DREAM.

WHAT strange things we sometimes do and see in dreams! Sometimes it is a wonderful journey we take in our sleep, and then we see such queer sights!

Sometimes we seem to be away up in the air on the top of a high building or in an airship, or perhaps, out on the great ocean in a boat. Then again, we may dream of strange animals with wide-spreading wings; or possibly, we may see great giant-like men, who seem as tall as trees, walking about.

While we are asleep these things all seem very real to us; but of course when we wake up in the morning and remember them we know they were only dreams. We are not always able to remember all we dreamed about in the night. The dream we had seems to go away, and we can only remember that we dreamed; but cannot tell what it was about.

A long time ago God used to send dreams to people sometimes to tell them what he wanted them to do. Do you remember the name of the king we learned about in our last story? It was such a long, hard name. Oh, now you remember it as I thought you would. Yes, it was Nebuchadnezzar.

One time God sent a dream to Nebuchadnezzar. But when morning came the king could not remember what his dream was about. He did know, though, that the dream had been a very strange one and he wanted to know what it meant. So he sent for his wise men and asked them to tell him the meaning of the dream.

Then the wise men answered and said, "O king, live forever: tell thy servants the dream and we will tell you what it means."

"But," said the king, "I cannot do that. I have forgotten it. If you, who claim to be so wise, cannot tell me my dream and what it means you shall be killed and your houses torn down. But if you tell me both the dream and its meaning, ye shall receive of me gifts and rewards and great honor, therefore tell me my dream and what it means."

The wise men all answered, "There is not a man upon the earth that can tell the king what he wants to know; therefore, there is no king, or lord, or ruler that

A MAN AND HIS SHOES



HOW MUCH a man is like his shoes! For instance, both a sole may lose; Both have been tanned; both are made tight

By cobblers; both get left and right.

Both need a mate to be complete,
And both are made to go on feet.
They both need healing, oft are sold,
And both in time will turn to mold.
With shoes the last is first; with men
The first shall be last, and when
The shoes wear out they're mended new;
When men wear out they're men dead, too.
They both are tread upon, and both
Will tread on others, nothing loth.
Both have their ties, and both incline,
When polished, in the world to shine;
And both peg out. Now would you choose
To be a man or be his shoes?—Sel.

has ever asked such a thing of any wise man. It is a strange thing that the king asks, and there is none other that can shew it before the king, except the gods, who do not live with men."

For this cause the king was very angry, and commanded all the wise men of Babylon to be killed, and the order was sent out that all the wise men should be slain; and they went to find Daniel and his three friends to kill them with the other wise men.

As soon as Daniel heard what the king had commanded he asked the servant of the king to go back and tell his master that if he would give him a little time, Daniel would tell him not only his dream; but what is meant as well.

The king was glad to do this and Daniel went home and told his three friends about it. Then all four of them prayed and asked God to tell them the dream and what it meant. You see, these four Jews knew that God always hears our prayers when we are doing good all the time.

Then God sent Daniel a dream or vision in the night and told him all he wished to know. Daniel thanked God and said, "Blessed be the name of God forever and ever: for wisdom and might are his. I thank thee, and praise thee, O thou God of my fathers, who has given me wisdom and might, and has made known to us all that we asked." Then Daniel went in to the king.

The king said, "Belteshazzar," this was the name the king had given Daniel, "Belteshazzar, art thou able to make known unto me the dream which I have seen, and tell me what it means?"

Daniel answered: "The secret which the king wishes to know cannot be told by any wise man, astrologer, or soothsayer: but there is a God in heaven who knows all things, and will tell king Nebuchadnezzar what shall come to pass in the latter days."

In the next story Daniel will tell the king's wonderful dream.

G. Eldred Marsh.

Why Church People Don't Give.

THE Boston Congregationalist gives the confessions and relates the woes of a certain church treasurer, whose 21 years of experience in getting people to contribute money to support the church has made him rather pessimistic on the whole subject. He says that the poor people give a great deal more, in proportion to their means, than the well-to-do people do. The most far-fetched apologies are presented by church people for not giving their share to the church. Many seem to have an idea that "salvation is free," and therefore that they should not be called upon to pay anything for religious purposes.

Mankind needs religion today just as much as ever, or perhaps more than ever, but they do not realize this. The age is a materialistic one. Immense physical progress has been made in recent times, and man—puffed up with what he has done—has come to imagine that he is master of his destiny. And yet, bring him face to face with disaster and how quickly is his pride humbled!

The physical dangers and privation and misery that surrounded people in earlier times compelled their thoughts into serious channels and kept them there. Religion was then interwoven inseparably with their daily lives, whereas now it is something separate and apart—something to be put on and laid off at will, like a garment, according to the whim of the weather.

Our fashionable women have found that they can get along with very little clothing, and people generally have found that they can get along with very little religion. They live only for the moment, and they are so taken up with ephemeral pursuits that they have no time or disposition to think about the future.

The proper policy for the church to adopt in this case is not to try to give the people the same sort of pabulum they get everywhere else, but to give them that spiritual sustenance which they can get nowhere else. As soon as a church tries to compete with restaurants, moving-picture theaters, dance halls, and such-like secular institutions it confesses its own weakness, and it is likely not only to fail in its legitimate work as a church, but also to make a very poor showing as a mere social attraction.—Sel.

A well wisher is good, but a well doer is better.—Sel.

It is impossible for a man to be a failure without having failed.—Sel.

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PREEXISTENCE.

In the Herald of April 16 is an article
on the above subject written by Bro.
Brickey. I wish to express a few thoughts
on the subject. Paul instructs Timothy to
rightly divide the word of truth, 2 Tim.
2:15. We should all heed those instructions
if we wish to get at the truth.

Another thing Paul has written that is
very necessary in the study of the subject
under consideration is, God calleth those
things which be not as though they were,
speaking of Abraham when he had no
child, and his body dead in that respect, as
it is written, I have made thee a father
of many nations. Rom. 4:17-19. Rev. 13:8,
refers to the Lamb slain from the founda-
tion of the world.

Isa. 9:6, 7. Unto us a child is born, unto
us a son is given, a statement made 742 B.
C. Verse 7, Of the increase of his govern-
ment and peace there shall be no end; up-
on the throne of David, and upon his
kingdom, to order it and to establish it
with judgment and with justice from
henceforth even for ever. The Lord of
hosts will perform this. Not that it was an
accomplished fact, as stated above.

By turning to 1 Pet. 1:19-20, we have the
following: Christ as a lamb without blem-
ish and without spot; who verily was fore-
ordained before the foundation of the
world, but was manifest in these last
times. Webster defines foreordained, to ap-
point beforehand.

The first promise of a Savior is in Gen.
3:15. The seed of the woman to bruise the
head of the serpent.

Gal. 4:4. But when the fulness of the
time was come, God sent forth his Son,
made of a woman. If he was made of a
woman, and it says he was, I think we can
find an account of it in Luke 1:31.

I do not believe the Son as old as his
Father.

H. B. Hathaway.

It is a proverbial saying, that everyone
makes his own destiny; and this is usually
interpreted that everyone, by his wise or
unwise conduct prepares good for evil for
himself: but we may also understand
it, that whatever it be that he receives
from the hand of providence, he may so
accommodate himself to it that he will
find his lot good for him, however much
may seem to others to be wanting.—Sel.

THEY say that some people can't stand
prosperity. The horn of plenty has start-
ed many a man on a toot.—Sel.

and of cattle and of beast and of every creeping thing that creepeth upon the earth and every man, all in whose nostrils was the breath of life, of all that was in the dry land died. And every living substance was destroyed which was upon the face of the ground, both man and cattle, and the creeping things and the fowls of the heaven; and they were destroyed from the earth. Note, please, that the writer places man among the cattle and beasts and fowl and every creeping thing. All had the same breath of life in their nostrils. They all were of the flesh and as one died, so died all. To make it clear and convincing, it is stated that every living substance was destroyed. Language could not be stronger than we find in this connection. To close this testimony, the writer says, Noah only remained alive and they that were with him in the ark. If the soul is immortal and indestructible, here is where the writer should have stated it and excepted man. Solomon writes that the living know that they shall die, but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Their love and their hatred and their envy is now perished. There is no work nor device nor knowledge nor wisdom in the grave whither thou goest. Job's hope was that the Lord would hide him in the grave. In speaking of man born of woman, he states that his sons come to honor and he knoweth it not; they are brought low and he perceiveth it not of them. The Psalmist says, I shall be satisfied when I awake with thy likeness. It is further stated, The dead praise not the Lord, neither any that go down into silence. Psa. 17:15; 115:17. Like sheep are they laid in the grave; death shall feed on them; the upright shall have dominion over them in the morning; their beauty shall consume in the grave from their dwelling. Psa. 49:14. Eternal life is conditional and can be obtained only by those who seek for it in a legal way. The gospel that relates to the restored kingdom of Israel under the rulership of Jesus and the saints is the seed that vitalizes. We must obey by submitting to an immersion in water and arise to walk in the new life. If we run the race, fight the fight of faith, we like Paul will be given a crown of righteousness at his coming. The overcomer is promised power over the nations and a place on Christ's throne. We are admonished by the Psalmist (146:3-4) to put not your trust in princes, nor in the son of man in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.

Your brother in the hope of life eternal.
D. C. Robison.

A Request For Prophetic Thought.

ANOTHER request has come to us to write on a prophetic subject. We are glad for this, because it makes us search for truth in a field where we know little, and questions are always welcome because the endeavor to answer edifies the answerer. But because we know so little on prophecy we ask your prayers that we may find the truth for your sakes, of which truth we know so little, lest we

should teach you erroneously, and so add one more sect to the list of prophetic blunders and disasters. Prophecy is a difficult field for correct teaching, especially John's Revelation, for it is not only a figure (and figures are difficult to understand) but it is also a summing up of **all prophecy** and type, especially the tabernacle shadows. Then let us be careful in prophetic exposition, lest we become false prophets.

Probably we can best give you what is asked for by preparing the way first by writing on,—

The Two Olive Trees.

The value of the olive tree consists in the product it bears, for from its fruit comes olive oil. The oil was used prophetically and symbolically to anoint kings and priests and to burn in the seven golden lamps in the tabernacle and the temple. So in whatever this anointing and light consists lies the significance of the olive tree. Now Israel is one olive tree, Jer. 11:16. Paul again refers to this in Rom. 11:16-24, where he refers to Jeremiah's above statement that some of the branches were broken off, for the apostle here shows us the reason why they were broken off,—that the cause was Israel's unbelief and the divine purpose in it was the grafting in of the wild olive branches. Thus the second olive tree is made known to us: it is the Gentiles, and those Gentiles who believed the gospel were thus grafted into "the commonwealth (kingdom) of Israel," the coming kingdom of God. And Paul tells us the grafting was "contrary to nature." For in nature the graft continues to bear its former fruit, which in this case, if according to nature, would be for Gentile converts, when receiving the adoption of sonship, to continue bearing "wild" fruit, "the works of the flesh." But instead, they bear the fruit of the spirit. So because of this, and because Israel were not grafted into the wild Gentile olive tree in order for the wild tree to bear good fruit, it is, as he says, "contrary to nature." Salvation is miraculous, not natural (of the flesh), from start to finish, and so this miraculous grafting causes the wild branches to bear the fruit of the spirit. For every grafted branch passes through death to the flesh and quickening to the spirit by baptism during the grafting. And because anointing refers to the holy spirit, Acts 10:38, therefore, the olive oil borne by both the tame olive tree and the grafted branches shows us in the figure that out of both Israel and the Gentiles are to be taken the kingly priests for the coming Melchisedec kingdom, for both kings and priests were anointed in the shadow service. For only those having the spirit of Christ enter the kingdom.

This shows us one significance of the olive trees, that out of Israel (including Gentiles adopted) was to be developed the coming kings and priests by the anointing of them with the product of the olive trees.

The other typical use of olive oil, to burn for light, we leave for next time.

J. W. Williams.

Shakespeare defines man as a being "looking before and after." It really forms the chief distinction between man and the

rest of the animal creation; and, indeed, there can be no true manhood without it. To be morally free—to be more than animal—man must be able to resist instinctive or natural impulses, and this can only be done by the exercise of self control. This is the power which constitutes the real distinction between a physical and a moral life, and that forms the basis of individual character. The habit of self-control is but the accumulation of continued acts of self denial; it is but the repeated authority of the reason over the impulses,—of the judgment over the inclinations,—of the sense of duty over the desire.—Sel.

Dear Editor:

Those who oppose the preexistence of Christ think we have only a human sacrifice. How could faith in a human sacrifice make us partakers of the divine nature? 2 Pet. 1:4.

Now I don't propose to try to reason this question out. Our reason is too faulty. I appeal to the Bible. Christ was more than human. He was God with us. Matt. 1:23. He was God manifest in the flesh. 1 Tim. 3:16. He is the mighty God, the everlasting Father, the Prince of Peace. Isaiah 9:6. Can we overthrow these Scriptures by sophistry? The Father says to the Son, Thy throne, O God, is forever and ever. Heb. 1:8. Then it is sure we have a divine sacrifice who took our nature in order that he might suffer death. Phil. 2:6-8. Heb. 2:9. He is called the Son of man, and also the Son of God. His preexistence is just as plainly taught as his divine nature. In Dan. 12:1, we read that at a certain time Michael shall stand up. Who is Michael? I believe it is universally understood that he is Christ. Well, he was a person and had authority to command Gabriel in the days of Daniel. Dan. 8:16; 10:21. He was with the children of Israel in the wilderness. 1 Cor. 10:4. Now if Jude is a competent witness Michael was the Archangel, that is an angel over angels, or captain of the host of the Lord. Josh. 5:14; Heb. 2:10. According to Jude 10, this Michael once had a contention with the devil about the body of Moses. Whose prerogative is it to dispute the right of satan to hold the bodies of his saints? For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. 1 Thes. 4:16. Then Christ is the archangel, and the archangel is Michael. Then Christ and Michael are identical, and the Bible is full of his preexistence from first to last. Can these Scriptures be set aside by the puny reason, or lack of reason, of finite men?

William Brickey.

If you merely attain to the theory of religion, you may always live in question of every truth; but if you rise above the theory, and walk with God continually, doubts will vanish. I never doubt whether there is a sun, when it shines on me and makes me warm; I can never doubt the existence of bread, when I am eating it. He who feels the life of God gets beyond the reach of philosophical questioning, which is the very atmosphere of the age.—Sel.

WHAT IS MAN?

THE Psalmist in speaking of man as a personality, uses the following language: What is man that thou art mindful of him? and the son of man that thou visitest him? for thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet.

Although this scripture is applied to Jesus the Christ in the Hebrew letter, we think it not out of place to apply it to the sons and daughters of Adam. The first truth that we glean from the above is the plane upon which he created man. He was made a little lower than the angels. In this we have two classes made on different planes. In disputing with the Sadducees on the resurrection Jesus states that "they which shall be accounted worthy to obtain that world, and a resurrection from the dead, neither marry nor are given in marriage. Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." Luke 20:35-36. This scripture places each class where it belongs. They must be worthy in order to become the children of God and children of the resurrection. By this means they obtain the same kind of life as the angels have.

Paul presents this same thought in 1 Tim. 4:8. He says: Godliness is profitable unto all things, having promise of the life that now is and of that which is to come. Two distinct lives. The animal life and the eternal. We are admonished to seek for glory and honor and immortality, eternal life. Rom. 2:7. Another very important truth is that Jesus the Christ brought it to light through the gospel. 2 Tim. 1:10. The above is sufficient proof that we must obtain a more enduring life than the present to live forever, and it must come through the resurrection when Jesus comes and calls his sleeping saints from the dust and changes the living from mortality to immortality. 1 Thes. 4:13-18; 1 Cor. 15:51-56. Man in his natural state possesses no element or power that will produce a higher nature. The statement made by Jesus to Nicodemus should forever settle this question beyond dispute. "That which is born of the flesh is flesh and that which is born of the Spirit is spirit." Jno. 3:6. One is flesh through a birth; the other must become spirit through a birth. In 1 Cor. 15 Paul separates the two families and gives to each a head. Adam was made a living soul, Jesus was made a quickening or life-giving spirit. This brings us to consider the heads of the two races. The first Adam was made a living soul. The last Adam a vivifying spirit.

We glean from Gen. 2:7 that man was formed from the dust of the ground and by the breath of life he became a living soul or person. The addition of steam to the engine makes it a living agent. However there is a wide difference between the mechanism of the living person and the engine. One possesses the power of setting itself in motion through brain power. The other to be useful must have a guiding hand. One reflects Deity as its

Creator; the other reflects its builder. It is a well known fact in nature that a stream can reach no higher plane than its head. In noting carefully the history of the creation of Adam and his trial period, we find no hint that he was elevated to a higher plane, but his punishment left him still of the dust. Because thou hast disobeyed, dust thou art and unto dust shalt thou return. This leaves Adam and his race in the same class as the animals of the field and birds of the air and the fishes of the sea and every creeping thing. The sons of men, Solomon says, have no pre-eminence above the beast; as one dieth, so dieth the other. Yea, they have one breath. All go unto one place, all are of the dust and all turn to dust again. Eccl. 3:18-21. As we have previously stated that man comes into the higher life through the resurrection. Where no resurrection is stated or implied, there can be no future life. Until the promise given to the woman, that her seed should bruise the head of the serpent seed, there was no promise of a resurrection. Here begins the new race of which the last Adam became the head. Mark, please, that he obtained the title of a quickening spirit through obedience and the sacrifice of his life. If the doctrine of inherent immortality be true, it renders the purpose of Jehovah through Jesus the Christ illogical, while his purpose makes conditional immortality perfectly clear. The doctrine of the immortality of the soul necessitates the establishment of the doctrine of a hell torment and a reward in heaven for the soul. Both of these doctrines are in direct opposition to a judgment and a resurrection from the death state. If the sinner has been judged worthy of eternal torture, and the righteous a place in heaven or elsewhere, why have a future judgment? These are questions well worth considering. There are two classes who will be raised from the death state. The first class when Jesus the Christ comes; the second at the close of the thousand years. The Christ seed unto the resurrection of life; others who have denied Christ and crucified him anew, to a resurrection of condemnation. The third class are beasts and have no promise of a resurrection. Note carefully what Paul has written to the Corinthian church. If Christ be not raised your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If this be true, why argue that others will be raised out of this sleep? John Wesley in his notes on "They Who Sleep in Christ" who have died for him or believing in him, are perished - Have lost their life and being together. This needs no comment. The Apostle also states in this (1 Cor. 15) that it is sown in corruption and raised in incorruption. It is sown a natural body: it is raised a spiritual body. Again he says, This corruption must put on incorruption, and this mortal must put on immortality. This will be accomplished through resurrection. When this has taken place, the saying that is written shall be brought to pass, Death is swallowed up in victory. O death, where is thy sting! O grave, where is thy victory, or victim! To strengthen this argument the Apostle answers the question, How are the dead raised up? by this figure, viz.: That

which thou sowest is not quickened except it die. This suggests that the seed must be vitalized in order to produce a harvest. This is more easily understood by noting the fact that a single grain of corn will produce an ear. If a grain is non-vitalized it remains in the earth and produces no fruitage. The same truth is gleaned from Jno. 12:24, where Jesus says, Except a grain of corn fall into the ground and die, it abideth alone: but if it die, it will bring forth much fruit. Here we see again the need of a vitalizing force in the seed in order to produce a harvest. This figure has no force if the doctrine of the immortality of the soul be true. Conditional immortality is not only implied, but is logically proved.

As we have made the doctrine of resurrection so important, our readers no doubt will want to know how we are made recipients of this great gift. A logical conclusion of this subject is that Jesus is the root of vitalization. In Jno. 5:26-27 we learn, As the Father hath life in himself; so hath he given to the Son to have life in himself. This is what vitalized Jesus and gave him power to give to us that force. We obtain this through our connection with the Christ through the gospel. In 1 Cor. 15 Paul states that he declared unto them the gospel, by which ye are saved if ye keep it in memory and have not believed in vain. It is also needful that they believe how that Christ died for our sins according to the scriptures. Also that he was buried and rose again according to the scriptures. This faith embraces the gospel of the kingdom of God; also the things concerning the name of Jesus the Christ. This is a begettal which, if properly cultivated, will produce the birth of the spirit. Peter, the apostle, speaks of a second begettal unto a living hope by the resurrection of Jesus the Christ from the dead. To correctly understand this, we must remember that his original faith was blasted. After Jesus was crucified, he went back to his occupation. The Apostle in this (1 Pet. 1:23-25) makes the question very plain in the following language: Being born (begotten) again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever. We become vitalized by the word that abideth forever. The writer then contrasts the two seeds. He says, All flesh is as grass and all the glory of man as the flower of 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. Can any word be plainer than that we are begotten by the incorruptible seed which is the gospel? We wish further to emphasize the doctrine of conditional immortality by selecting a few well chosen testimonies from the scriptures. In Gen. 6:3 the Lord states that, My spirit shall not always strive with man, for that he also is flesh. Man was in this "is flesh," regarded as mortal. It is written that Noah found grace in the eyes of the Lord. He and his family were saved while the balance of the race was destroyed. The word flesh as applied to man implies a condition of mortality. The extent of this destruction is proved in Gen. 7:21-23. All flesh died that moved upon the earth, both of fowl

saints for the kingdom in the short time that remains.

Emma C. Railsback.
Reatha Cuffel.

Reports.

Church of God near Delta, Ohio.

Brother F. E. Siple of Oregon, Ill., has just closed a series of meetings at this place, beginning May third and closing May eleventh.

While there were no additions to the church there were good lessons taught, and good seed sowed, which fell into honest hearts, and we hope will bring forth fruit later.

Bro. Siple has surely studied to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

There was good attendance considering the rainy weather, and we hope, the Lord willing, that we may be able to have preaching again soon.

One in the faith,
Mrs. Etta L. Elton.

The Sunday School.

By Alta King.

OBEDIENCE.

Lesson X. June 8, 1919.
Lesson Text, 1 John 3:16-24.

Golden Text.—Ye are my friends, if ye do the things which I command you.—
John 15:14.

Memory verses: Eccl. 12:13-14.

Questions and Comments.

Define obedience. To whom, first of all, is obedience due? Acts 4:19-20; 5:29. Gen. Note 1.

Obedience is the sure result of living faith. Jas. 2:17, 20, 26. What is the first act of obedience in which faith in God's goodness results? Rom. 2:4; Acts 2:37-41. This is the logical beginning of a life of obedience. Turning away from disobedience to true obedience is always preceded by sorrow for disobedience.

Why faith in God results in obedience: Having faith in one who is loving and merciful generates love in the heart of the one who has the faith. Love is the unflinching incentive to obedience. Rom. 13:8-10; 1 Jno. 5:3; Jno. 14:21-24.

Other emotions which may result in obedience: (1) Pride and self-righteousness. Study Matt. 23:23-28. (2) Fear: obedience through fear is the obedience which results from knowledge of God's law and its penalty. Gal. 4:22-26; Heb. 12:18-21. Are pride and fear the results of faith in a just and loving God? Does faith in the true God cause us to draw away from him in fear and dread, or does it draw us to him in confident trust? From what you know about the national life of Israel under the law covenant, do you think such a basis for obedience is productive of salvation?

So long as man is servant, slave in his relationship to God, he is controlled thro'

force and its accompanying fear. The salvation of man is his change from his status of a slave, serving through fear, to that of a son, serving through love. Gal. 3:22-26; 4:1-7.

Is fear obedience the obedience God desires? Heb. 4:16; 10:15-23; 2 Tim. 1:7; 1 Jno. 4:17-19. Is such obedience purifying to the heart and mind? Is it to be depended upon? Contrast with love obedience.

Faith in the wonderful, omnipotent character of God does result in a certain kind of fear. Heb. 12:28.

Such fear is an integral part of love for such a being as God has revealed himself to be. Read Gen. Note II.

To what does Jesus compare works, both good and evil, in Matt. 7:16-23? What does he declare to be the mark which distinguishes false prophets from true? Does verse 16 contradict verses 1-5?

(Note: Verse 16 says we are to know them by their fruits and verse 15 says the purpose of such knowledge is that we may beware of them, that is, avoid them. Nothing is said about meting out judgment to them).

Results of obedience: 1 Jno. 3:16-24; Rom. 2:6-7. Is 1 Jno. 3:24 a possibility during this life?

Read 1 Jno. 3:16-18 again. Verses 17-18 show the manner in which we are expected to lay down our lives for one another.

Cite prominent Bible examples of obedience.

In what way was the obedience rendered by Jesus different from the obedience of every other human being? Heb. 4:15. How did God provide for such obedience in this one man and its consequent Sonship to himself? Lu. 1:35; Jno. 3:34.

General Notes.

I. We all know what obedience is: doing what we are told to do. We all know that we ought not to obey those that have no right to command us, that we ought to obey those who have that right. Parents have the right to command children, teachers to command pupils, employers to command their workmen, rulers to command their citizens, officers to command soldiers, Christ to command his followers. All of these except Christ may sometimes err and command us to do what Christ tells us not to do; in that case, Christ alone is to be obeyed, because he alone is all-wise and commands always what is right. We know all these things, but we do not always carry them out in our lives because we sometimes lack the motive of obedience. What that motive is, Christ told his disciples in his wonderful farewell discourse in the upper room in Jerusalem. John 14:21-24.—Sel.

II. A slave serves his master through fear of punishment. Many render obedience to God's law in the same way. They fear God as a hard master and obey because they are afraid of punishment. He who has learned to know God as a kind and loving Father, loves him and obeys because of love. God is a consuming fire to his sons and chastens them as he punishes slaves, but the sons do not fear punishment. They view it as Paul does in Heb. 12:5-11, and "count it all joy when they fall into divers temptations, knowing that the trying of their faith worketh pa-

tience," and are willing to let patience have her perfect work that they may be perfect and entire wanting nothing. Jas. 1:2-4.

III. Obedience and self deceit: James, our Lord's brother, bids us in his epistle (Jas. 1:22-27): "Be ye doers of the word, and not hearers only, deluding your own selves." Hearing sermons and not doing them is like seeing our face in a glass, noting dirt upon it, and then forgetting all about it, leaving the dirt still there.

Many think they are very generous, but would cease to think so if they kept a ledger and balanced their income with their gifts to good causes. Many deceive themselves into thinking they are very religious, while they give full swing to a sharp tongue, allow the poor to suffer unrelieved, or cherish impurity in their hearts. It is easy to cheat ones self thus, but we cannot cheat God. Nothing counts with him but obedience.—Peloubet's Notes.

IV. Self-righteousness results from continually comparing our obedience with the obedience of some one whose life shows more failures than ours. The remedy for self-righteousness is to continually compare our obedience with the obedience of the one who rendered perfect obedience, having an honest desire to improve as long as there is room for improvement.

We are debtors, not to the flesh, to live after the flesh, for if we live after the flesh we shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. Rom. 8:12-13. The flesh has nothing to give its servants for the time and strength spent in its service, but suffering and death; therefore, we are not debtors to the flesh. On the other hand, the Spirit, the mind of Jesus in us, yields the full joy of a healthy mind and body and finally life eternal to those who spend their time and strength in its service. Why do so many of us spend the greater part of our lives in the service of the flesh when it not only yields nothing, but takes away what we have, and offer only the declining years of our life to the Spirit when it has so much to give in return?

V. Who can know his own sin? Though all of us, when we see clearly, perceive ourselves to be sinners, yet we do not often see clearly. It is sadly easy to deceive ourselves on many matters, and about nothing so easy as about sin. "The heart," wrote that noble prophet, Jeremiah, "is deceitful above all things, and desperately wicked; who can know it?" (17:9). We are fertile in excuses and palliations. "I am not so bad as Jack or Jenny." "After all I mean well." "I am going to come out all right." "I will change over before long." "I have a lot to contend against." "People are hard on me." That is the way we talk to ourselves, hiding from our own sins and refusing to believe that they exist.—Peloubet's Notes.

Where the truth does not engage the affection, and the absorbing interests are in a worldly channel, conversation on the truth is impossible. Remarks made may be assented to, but there is no supply of fresh material. It is sad to be in the company of such.—Sel.

Marriage is the longest sentence that can be imposed by a justice of the peace.

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

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

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The Restitution Herald

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

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Editorials
and Church News.

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.

Remittances.

Daniel Schmidt; D. E. VanVactor; Mrs. Adaline West; Angeline Belizz; Mrs. H. S. Bell; Mrs. Anna Willey; J. T. Brotherton; Mrs. Margaret Moore; A. M. Jones; Murphy Bros.

HELPING FUND.

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

Daniel Schmidt, \$3.50.
Mrs. Adaline West, 1.50.
Angeline Belizz, .50.

NOTES.

While at work on this issue of the paper a message came from Sr. Anna E. Drew, of Dixon, Ill., telling of the death of her mother and calling us for the funeral. A felling of genuine sorrow comes over us as we recall the multitude of times we

have been made to feel at home in their cozy cottage, and the enjoyable chats with "Mother" Drew. Hers was a quiet, patient, Christian character, and although well advanced in years, her clear mind had a wonderful comprehension of the truth. Obituary next week.

In looking over the list of articles on prophecy recently submitted to us by Bro. J. W. Williams we observe that this office owes Bro. Williams an apology and you an explanation. In the bustle of the work being done by so many hands for a couple of weeks, two of the articles which should have come in the latter part of the series were run first. We are sorry about this, but all that we can do now is to give you the rest of them as we come to them. If you are interested in this instructive line of thoughts on these important prophetic subjects, save the issues separately till they are finished, then study them in the order of consecutive thought.

Frank E. Siple.

Notices.

The Illinois Quarterly Meeting will be held June 7-8, 1919, at Adeline, Ill.

The business meeting will be held Saturday evening at the home of Bro. M. T. Aslaksen, at which time arrangements are to be made for the annual Bible School and Conference.

There will be preaching on Sunday. A good attendance is desired.

Please notify the brethren of your coming.

Almeda Glotfelty, Sec.

Portland, Oregon, May 13, 1919.

Restitution Herald:

Please publish this notice in the next issue of your paper:

The annual meeting of the North-west Conference of the Church of God will be held at Felida, Washington, from June 13 to 15, inclusive. A cordial invitation is extended to all lovers of the truth. Strangers coming inquire for J. W., or Ed. McIrwin, or write the same brothers at Vancouver, Wash., Rfd. 3.

Yours in the One Faith,

Grace Cramer West, Sec.

COMING DATES OF INTEREST.

Michigan Bible School and Conference, June 19-29.
Indiana Bible School and Conference, June 29 to July 6.
Illinois Bible School and Conference, Aug. 5-17.
Nebraska Conference, Aug. 16-24.
Iowa Conference, Aug. 23-31.

Brush Creek, Ohio.

The Annual June Meeting of the Church of God at Brush Creek, Ohio, will be held Saturday and Sunday, June 8 and 9, with Bro. F. L. Austin speaker. Everyone is cordially invited. Anyone wishing to write for information may write H. D. Pearson, Tippecanoe City, Ohio. Rfd. 2.

Michigan Conference.

The Annual Conference and Bible

School of the Church of God of the Abrahamic Faith in Michigan, will be held at Dutton. Conference will begin Thursday, June 19th, and continue over Sunday, the 22nd. The week following will be devoted to Bible School. Bro. S. J. Lindsay will be the principal speaker and Bible School teacher. The National Bereans, who are to be Michigan's guests this year, will be given time during the Conference to present their work.

Entertainment is provided for all who will be present. Let everyone take advantage of this splendid opportunity to get better acquainted with the Bereans, to learn more of the gospel truths, and give Dutton a good attendance. We urge the young people especially to make plans for the week of Bible School.

Mildred Coats, Sec.

Conference Notice.

THE Indiana State Conference will hold its Annual Meeting this year at the North Salem Church, July 4-6. This date is much earlier in the summer than the conference has been accustomed to convene, but taking every thing into consideration we see no reason why this conference should not be one of the very best ever held. Let us make it so.

The location is good, the brethren are very hospitable at this place, and the weather at this time of the year is most likely to be ideal; and besides all this, the conference will follow the Bible School, of which you have seen the announcement. The members of the school will be so filled with the Word of Truth and the Spirit of Christ and good works that they will prove a great impetus and help to the conference.

The instructors in this Bible School will undoubtedly be among the conference speakers. So let us all begin at once to make our plans to attend both Bible School and Conference.

Mrs. Flora Prior, Sec.

Annual May Meeting.

The Annual May Meetings of the Church of God at Fonthill, Ont., will be held the last Sunday in May, services commencing on Friday evening, May 23rd, and continued Sat. evening, the 24th, with the usual Sunday School and three sermons on Sunday, the 25th. Sr. M. A. Woodward, of Dutton, Mich., is expected to take charge of the meetings, so everything will go with a swing. Everyone welcome. Plenty of accommodation for those coming from a distance. Come over and help us.

Yours in Hope,

Arthur Gilbey, Sec.

Indiana Bible School.

The Indiana Bible School will be held June 29 to July 6 at the North Salem church, six miles north of Plymouth, near Harris Station on the Vandalia R. R. Bro. S. J. Lindsay's lessons will be Old Testament Types, and Bro. D. E. VanVactor will teach upon the life of Christ.

Those who attended this school last year know of the good work done, so let all who possibly can begin to make plans to attend again this year and urge others to come that we may be able to gather more

earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they who are written in the Lamb's Book of Life. Rev. 22:1-5. And he showed 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 bear twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face, and his name shall be in their foreheads. And there shall be no night there, and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign for ever and ever.

CHRISTIAN PRINCIPLES.

Dear Bro. Lindsay:

I am sorry that the discussion on the war question has been stopped, for to my mind this is one of the vital questions of today, because the position a Christian takes during a period of war must to some extent determine his attitude in time of peace in regard to supporting or using his influence to place in commanding positions people whom he would like to occupy the same. It would also help to decide what his attitude should be in regard to secret societies, labor unions, and various other societies, orders, lodges, organizations and confederacies, which, under human effort are striving to obtain power to force their way of thinking and doing upon other classes of people.

This question may not make any difference to people who have been studying God's Word for the last twenty or twenty-five years, people who are seasoned in the Word of God, who have reached conclusions and are convinced that God's Word says so and so. But it does make a difference to people who are thinking about engaging in this new relationship with Christ, also to persons newly entered into this condition; people who are babes in Christ, who are guided largely by the teachings, influence and examples of the older brethren.

The conditions of the world being as they are at the present time, with its many theories and uncertainties, also its relationship in regard to prophecy, ought to make people, especially Christians, more anxious to study to discover more of God's plan as revealed in his holy Word, and to be guided accordingly. Not to be led away by man and his ingenious dreams and plans. For Christ, in Matt. 24:4, says, Take heed that no man deceive you. 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. Matt. 24:24. There are many ways a Christian can be deceived. The most frequent of these ways is by looking at a question from man's view point instead of from

God's view point. Also a lack of comprehension of the different phases of God's plan, of which at the present time the two most prominent are, namely, the national phase and the spiritual phase, which, while working side by side are distinct one from the other, having a different aim and object in view.

The head of the spiritual phase is Christ, Col. 1:18, and he (Christ) is the head of the body, the church. So we, being many, are one body in Christ, and everyone members one of another. Rom. 12:5. We become members of this body by baptism. For as many of you as have been baptized into Christ have put on Christ. Gal. 3:27; 1 Cor. 12:13. For by one spirit are all baptized into one body, Christ being the head of the church, and the head being the directing influence, the body (should be) and is controlled by the head. The head in this instance being Christ Christians must therefore, to be members of this body, be willing to be controlled by the same; as no man can serve two masters. It is impossible to serve God and mammon, if servants ye are to whomsoever you obey.

Christ laid down the principles and laws for his people to follow. The basic principle being love. His commandments are few, being two in number. The first is to love the Lord your God with all your heart, soul, mind, and strength. The second being of a similar nature, To love your neighbor as yourself. The principle of the world is to do unto the other fellow the same as the other person does unto you. The principle of Christ is whatsoever ye would that men should do to you, do you even so to them. Also in Matt. 4:20, 22, 38, 48, Jesus said, Lo, I say unto you that except your righteousness shall exceed the righteousness of the scribes and pharisees ye shall in no case enter into the kingdom of heaven. Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment. But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment, etc. Ye have heard that it hath been said, an eye for an eye and a tooth for a tooth; but I say unto you that ye resist not evil; but whosoever shall smite thee on the right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak, also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not away. Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thy enemy; but I say unto you, Love your enemies, bless them that curse you, and do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven. For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? Do not even the publicans the same? And if you salute your brethren only, what do ye more than others? Do not even the publicans so? Be ye therefore perfect, even as your Father which is in

heaven is perfect.

It is a well known fact that seed sown produces the same kind of seed as that sown; so if you plant corn you will expect a crop of corn, not a crop of wheat, barley or oats. The same rule applies to mankind. Paul, in Gal. 5:14-25, tells us of the result of sowing to the flesh and of the sowing to the spirit. For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, Walk in the spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led of the spirit ye are not under the law. Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like, of the which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the spirit, let us also walk in the spirit.

Christ also told his disciples in Matt. 7, that they would be able to tell false prophets by their fruits. For, he said, do men gather grapes of thorns or figs of thistles. In this same connection he also said that many would want to enter into his kingdom in their own way (mistaking their way for Christ's way), but, he said, 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.

Every Christian should deem it not only a duty but a privilege or opportunity to be able to strive to develop and cultivate the principles of Christ. Christ's principles are the principles which the world soon will have to adapt itself to in order to sustain the right to life. At the present time bringing to the persons adapting themselves to these principles a hope, joy and rest unknown to persons not so engaged.

Christians at the same time must not look for ease, favor, or assistance from the world, but for criticism, ill favor, even persecution from the worldly made (professed) Christians, for Jesus himself said that if they used him, the shepherd (a man who went about doing good) unmercifully, they would not look more favorably upon his followers.

The world is entering upon a condition which is going to test more severely than ever the faith and standards of Christians. So may we in all earnestness seek for help to enable us to live true to our convictions, being successful in overcoming the trials and temptations to which we may be subjected. For if we suffer with him we shall also be glorified together with him.

Joseph Fletcher, Jr.

THE GOSPEL.

By Mrs. Rena Endsley.

Rev. 11:15. And the seventh angel sounded, and there were voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever. Zech. 14:9-11, 20-21. And the Lord shall be king over all the earth; in that day shall there be one Lord and his name one. All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Haneel unto the king's wine presses. And men shall dwell in it, and there shall be no more utter destruction, but Jerusalem shall be safely inhabited. In that day shall there be upon the bells of the horses, Holiness unto the Lord; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be Holiness unto the Lord of Hosts; and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts. Isa. 24:23. The moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mt. Zion, and in Jerusalem, and before his ancients gloriously. Isa. 32:1. Behold a king shall reign in righteousness, and princes shall rule in judgment. Rev. 2:26-27. And he that overcometh and keepeth my work unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. Micah 4:1-4. But in the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it, and many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the Word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree, and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. Isa. 35:1-3. The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God. Then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped: then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall

become a pool, and the thirsty land springs of water: in the habitation of dragons where each lay shall be grass, with reeds and rushes. And an highway shall be there, and a way, and it shall be called The Way of Holiness. The unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, but the redeemed shall walk there. And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

The foregoing is during the 1000 years reign of Christ. When it is finished the rest of the dead are raised. 2 Pet. 2:9. The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished. Acts 24:15. And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. Now Satan is loosed out of his prison and goes forth to deceive the nations. Rev. 16:13-14. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty. Rev. 11:18. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and those that fear thy name, both small and great; and shouldst destroy those who destroy the earth. Rev. 19:17-18. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of those that sit on them, and of the flesh of all men, both free and bond, both small and great. Rev. 20:7-9, 11-15. And when the 1000 years are expired satan shall be loosed out of his prison and shall go out to deceive the nations who are in the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of whom are as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven and devoured them, and the devil that deceived them was cast into the lake of fire and brimstone. And I saw a great white throne, and him that sat on it, from whose face the earth and heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God: and the books were opened; and another book was opened, which is the Book of Life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead who were in it; and death and the graves delivered up the

dead who were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the Book of Life was cast into the lake of fire. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers and idolaters, and all liars, shall have their part in the lake of fire which burneth with fire and brimstone; which is the second death. 1 Cor. 15:24-26. Then cometh the end, when he (Christ) shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. Rev. 11:15-17. And the seventh angel sounded; and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever. And the four and twenty elders who sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, who art, and wast, and art to come: because thou hast taken to thee great power, and hast reigned. Rev. 21:1-2; 3:12; 21:10, 3-7, 22-27. And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I, John, saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. Him that overcometh will I make a pillar in the temple of my God. And he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name. And he carried me away in the spirit to a great and high mountain, and showed me the great city, the Holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like a stone most precious, even like a jasper stone, clear as crystal. 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. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write, for these words are true and faithful. And he said unto me, It is done, I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things: and I will be his God and he shall be my son. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the City had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of those who are saved shall walk in the light of it; and the kings of the

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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 WONDERFUL IMAGE.

THE KING of Babylon sat upon his great golden throne in his beautiful palace. Slaves stood near to wait upon him, and soldiers with spears and shields in their hands were ready to defend him from his enemies. The palace was filled with wonderful treasures of gold and silver, which the king had taken from other nations. And even princes were his servants; but still the king was not happy. He had forgotten the wonderful dream he had had and none of his wise men could tell him what it was.

At last Daniel, the Jewish captive, had sent Nebuchadnezzar word that he could tell him the dream and what it meant. When Daniel was brought in before the king he said: "Thou, O king, saw in thy dream a great image like a man. This great image, which was very bright, stood before you, and he was terrible to look upon.

"The head of the image was of fine gold, his breast and his arms were of silver, his body and thighs were brass, his legs of iron, and his feet were of iron and clay.

"Thou sawest also that a stone was cut out of the mountain, on which the giant image stood, without hands. And the stone came rushing down the mountain side and struck the image on the feet of clay and iron.

"Then the great image fell, and the iron and clay, and the gold, the silver, and the brass were all broken up together, and were blown away by the wind, like the chaff when men are threshing grain.

"And the stone that struck the image became greater and greater, until at last it filled the whole earth.

"This is the dream, and now we will tell the king what it means.

"Thou, O king, art a king of kings: for God has given you a kingdom, power strength and glory; and wherever men live, the animals of the fields, and the birds of the air he has given to you, and made you ruler over them all. You are the head of gold.

"And after you are dead there shall come another kingdom, that shall not be so great as yours; and then another kingdom of brass shall come which shall rule over all the earth.

IT WILL ALL BE WELL



WHEN THE purple shadows hover
In the twilight gray and still,
And the wing of night is resting,
Softly on the distant hill:
When the bells of sunset chiming
Echo with eternal calm.
Like the last grand chord harmonious
Of life's closing evening psalm.

When the hush of sleeping myriads
Rhythms with the song of spheres,
And the tread of passing moments
Toils the end of weary years:
When the solemn tide is ebbing
Softly from the rocky shore,
And the ships go out of harbor
To come back again no more.

I shall also weigh life's anchor,
I, too, drift upon the tide.
One day you shall say to others,
"It was yesterday she died."
One day I shall know the resting
The prophetic angels tell,
And the joy of heavenly greeting:
One day it will all be well.—Sel.

"After the brass kingdom there shall come a kingdom as strong as iron. And just as iron can break many other things, so this kingdom that is coming shall break other nations.

"And as you saw the feet were part of iron and part of clay; so the kingdom shall be divided; and it shall be partly strong like iron and partly brittle like clay. And as the iron and clay will not stick together, so the kings and the people of the kingdom shall not agree.

"And in the days of these kings, when the kings and the people are making war on one another, shall the God of heaven set up a kingdom that shall last forever. This last kingdom, which is the stone that struck the image on the feet, is the kingdom of God."

When Daniel finished telling the king his dream and what it meant, the king said: "It is true that your God is a God of gods, and a Lord of kings, and he knows all things, for he has made known the dream I had forgotten."

Then the king made Daniel a great man, and gave him many fine presents, and made him ruler of Babylon, and chief of all the wise men of the kingdom.

A WATERED GARDEN.

"And thou shalt be like a watered garden." Isa. 58:17.

A watered garden,—how the words
Like a magician's wand,
Conjure a scene of loveliness
Wrought by a skilful hand;
There fountains flow, and spices blow
Within that favored land.

A watered garden,—and I see

Like Eden's bowers bright,
Beautiful flowers and luscious fruits
Entrancing to the sight;
Where radiant bloom exhales perfume
Each fruit is a delight.

And grapes like Eschol's clusters rare
Hang purpling in the sun,
The stately trees wide arches fling
Where bordered pathways run;
And Sharon's rose, with beauty glows,
A flower surpassed by none.

The pomegranate's scarlet fruit
Their rick aroma shed,
The fig and olive droop with fruit
As yet unharvested;
The almond tree, with bloom I see
Snow white about its head.

Then the sweet lily of the vale
Hangs out its fairy bells,
And the green hooded violet
From bud to blossom swells;
Naught but is fair, or useful there,
Within that garden grows.

And like that garden is the heart
Where the flower of goodness grows,
Where the lily that blooms is purity,
And love the glowing rose.
And what is true, like the violet blue,
Doth the garden fair enclose.

If thou shalt water a brother's path
That flowers of joy may grow,
And hear the needy when they cry,
And gifts of love bestow;
The Lord shall see, and unto thee
Rich streams of grace shall flow.

For he that watereth someone else,
Himself shall watered be,
Like bread upon the waters cast,
Good deeds returned shall see:
He dwells secure, his waters sure,
Blest of the Lord is he.

Alice B. Curtis.

Endeavor, if possible, to keep a clear conscience and two or three clean shirts. Rise with the lark, but avoid larks in the evenings. Be above ground in all dwellings, above board in all your dealings. Love your neighbor as yourself, but don't have too many in the same house with you.—Sel.

A common fault with the majority of humans is vacillation, or lack of decision. They weave a brilliant future with their imagination as a shuttle, but when the time arrives to execute their plans, vacillation steps in, and nullifies them.—Sel.

A bad man is known from the manner in which he bestows censure; a good man, from the manner in which he receives it.—Ivan Panin.

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THE WHOLE FAMILY
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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.

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. Sylvan Richie Supt., Elmer Goekler, 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 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. J. A. Garard, 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 Miss Edna B. Anderson, 193 Spruce 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 Church of God at Roll, Indiana, hold regular preaching services the second Sunday in each month at 10:30 A.M., and 7:30 P.M., and Sunday School each Sunday at 9:30 A.M., with Cantwell Drabenstott, Supt. D. E. VanVactor, Pastor; Geo. Hodson, Elder; Cantwell Drabenstott, Elder.

The Hillisburg, Ind., Church of God hold regular preaching services the third Sunday in each month at 10:30 A.M., and 7:30 P.M., and Sunday School at 9:30 A.M., during the summer. D. E. VanVactor, Pastor; Wm. M. Huffer, Elder; Mrs. Rachel Whitcomb, Sec.

IF SMILES are human sunshine,
And men are mortal flowers;
Oh, smile, and make those flowers bloom,
With all their blooming powers.—Sel.

estine. Many orthodox Jews, opposing the movement, quoted Isaiah 52:3 against it: "Ye have sold yourselves for naught; and ye shall be redeemed without money."

This return now in unbelief will mean awful suffering for the new nation in Palestine, for they will still be under Gentile power, and finally, under the Antichrist, will pass through the most terrible tribulation in all their history. Of this more later.

When Jordan's Water-power is Harnessed.

Reflection will show that the return of such a gifted people as the Jews and under modern conditions will mean a tremendous expansion of industry and commerce in and about the Holy Land. When the rich business Jews of Britain and America, expert down to the last word in trade and finance, begin to invest their money and energy in and for Palestine, in cooperation with the laboring masses of Jews from Russia and all the world, then there will be seen such a rapid and solid material development as history has not recorded. It will astonish the world. The new Jewry in Palestine will build up a civilization to be the envy of the world, and amass gold and silver to tempt the cupidity of Russia, poor and desperate, in the last days. Ezek. 38:11-13.

How will it be done? It is coming to be known that the Holy Land has oil and mineral wealth and other resources of untold value. The Jordan valley offers a remarkable opportunity for electric development, which it is planned to undertake as soon as conditions permit. In the nine miles below the waters of Merom the Jordan "descends 680 feet by a continuous series of cascades to the Sea of Galilee." (MacCoun, "Bible Atlas," p. 48). This immense power, harnessed, will light the cities of Palestine, print her journals, run her factories and trolley lines and make the whole land a center of industrial energy. With her unusual mixture of soils and her range of fauna and flora, from Alpine to tropical, Palestine offers a scientific agriculture one of the finest opportunities on earth for producing meats, grains, and fruits which will feed millions of people in the new time.

What a U. S. Army Officer Foresaw.

Recall the further fact that the Jews are largely the bankers of the world, and consider the outlying regions of Egypt, Arabia, Syria, Mesopotamia, Asia Minor, and all the vast lands beyond these developing under the impact of new energy from the west, and one can visualize the mighty influence Palestine will soon exert on all the wonderful expansion of the countries at the center of the land surface of the globe. Said General Upton, of the U. S. Army over forty years ago, "The lines of commerce are central, and they cross Palestine." Leading Israelites expect to see the settlement of from one to four million Jews in Palestine within the next few years. Their wealth, energy, cooperation, and efficiency, stimulated by a glowing enthusiasm for the home of their fathers, will unite to make Palestine the model of beauty and the center of material glory for the earth. Can we wonder that human pride and rebellion will reach their climax in the new generation of

Jews in Palestine and in the nations stirred up to emulation and to struggle for the control of that land and of all the regions round-about? It is there that the Roman Empire, revived, and under the leadership of the Antichrist, and the coming Teutonic-Russian-Mongolian alliance will contest on the battle field of Armageddon the control of the earth against each other and against the Rider on the White Horse, earth's returning Redeemer and Lord.—Selected by Bro. Boyer, of Stephens City, Virginia.

The Two Witnesses (Continued).

SUCH statements as Rev. 4:1; 7:1; 8:13; 9:12; 18:1, and 19:1, show the book to be a succession of events, arranged for the most part in chronological order. This puts the time of the two witnesses under the sixth trumpet, and all seven trumpets follow the opening of the seventh seal and precede the pouring out of the seven last plagues, beyond which lies the glorious consummation at the end of the book.

John writes the whole book from his chronological position at "the day of the Lord." Looking backward over the days of church history up to the Lord's day, in obedience to the voice behind him, or sneaking the happenings of the sevenfold conditions of church history, he writes the seven messages to them, pointing them repeatedly to their reward at the coming of Messiah. So that from chapter 4 onward we find the redeemed all present and alive with the King, who has then, at the beginning of the Lord's day, his day, come and redeemed them. Therefore the testimony of the two witnesses comes in the period between the immortalization of the saints and their descent as the holy city, the bride, from the air whence they were caught at the advent of the King.

Between these two events the immortalization of the saints and their descent as the holy city, come the two witnesses, under the sixth trumpet. They are given power, which by Acts 1:8, is evidently Holy Spirit, so they are prophets, Rev. 11:10, and therefore they prophesy, verse 3, testify, teach. We have seen Israel as one witness testifying to the doctrine that Jehovah is one, and the only true God. And we have seen the church as the other witness, testifying that the risen Christ is Lord and Savior. Then it is evident that under this sixth trumpet period Israel and the remnant of disciples not immortalized at the advent both receive the outpouring of the holy spirit to testify and work miracles, verses 5, 6. That is, they, as the two olive trees, have the oil (holy spirit, as we have seen previously) restored to them, and as the lambs they again use this oil to shed forth the light of their prophetic testimony. For God never inflicts the judgments forthcoming in later chapters till he first reveals the secret of such impending judgments to his prophets, who warn the ungodly, Amos 3:1-8. This Holy Spirit baptism is not necessary previous to Christ's coming, for the waiting church had his truth and taught it till all the bride were called out, for the bride, like Rebecca, goes to her Lord by faith, not sight. This settles a much disputed ques-

tion as to a second baptism of Spirit for the church. And as we shall later see, it informs us regarding a second Elijah. For before the great day of the Lord come, the Holy Spirit was to be given, Joel 2:28-31, and Elijah was to come, Mal. 4:5. But by Acts 2:16, the Spirit baptism, and by Matt. 17:12-13, the advent of Elijah, both found a first fulfillment in "the last days," Acts 2:17, of the Jewish world, just before the great and dreadful day of the Lord on Israel in 70 A.D. But all these events are double, and therefore the prophecies are two fold in fulfillment, as we have seen Matt. 24 to be. For by Joel's promise of this Spirit baptism it was to take place just at the time of Israel's restoration and the gathering of the nations to Armageddon in the valley of Jehosaphat, as Joel 3 shows. The rejection of Messiah by Israel and the grace to the Gentiles as a consequence were veiled from the prophets, 1 Pet. 1:10-12, so therefore, their prophecies spoke of only one Elijah, one baptism of Spirit, one day of the Lord, and the times of the Gentiles were passed over as if the crucifixion of Christ was the time of Israel's restoration and the time of the kingdom. Daniel was not informed of the two thousand years intervening between the 69th week and the 70th of the times determined on his people to bring in everlasting righteousness under the reign of Messiah.

This passing over of Gentile times accounts for such questions as in Acts 1:6, and Matt. 24:3. For by this last reference and the parallel passages in Mark and Luke it is evident the disciples considered the overthrow of the temple and city and the Jewish dispersion as happening at the time of his coming. So that the signs he gave in answer to their question are double in their fulfillment, once for the day of the Lord on Jerusalem in 70 A.D., and again at the close of Gentile times to portend his coming. This is all involved in Rev. 11, as we shall see. But this is long enough, so we will continue in our next.

J. W. Williams.

If you are very hard to please it may be because you are fastidious, but more likely it is for the reason that you are a natural born fault-finder, says Grandma.

To borrow is human; to forget to pay is still more so.—Sel.

WHEN you hear a man say he never made a mistake, just ask him if he ever made anything else.—Sel.

Football is the only form of endeavor in which a goal can be scored by kicking.

It will take you twenty-four hours a day to mind your own business.—Sel.

Opportunity taps lightly, but you can always hear the knock of temptation.—Sel.

The something that we get for nothing is usually worth about what it costs.—Sel.

"A bragging husband is almost as bad as a nagging wife," says the wife of a man who thinks every woman he sees is stuck on him.—Sel.

Jewish Items.

The Jew and the Newspaper.

Thomas M. Chalmers.

WHO are the Jews? Why do they make such a stir in the world? "What do these feeble Jews?" was the sneering question of Sanballat (Neh. 4:2) to the army of Samaria when Nehemiah builded the wall of Jerusalem. It is a question still asked in various forms, though events are making it obsolete. Why have the Jews been preserved through so many ages? What is the divine plan and purpose for them? Will they return to Palestine and rebuild their nation? Will they be converted and be joined to the church? Such questions are arising in many minds today and demand answer.

Can you answer these questions? Can you read the morning paper with understanding if you know not how to answer them? These are days when the Bible is getting into the daily prints, and only he is up to date who is familiar with Scripture. God's Word runs ahead of the newspaper, and the reporters for the press are only recording what the Word long ago told those who fear God. "The secret of the Lord is with them that fear him," *Psa. 25:14*. Not only this, but "the Lord God will do nothing but he revealeth his secret unto his servants the prophets," *Amos 3:7*. So the whole history of Israel and of the world is already in the Bible. It is for us to study it there, that we may understand what the newspapers now record of God's foretold plan and work.

Do you realize what a mine of solid argument for the truth of God's Word is found in modern fulfillments of prophecy regarding the Jews? Defenders of the Scriptures formerly made much of the argument from fulfilled prophecy to refute the objections of infidels against the fact of revelation. The facts concerning the literal overthrow of Tyre, Babylon, Nineveh, and the dispersion of the Jews coincided so marvelously with the details of prophetic prediction that even the most brilliant infidel mind was unable to gainsay them. Why should not the facts concerning the return of the Jews from dispersion constitute a new defense of revelation? Here is a new apologetic, a fresh fund of arguments for the truth of Scripture from present fulfillings of prophecy. Are we aware of the amazing record of predictions regarding Israel fulfilled in the past two generations? Let us glance at a few of these new things in history, matters which are not mere guesses, but where the predictive word and the modern fact agree as if fitted to each other, which is indeed the case by the decree and working of God.

The Supernatural Rainfall of Palestine.

God threatened to withhold the rains from Israel for disobedience, *Isa. 5:6*; *Lev. 26:19*; *Ezek. 22:24*. Then he promised to restore the rain when the time came for restoring his people to the land, *Joel 2:23*; *Zech. 10:1*. Since 1860 there has been a remarkable increase in the average annual rainfall. Edwin S. Wallace, in his fine work, "Jerusalem the Holy," says,

page 254: "The belief that the annual rainfall is increasing is well founded." Then he gives the figures for the decades from 1861 to 1898, the date of writing. In the years 1861-70 the average annual rainfall was 21.87 inches; from 1871 to 1880 it was 24.60 inches, while the decade ending with 1890 averaged annually 27.69 inches. In the years 1891-97 the rainfall each year was abundant, and the average yearly precipitation was 28.86 inches, or seven inches more than the average from 1861 to 1870.

A. M. Hyamson, in his recent work, "Palestine: The Rebirth of an Ancient Nation," declares: "The average annual rainfall at Jerusalem exceeds that at Athens, Vienna, and Paris, and equals that of London." Other authorities confirm this statement. It has been stated that the present average is 33 inches a year, or one-half more than in the decade 1861-70. Show these predictions and facts to your infidel friend and ask him to explain them. How did Joel and Isaiah know that the rains would decrease, and then increase after more than two thousand years, just as the Jews returned to Palestine?

Jerusalem's Northern Suburbs.

The ancient record says that Jerusalem shall be enlarged, and this towards the north, *Jer. 31:38-40*. The prophet runs a measuring line from the tower of Hananeel to the hill Gareb and to Goath, mentioning also other parts outside the walls, over which the city should spread. The city has been built over this very ground in the last generation. While uncertainty rests on the exact location of the places mentioned by Jeremiah, there is no doubt as to the fact of their being on the north side. This is the direction in which the new suburbs have been built, which contained two-thirds of the 80,000 dwellers in Jerusalem when the war broke out.

Many other wonderful things might be told of what God has done in the past sixty years in fulfilling his Word. The items noted above will suffice now as specimens. They reveal a living God working in human affairs, doing just what he says in *Jeremiah 1:12* he would do: "I watch over my word to perform it."

Did the Prophets Foresee Colonization?

The prophets tell us that there will be a new development of agriculture in Palestine in the latter days. In *Ezek. 36:4*, God speaks "to the mountains and to the hills, to the watercourses, and to the valleys, to the desolate wastes, and to the cities that are forsaken," where we dare not say these material things are symbolic and mean the church or anything else than such actual places in the land of Palestine. In verse 8 God says, "But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come."

Here is a mighty word showing that colonies will first be planted in Palestine while the mass of the Jews are getting ready, by diplomacy, organizing Zionist societies and otherwise, for the return en masse to the land. What do we see? Over forty agricultural colonies of Jews have been established in Palestine since 1878.

There are twenty in Judea, seven in Samaria, sixteen in Galilee, and three east of the Jordan. They have wrought wonders in restoring the land to productive fertility. The tale is most romantic and interesting. Many other Biblical passages give us the story beforehand, as *Jeremiah 31:4-12*; *33:12-14*; *Joel 2:21-26*; *Amos 9:13-15*, etc.

Is Zionism in Prophecy?

What is this wonderful movement called Zionism? In a word, it is the effort of the Jews of today to return to their ancient land and to rebuild there a national home and center for themselves. To understand the papers these days one needs to know what the Bible says about Zionism. Is it predicted in the Word? Is it Scriptural, i. e., according to the will of God? Will it affect the entire Jewish race, so that all Jews will return? How will this return affect the nations? Is it connected with the second coming of Christ?

These questions may well challenge our attention. It will be the writer's purpose to answer all such questions in this department. Their answer will come from Scripture and from the record of current events in Israel.

To take the first question, Is Zionism predicted in the Word? Yes; the prophets tell us of a final return of the dispersed Jews from all parts of the world. Even Moses reveals this, in *Deut. 30:1-6*. But this is a return after conversion, and after the coming of the Lord when he returns to deal with his people. See *Deut. 30:3*: "The Lord thy God... will return and gather thee from all nations." There is no return to a place if one has not been there already. The Lord returns to earth and secures the return of his people. This purpose of the Lord became the hope of scattered Israel after the destruction of Jerusalem and of the first temple, and again after the second temple went down in flames. This is the Zionism of the prophets, which rests on what God promised and will do.

Zionism's Founder and the Sultan.

But the Jews are unwilling to repent and accept their Messiah, Jesus. So in their blindness and perverseness they seek to carry out the return to Palestine apart from God. This is foretold in *Ezekiel's* vision of the valley of dry bones, *Ezek. 37:1-14*. This is the modern political or infidel Zionism, a movement by unbelieving Jews. The leaders originally were such as cared little or nothing for the Bible or even the Jewish religion, as Dr. Herzl at first, and others. This character of the movement will make it possible for the new nation, on its settlement in Palestine, to accept the Antichrist as their Messiah. This seems to many Christians utterly impossible. But when Dr. Herzl, the founder of the movement, was negotiating with the late Sultan Abdul Hamid, that prince of assassins, for a charter for Palestine, it was said among the Jews, "If the Sultan prove friendly to us we will receive him as our Messiah." The spirit of the movement is revealed in the words of Dr. Herzl, who said at the first Zionist Congress, in 1897, "Our salvation must be by money." It was hoped that money would secure a charter for Pal-

Nebraska Conference, Aug. 5-17.
Iowa Conference, Aug. 16-24.
Aug. 23-31.

Brush Creek, Ohio.

The Annual June Meeting of the Church of God at Brush Creek, Ohio, will be held Saturday and Sunday, June 8 and 9, with Bro. F. L. Austin speaker. Everyone is cordially invited. Anyone wishing to write for information may write H. D. Pearson, Tippecanoe City, Ohio. Rfd. 2.

Michigan Conference.

The Annual Conference and Bible School of the Church of God of the Abrahamic Faith in Michigan, will be held at Dutton. Conference will begin Thursday, June 19th, and continue over Sunday, the 22nd. The week following will be devoted to Bible School. Bro. S. J. Lindsay will be the principal speaker and Bible School teacher. The National Bereans, who are to be Michigan's guests this year, will be given time during the Conference to present their work.

Entertainment is provided for all who will be present. Let everyone take advantage of this splendid opportunity to get better acquainted with the Bereans, to learn more of the gospel truths, and give Dutton a good attendance. We urge the young people especially to make plans for the week of Bible School.

Mildred Coats, Sec.

Indiana Bible School.

The Indiana Bible School will be held June 29 to July 6 at the North Salem church, six miles north of Plymouth, near Harris Station on the Vandalia R. R.. Bro. S. J. Lindsay's lessons will be Old Testament Types, and Bro. D. E. Van-Vactor will teach upon the life of Christ.

Those who attended this school last year know of the good work done, so let all who possibly can begin to make plans to attend again this year and urge others to come that we may be able to gather more saints for the kingdom in the short time that remains.

Emma C. Railsback,
Reatha Cuffel.

Conference Notice.

THE Indiana State Conference will hold its Annual Meeting this year at the North Salem Church, July 4-6. This date is much earlier in the summer than the conference has been accustomed to convene, but taking every thing into consideration we see no reason why this conference should not be one of the very best ever held. Let us make it so.

The location is good, the brethren are very hospitable at this place, and the weather at this time of the year is most likely to be ideal; and besides all this, the conference will follow the Bible School, of which you have seen the announcement. The members of the school will be so filled with the Word of Truth and the Spirit of Christ and good works that they will prove a great impetus and help to the conference.

The instructors in this Bible School will undoubtedly be among the conference speakers. So let us all begin at once to

make our plans to attend both Bible School and Conference.

Mrs. Flora Prior, Sec.

Reports.

Report of Work.

On Thursday morning, May 15, we left with Sr. Lindsay for a couple of weeks' work in Missouri. In Chicago, between trains, we had the pleasure of visiting with our daughter, Hazel, who is in training for a short time at Michael Reese Hospital. The trip to St. Louis was uneventful and when we arrived there we found Sr. Leota Hanson on the spot to take us out to Sr. Gertrude Logan's home, where we were to have meeting Thursday and Friday nights. The Terminal R. R. Association of St. Louis, should put Leota on their pay roll as one of their best ushers. The ushers now really have much the best of her for we do not believe she gets any tips.

At Sr. Logan's home we were well cared for and enjoyed the services very much. We met Sr. Jennie Cox, and our little friend, Hildreth Fey, both of Ripley, Ill. Both are here for treatment. Sr. Logan surely has got into a work now where she can use all her extraordinary energy, for she has patients galore. We can heartily recommend the Chiropractic system but Sr. Logan's dietary program was never intended for subjects who are built on the proportions of the editor's physique.

Saturday morning, May 17, we went on our way to Fredericktown, where, on arriving we had the unusual pleasure of standing back on the platform and watching the brethren watch for us, and of seeing them look sad at our non-arrival. They later got their second sight, however, and found us at the proper time. We began meeting that night and continued the following week except for one night when we were rained out. The weather was rainy and cold throughout, but people turned out well. We were surprised on returning home to find that it had rained very little here, whereupon we conclude that the extremely wet condition there was brought on as a result of Brother "Billy" Cooper's record made at fishing the early part of the week.

The Fredericktown (Blush) brethren are surely a faithful lot of people, and we enjoyed our stay among them. These people believe in having meetings and attending them.

On our return home, in St. Louis we had the pleasure of spending time between trains with Bro. and Sr. P. L. Morron, who have recently completed their course at the Palmer School of Chiropractic, at Davenport, Iowa. They are locating at Salem, Ohio, their old home.

We found them very enthusiastic about their new relation in life, and we pray for them the success their enthusiasm merits.

Upon arrival at home we found that the grandsons were in charge and had got along pretty well.

Mrs. L. enjoyed the trip very much. It was full of interest for her and we took great pains to have her see the penitentiary walls at Joliet and the reformatory at Pontiac, so that in future she would

know what to fear in case she doesn't treat us just right.

S. J. Lindsay.

The Sunday School.

By Alta King.

PRAYER.

Lesson 11. June 15, 1919.
Lesson Text, Matt. 6:5-15.

Golden Text: In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. Phil. 4:6.

Memory verses: James 1:5, 6.

Questions and Comments.

What is prayer? Communication of some kind is necessary before strangers can become acquainted. Prayer to God is a privilege given to man by God and is one of the very necessary helps by which man may be developed into full harmony with his Creator. But God does not require man to pray to him in order that he may know man and his needs. Matt. 6:8, 32; Heb. 4:12, 13. Man is no stranger to God, who must make himself known to God by prayer. On the other hand the prayers man utters contain no revelations of the God he seeks to know. Nevertheless, communion with God by prayer is the basis of harmonious relationship with God. Prayer is man's recognition of his dependence upon God and God's power to lead and teach can be operative in only those who realize this fact.

How to pray. Read Matt. 6:5-13. What motive to prayer does Jesus condemn in verse 5? Does this necessarily condemn public prayer? Are there any scriptural examples of public prayer? Read Gen. Note 1, and verse 6, in connection with each other.

What does Jesus condemn in verse 7? Verse 8 shows that repetitions are wrong because they show a heathenish lack of faith in God's love and readiness to grant our needs.

What words in verse 9 show that the prayer in the following verses was intended as a concrete illustration of what had been said and not as a set form to be used only in private prayer? Study the prayer and pick out the portions which show sacred intimacy, reverence, expectation, submission, trust, love for others and faith in God's love for self, desire for righteousness. These characteristics including the quiet simplicity of this prayer, belong to all true prayer whether public or private.

In Luke 18:1-8, is a parable by which Jesus illustrates the intense earnestness which is characteristic of true prayer. Does Jesus mean to teach us by this parable that if we are persistent in prayer God will finally answer because he grows weary with our asking? Or does he mean to emphasize the earnestness which was finally rewarded by a selfish, godless judge and which would surely be rewarded by God to whom the suppliants are an elect and beloved people? Can 1 Thes. 5:17 be obeyed literally? If not, explain how it can be obeyed? Read Gen. Note 2.

Luke 18:9-14, contains a parable by

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 returned from Missouri about sick with a cold and have work piled high ahead of us. If we do not answer your letter it is because we think it not absolutely essential to do so, and to save time.

Sr. Clara Chaffee, of our Chicago church is now able to be out of bed and around the house some after many months of suffering. Brethren, pray for her.

Bro. J. H. Anderson has recently closed a series of meetings at the Dry Run schoolhouse near Bro. S. E. Boyer's home, at Delbeck, Va. A good interest is reported.

From Maxwell, Iowa, comes the following announcement:

Name,—Elizabeth Frances.

On,—May 27, 1919, 11 A. M.

Weight,—9½ pounds.

Happy Parents,—Mr. and Mrs. Lee A. Fish.

As no news is good news, we conclude

that Grandpa and Grandma Fish came through the ordeal all right. Congratulations.

Owing to the fact that the editor has been exchanging work with Bro. Siple recently, we got a little mixed on Bro. Booth's article recently and placed it under the wrong heading. It was our mistake and not Bro. Booth's.

Sr. Margaret Moore, of Waterloo, Iowa, writes that she welcomed a little granddaughter, Jean Maxine Stuhler, on Feb. 8, and from the tone of her letter we conclude she has the grandparent-itis the same as the rest of us.

We see that the element of sarcasm is beginning to creep into the argument on the subject of preexistence. Sarcasm is always an acknowledgement of defeat, and we must warn that unless the writers stay close by a true Christian spirit, the discussion must stop altogether.

Remittances.

Alexander Donaldson; S. M. Boyer; N. C. Hart; T. A. Drinkard; Mrs. P. T. Schafer; Jacob Reed; Elta M. Fitz; S. E. Boyer; Lillie H. Willis; Mrs. Cantwell Drabentstott; Mrs. Sam'l Huffmon; J. W. Burget; Alta King; Thos. B. Huffer; Mrs. Sterling Maxwell; Mrs. C. V. Mattison.

HELPING FUND.

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

Jacob Reed,	\$2.00.
S. M. Boyer,	.50.
Mrs. Cantwell Drabentstott,	.50.
Mrs. Sam'l Huffmon,	.50.

Sr. Mercy A. Drew.

Mercy A. Nowell was born in York, Me., March 4, 1831. She was married to Henry J. Drew in October, 1850, and they came to Illinois in 1855, living near Oregon one year and then moving to Dixon in the fall of 1856, which city continued to be her home until her death on Tuesday, May 20, 1919.

Six children were born to Mr. and Mrs. Drew: Elma, who died in 1863; Ida, who was drowned when the Dixon bridge fell, May 4, 1873; Rilla, of Glenwood, Iowa; Joseph H., Ada A., and Anna E., of Dixon. She is also survived by four grandchildren: Mrs. J. A. Guttery, of Pilger, Neb., Lee and Howard Drew of Dixon, and Herbert Drew of Cloquet, Minn., who is now on his way back from Germany where he has been with the American Army of Occupation; one brother, John E. Cooper, of Northwood, N. H., and one sister, Mrs. Van Nutter, of Manchester, N. H.

Funeral services were held in the home at 629 N. Galena Ave., Dixon, Ill., on Thursday, May 22, Bro. F. E. Siple officiating, after which she was laid to rest beside her husband to await the rising of the Sun of Righteousness.

Sister Drew was an unusual woman in that she retained all her faculties to the very end, having recently passed her 88th anniversary. She never saw a second child-

hood. Though she has been in ill health for some years, yet she was able to manage for the home regularly and was seldom heard to complain. It was at her home where the writer practically always made his home when in Dixon. We shall miss her now.

She was baptized in the early 70's and has ever been a strong advocate of the gospel. No subject of conversation suited her better. She was one of God's faithful children. We hope to meet her in the Morning.

S. J. Lindsay.

Baptisms.

Sister Gladys Bogan was baptized at Frankfort, by Eld. Wm. Huffer, Sunday, May 18, at 2 o'clock. She was then received into the Frankfort Church of God at the close of our regular services there in the afternoon. The Frankfort church are alive to their spiritual interests and rejoice to have Sr. Bogan cast her lot with them. May the blessings of the Heavenly Father, in the name of Jesus, rest upon the church and its efforts to do good.

D. E. VanVactor.

Notices.

Missouri Conference.

The Missouri Conference this year will meet with the Blush Church, near Fredericktown, beginning on Saturday evening before the second Sunday in September, and continuing over the third Sunday. More complete announcement later.

P. J. Graham, Pres.

The Illinois Quarterly Meeting will be held June 7-8, 1919, at Adeline, Ill.

The business meeting will be held Saturday evening at the home of Bro. M. T. Aslaksen, at which time arrangements are to be made for the annual Bible School and Conference.

There will be preaching on Sunday. A good attendance is desired.

Please notify the brethren of your coming.

Almeda Glotfelty, Sec.

Portland, Oregon, May 13, 1919.
Restitution Herald:

Please publish this notice in the next issue of your paper:

The annual meeting of the North-west Conference of the Church of God will be held at Felida, Washington, from June 13 to 15, inclusive. A cordial invitation is extended to all lovers of the truth. Strangers coming inquire for J. W., or Ed. McIrwin, or write the same brothers at Vancouver, Wash., Rfd. 3.

Yours in the One Faith,

Grace Cramer West, Sec.

COMING DATES OF INTEREST.

Michigan Bible School and Conference,
June 19-29.
Indiana Bible School and Conference,
June 29 to July 6.
Illinois Bible School and Conference,

the principle that "he that humbleth himself" before God "shall be exalted." That is the lesson the Apostle is teaching in Phil. 2:5-8. Showing that Christ not only humbled himself to take on him the nature of man, but after he found himself in the fashion of a man he humbled himself unto death, even to death by the cross,—“Wherefore, God hath highly exalted him.”

When was Christ rich? And when did he become poor that we through his poverty might be made rich?

Bro. Williams' answer to this is, "We do not understand literal riches to be spoken of, but life. He had eternal life (prospectively, as by Rom. 4:17, not preexistently, we believe), but first he left it all in his mortal life, in order that through that self-denying poverty of death, we might receive with him the true riches of immortality."

It seems the brother has appropriated to himself the divine prerogative, to speak of those things which he not as though they were. Now anyone with an ordinary knowledge of spiritual truth should know that the riches of God's inheritance among the saints as the joint heirs with Christ, are riches of glory, being glorified with him who is now glorified with God, in the brightness of his glory and the express image of his person. Eph. 1:18; Heb. 1:3. What indication have we that the Apostle referred to the immortality of Christ in 2 Cor. 8:9? Not any. It states here to indicate that Christ was rich before he became poor and we know Christ was poor from his birth, both as material things and as a man made in the likeness of sinful flesh. Now when was he rich? It was just before he humbled himself to take the form of a servant, a slave. Now what was the Apostle teaching here in this Scripture by the example of Christ?

He was admonishing the brethren to give their material riches towards ministering to the necessities of the saints, and he calls their attention to the fact that Christ gave up certain riches and became poor indeed, that they might be made rich. Then to follow the example of Christ as Bro. Williams puts it, we should give up our prospective riches of immortality and give that to the poor.

Christ did not give up some kind of prospective eternal life for us, but he gave up his own life which he had in and by the law as the wages of righteousness. He could not give eternal life because he did not have it under the law, and when I hear one, one who is supposed to teach and preach the gospel, say, "the keeping of the law gave Jesus the right to endless life," I feel sorry for the poor pupils.

Under the law Christ was not a bondman, but a free will servant working for his living and there was no richness of life in that, but when he gave it up he gave all he had: his life, his soul, his being. When this is coupled to the riches of glory he had with the Father before the world began, then we can understand how he was rich, and how by giving up the glory he had with the Father he became poor indeed for our sakes, that we might become the sons of God, and if sons then are we heirs of God and joint heirs with Christ of the riches of glory in the inheritance of God.

Jesus prayed to the Father, saying: "Glorify thou me with thine own self, with the glory which I had with thee before the world was." An editor who denies preexistence writes of this,—"That this Scripture (John 17:5) indicates preexistence there can be no doubt. If it stood alone there would be no chance for any argument." But this verse does stand alone and it defies anyone to wrest it to his purpose.

There is a little Greek word which appears twice in the original text of this verse which absolutely prohibits the thought that the glory which Jesus says he had with the Father was "a promised glory." This word is, para. It denotes in close proximity, with, along side of. Para is used as a prefix in such words translated as advocate, comforter, consolation. 1 Jno. 2:1; Jno. 11:26; Heb. 6:18. The 20th Century Translation in the rendering of this verse brings out the full force of para, thus, "And now do thou honor me, Father, at thy own side with the honor which I had at thy side before the world began." Now if this is a glory which Jesus had at the side of the Father and in close proximity with him, then it was not "a promised glory," but the glory of one in the form of God, a glory above the angels.

It is quite true that the disciples of Jesus did not believe in preexistence. No, they did not, not until the last evening they were associated with the Lord. He had said to them, I came down from heaven, and he asked them; "What, and if ye shall see the Son of man ascend up where he was before?" But they evidently thought, and perhaps some of them said, O, he don't mean that, he is merely speaking a proverb. Nearly all those who deny preexistence believe that Jesus ascended into heaven, but when mention is made about him coming down from heaven, they, as it were turn away with a kind of sneer, saying, That is not literal, it is only a proverb. The disciples seem to have believed all along that Jesus came forth from the Father, in the sense that God had sent him forth to preach the gospel, or in the same sense that John the Baptist was sent of God. But on this night in which he was betrayed, Jesus by way of consoling them said, I will pray the Father for you; for the Father himself loveth you, because you have loved me and have believed that I came out from God. Then he assured them more definitely, saying, "I came forth from the Father and am come into the world; again I leave the world and go to the Father." Ah, said the disciples, "Now speakest thou plainly and speak no proverb: now we are sure that thou knowest all things... by this we believe that thou camest forth from God." Jesus answered them, Do ye now believe?

Now, Bro. Williams, Do you now believe? If you do not yet believe I can do no more for you; for this is final.

Alex. Allan.

The Development of Antichrist.

HAVE WE seen, over the shops, those curious, changeable signs that present one name to the eye as we approach—which gradually dissolves in passing—and another name as we look back and read again? So with this prediction of

Antichrist. To the early church looking forward it seemed to foretell an individual Man of Sin, of three years and six months' reign. But when, out of the gloom and blood of the Middle Ages, the students of prophecy looked backward, they began to see what the apostolic church could have hardly dreamed of,—a corporate Antichrist; the miniature Man of Sin, who had been expected, now magnified into a monstrous pseudo-Christian hierarchy; the Apocalyptic beast hestridding the centuries, red in tooth and claw with the blood of saints; his twelve hundred and sixty days' dominion expanded into as many years, constituting for the church an era of unparalleled suffering and travail and tears; and as they saw and bore witness, once more there burst forth from the church, from her prophets and reformers, such an advent shout, "Behold he cometh," as centuries had not witnessed. To say that the earlier interpreters were more likely to be correct in their conception of Antichrist than we, upon whom the end of the age is dawning, is to say that those who gathered from our Lord's mysterious predictions—"This generation shall not pass until," and "there be some standing here who shall not taste of death till they see"—the impression that the kingdom of God should immediately appear, more truly understood him than we who have for our assistance the exegesis of providential events which eighteen centuries have been drawing out. It is enough to observe that, by a marvelous adjustment of prophecy and history, the watchers in the early church, and in the modern church alike, have found constant incitement to expectation.—Dr. A. J. Gordon, in "Ecce Venit."

THINK KINDLY.

How true it is that when we speak we advertise what we are! Since speech and action are the result of thought, we should train ourselves to think about the things that are uplifting—and to think kindly.

Man is a creature of habits, and the best man is the one who has formed the best habits. We owe it, not only to ourselves, but to those whom we influence to use charity in dealing with, and in speaking of others.

I know a mother who entertains her callers by recounting the faults of her friends. In this she is ably assisted by her seven-year-old daughter. What a contrast to the old grandfather in another home who says: "Never tell anything unless you know it is true, and don't tell it then, if it isn't something good!"

The Good Book says: "Out of the fullness of the heart the mouth speaketh." The truth of this is apparent. Some people are always ready to take all the joy out of life, while others put rainbows around our troubles. It is the cheery one whom we are glad to see coming. We think just as we have trained ourselves. Tragedies come daily, so do gladness and sunshine.

We would do well to cultivate the habit of expecting pleasant things to happen, for much of our happiness consists in anticipated joys.

"Kind hearts are gardens,

Kind thoughts are roots,

Kind words are blossoms,

Kind deeds are fruits."—Sel.

which Jesus emphasizes the humility of the one who comes to God in true prayer. How had the Pharisee arrived at such an exalted opinion of himself? Verses 11, 12. Notice the comparison he makes. Since he makes no mention of himself as being sinful, we must conclude that he saw no sin in himself. Realization of sin must precede true repentance and true repentance must precede reception of God's forgiveness. The Pharisee lacked both conditions of forgiveness and could not be forgiven. Even though everything he said concerning him himself had been entirely true, should he have been proud before God (was he the source of his own goodness?) or should he have gratefully seen God's hand leading him into paths of righteousness and been humble before him, having his eyes open to any sins that might remain?

What simple admission does the publican make? Does he stop to contrast himself with some of his more degenerate neighbors? He evidently had been contrasting himself with some standard of perfection and consequently was able to see his imperfection. Which class of people is the harder to be reached by God's call to repentance, those who have lived lives of unrestrained sin, or the self-righteous church member? The class most easily reached is those who have yielded to the restraining influence of God's laws without acquiring that self-righteous opinion of themselves which so often follows restrained sin.

What facts are the basis of faith in God as one who answers prayer? Matt. 6:26-30; Lu. 11:10-13. Point out various reasons why God may not see fit to answer prayer.

Read Jas. 5:16-18. Neglect of these instructions would be the cause of continued evil and faction among Christ's followers. Prayer for one another based on love for one another insures honest effort to help one another to overcome.

What does Col. 3:17 mean?

General Notes.

1. Enter into thine inner chamber,—“The store-room where a man's treasure was kept, and his most private affairs were transacted,”—New Century Bible. A regular place for prayer as quiet and retired as possible, is a help that every Christian should secure if he can. The accustomed surroundings will put him into the spirit of prayer as soon as he enters the place and he will carry from his prayer room a consciousness of God's presence, which will lead to prayer all through the day and wherever he may be.—Sel.

2. Constant prayer: If prayer is to be exercised in all matters, we are to pray without ceasing, 1 Thes. 5:17. This does not mean, of course, that our lips are to be constantly forming worded prayers; but it does mean that our lives are to be lived in the steady atmosphere of prayer, prayer is to be so natural a resource that it has become an instinct.

At every turn in life we shall carry our joys, our sorrows to our Father, as a child runs to its parent with whatever troubles or pleases it. This is the Christian's secret of a happy life.—Sel.

Suppose we ask God for something but

doubt his power and willingness to give it. If he should grant the request under such conditions would there not be great danger of our giving “self” or someone else other than God praise for reception of the same? Thus pride and independence of God would result and the gift would do more harm than good.

All things, including prayers answered and prayers unanswered, work together for good to them that love God.

At one time Job was a “Pharisee.” He was righteous in his own eyes, Job 32:1. True his works were righteous. See the long list, Job 29. But he took pride in the same and presumed to question God's justice. Job 33:1-12. But after Job was shown the vast wisdom and knowledge and power of God, he realized the foolishness and sin of pride and self-righteousness and repented in dust and ashes, saying, “I abhor myself.” Job 42:1-6.

The Pharisee stood and prayed thus with himself, God, I thank thee that I am not as other men are; trusting in himself, he prayed with himself. His so called prayer was only self-congratulation. He fasted every Monday and Thursday though the law prescribed fasting only for the day of atonement. Lev. 16:29. He gave tithes of all his possessions though most Jews understood the law (Num. 18:21) to apply only to farm crops. He was thoroughly satisfied with himself. “Only a man with a divine unrest can be God's man. For him the world is waiting. For him all hearts cry out. Jesus gives his approval to the publican because he is on the march.”—Chas. L. Goodell.

PREEXISTENCE.

IN REPLY to mine of April 9, Bro. Williams asks a number of questions, some are not capable of being reduced to a sensible proposition, the others are not pertinent to this subject. For that reason they remain unanswered.

The Scripture in contact of this discussion is Phil. 2:5-8, where the apostle exhorting the church to humility, says: “Let this mind be in you which was also in Christ Jesus, 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.” etc.

The Diaglott in this place reads,—“Who being in God's form, yet did not meditate a usurpation to be like God, but divested himself, taking a bondman's form.”

The Revised Version reads,—“Who, being in the form of God, counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant.”

The 20th Century Translation reads,—“Though the divine nature was his from the beginning, yet he did not look upon equality with God as above all things to be clung to, but impoverished himself by taking the nature of a servant and becoming like men.”

The contention here is: that this Scripture becomes intelligible only upon the hypothesis of Christ's pre-human existence.

Bro. Williams admits that here Christ

did relinquish something, but says, it was not anything he had preexistedly, but something that was his “prospectively.” This he tells us was “his divine sonship equality,” whatever that rhetorical effusion means. To prove his position he quotes Psa. 8:4-6, but in this he misapplies to Christ what David shows to be God's original purpose for man as represented in Adam.—“Thou hast put all things under his (man's) feet: all the sheep and oxen, yea, the beasts of the field.” The brother's strong point is, that “hast put” refers to Christ and to what was his prospectively, but spoken of as past. Then he refers to 1 Cor. 15:24, 25, to prove that David applies “hast put” to Christ and his future work,—“When he shall deliver up the kingdom to God, even the Father; when he shall have put down all rule and authority and power.”

But that would be a poor kind of argument, even if it were true that “hast put” referred to Christ. But it is not true.

The Apostle in Heb. 2:6-9, quotes David in this place, saying, “What is man that thou art mindful of him, or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownest him (the perfect man) with glory and honor and didst set him over the works of thy hand. (Gen. 1:28). Thou hast put all things in subjection under his feet.”

The Apostle knowing that this dominion given to man had been lost by the fall, says: “But now we see not yet all things put under him,” (under man) and after all these years, we can say, we see not yet. “But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor.” And Jesus is this one who, being in the form of God, in spirit form, did not meditate, or aspire to equality with God, but on the contrary, he divested himself of glory to take upon him the form of a servant, and to be made a man, made a little lower than the angels for the suffering of death, that by the grace of God he might taste death on behalf of every man and restore to mankind the dominion of the earth which was lost by the offence of Adam. If, then, the position of Bro. Williams is best supported by a blundering error, then he is building his structure upon the ruin of his reputation as an expositor of Bible truth.

It is not true that Jesus relinquished his prospective glory and honor during his mortal life to humble himself to the cross. He could relinquish this only by staying away from the cross, if we must use such frivolous argumentation. On the contrary, we are assured that Christ did not relinquish his prospective glory to “humble himself to the cross,” for we read that it was for the joy which was set before him, set before him as an incentive, he endured the cross and despised the shame attaching to the barbarous method of putting him to death.

Christ was not exalted to honor and glory just because of the physical, or bodily suffering he endured. Many men have suffered more and longer. The two thieves on the cross suffered perhaps more than Jesus; for they lived longer and their legs were broken. Why, then, was Christ so highly exalted? The answer is: upon

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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 LITTLE STONE THAT WILL FILL THE EARTH.

IT WAS a sunshiny Sunday afternoon, and mamma and the twins had gone out in the woods. The sweetwilliams and the buttercups were in blossom, and here and there a little violet lifted its pretty face above the grass. They soon found a nice, shady place where the grass grew long and green, and they sat down to listen to one of mamma's stories.

"What shall I tell you about today?" she asked.

"Tell us the story of that great giant the king dreamed about," answered Claud.

So mamma told them again of that strange dream the king of Babylon had, and which he could not remember. And how God sent Daniel to him to tell him the dream and what it meant. When she had finished the story Maud turned her blue eyes to her mamma's face and asked:

"Mamma dear, was all that you have told us just a story; or was there a really-truly country called Babylon?"

"It is all true, little daughter, and everything has happened just as the king's dream said it would," mamma answered.

"But mamma," protested Claud, "the dream said that a little stone fell and hit the giant on the feet and broke it all to pieces. Did that happen, too?"

"No, dear, we haven't gotten that far along yet. But God has used the great war that is just over to make the clay and iron feet of the image. That is, the people of the world will not trust each other so much as they used to do. And the men who work with their hands, digging the ditches and plowing the fields and keeping the machines going to make things for us to use,—these men and the men they work for who own the factories, will not agree very well, and it will make a great deal of trouble for everybody, I'm afraid."

"I can't just remember," said Maud, "what you told us the little stone meant."

"I know!" shouted Claud before mamma could answer.

"All right," said mamma, smiling, "you may tell us about it."

"Well," said the little boy as his usually laughing eyes became serious, "that little stone is the kingdom of God. When all the folks get so naughty—just as bad as bad can be—God is going to take some good

AN IDEAL WOMAN

I KNOW a woman wondrous fair—
A model woman she—
Who never runs her neighbors down
When she goes out to tea.

She never gossips after church
Of dresses or of hats;
She never meets the sewing school,
And joins them in their spats.

She never beats a salesman down,
Nor asks for pretty plaques;
She never asks the thousand things
Which do his patience tax.

These statements may seem very strange—
At least they may to some;
But just remember this, my friends,
The woman's deaf and dumb. —Anon.

people and make a country of his own."

"And what will happen then?" asked Maud.

"Why God's country will keep on growing and growing until it fills all of the earth, and there isn't any room for any other kingdom in the world," promptly replied her brother.

"Will God's kingdom be a really country like ours?" the little girl asked.

"Yes, my dear. God's kingdom will be a real country, just as real as our own dear land of America," said mamma.

"But there won't be any bad people in it, though," declared Claud, "for Jesus will be the king!"

"That will be fine," added Maud. "I remember you read in the Bible one time how, when Jesus was here the first time he loved little children and took them up in his arms."

"Mamma, when I went to Sunday School this morning I saw a little boy down town selling Sunday papers. You know papa was with us and he stopped and asked the little boy why he didn't go to Sunday School," related Claud.

"And what did the little boy say?" mamma asked.

"He said he had to sell papers to buy him his dinner; for he didn't have any mamma or papa to take care of him like you and papa take care of us."

"When Jesus comes and has a kingdom here on earth, will there be poor little boys who have to work like that?" Maud asked.

"No," said mamma. "Not so very long after Jesus comes; for the Bible says 'He shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy.'"

"Who will live in God's kingdom?" the little boy asked.

"First there will be Jesus, who loves us so much. He will be the king. Next will

come those men and women who have believed the things about God's kingdom that the Bible tells us of, and have been baptized and tried to do all that God wanted them to do. These good people will be kings and priests to help Jesus rule the world.

"Then there will be the Jews. They, too, will help rule the other nations in God's kingdom. And after the Jews will come some countries, like America, that have been good to the Jews and allowed their people to read the Bible and believe it as they pleased.

"And last of all will be those people who did not try to do God's will. They will at last be made to kneel down to Jesus and obey him. Of course there will be some very wicked people who just will not be good. These God will destroy so that they cannot make anyone else unhappy by their wickedness."

As mamma finished speaking she noticed the sun was going down, so they all got up and walked home hand in hand, thinking about the wonderful kingdom God is going to have on the earth.

Be Ever Near.

O greet me with thy loving smile
When breaks the morning light;
And keep me safely through the day
In thy protecting sight.

Hold thou me fast when tempted, Lord,
In all the struggling throng;
And when the gay world beckons me
O keep me from the wrong.

When noon-tide throws a garish blaze
Athwart my eager feet,
Keep thou me safe from worldly ways
And haunts where vices meet.

In pleasure's bright seductive halls
O near unto me bide;
Hold back my wayward steps, I pray,
And never leave my side.

O help me through the shadows, Lord,
Where hidden dangers lay,
Without thy loving hand to guide
I cannot find the way.

When day is slowly sinking down
In life's last glowing west,
Come thou to me, stay thou with me,
My everlasting rest.

—Margaret R. Radcliffe.

Watch the Small Things.

Grand temples are built of small stones,
and great lives are made up of trifling events.—Sel.

It is worth five thousand dollars a year
to have the habit of looking on the bright
side of things.—Sel.

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The Clock That Ticked.

NOTHING strange about that, for all
clocks tick. But this clock ticked un-
wisely. It had been put away up-
stairs and had been forgotten. It was sup-
posed to be past all its activities, for it
had been silent for some years.

One day someone picked it up, blew the
dust off, shook it, and sure enough it
started "going." It was brought down
stairs and placed on the mantle-shelf
among the active bric-a-brac of the home.
Here it made good, and, as if to justify
the new confidence now placed in it, it
took up its merry tick, tack, and made a
notable contribution to the good cheer and
"hominess" of the room. Surely the little
clock had been maligned and unjustly ban-
ished, and now it was demonstrating its
usefulness.

It ticked on, and confidence increased.
Then the supper hour seemed a long while
in arriving, but the little clock was going.
Later we took a more careful look and
then found the hands were not moving at
all. The clock was keeping tick unwearied-
ly, but it was not telling time. The sun
was setting but the hands were where
they were when resurrection from the
attic occurred and the ticking commenced.

In other words, the clock was perform-
ing one legitimate function of its exist-
ence, but it was failing in the special
function for which it was made—the keep-
ing and the telling of correct time.

And then we fell to moralizing. How
many people are like the little clock.
They "tick," but that is all. The hands
are not going. Something is wrong, and
they function in some one thing, but fail
in a more important thing. Some "tick" at
campmeeting, and are as silent at home as
the clock in the attic. Some "tick" in
prayer-meeting, but fail to function in an
honorable business dealing. Some "tick"
regularly in all the external observances
of a mere ecclesiasticism, but fail in keep-
ing and telling standard time as set by
the Christ of the Gospels. A clock or a
professing Christian may "tick" without
cessation or break, but unless they give
out to others the testimony which they
were definitely set to give, the mere tick-
ing soon becomes commonplace and wearis-
ome.—Sel.

There is always a mystery about how
the people next door live.—Sel.

It is difficult for a satisfied man to be
progressive.—Sel.

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are contentious and do not obey the truth but obey unrighteousness, indignation, and wrath, tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile. But glory, honor and peace to every man that worketh good, to the Jew first, and also to the Gentile. For there is no respect of persons with God."

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.

The 13th verse, "For if ye live after the flesh ye shall die, but if ye through the spirit do mortify the deeds of the body ye shall live, for as many as are led by the spirit of God, they are the Sons of God."

Verse 28, "And we know that all things work together for good, to them that love God, to them that are called according to his purpose."

31st verse, "What shall we then say to these things? If God be for us who can be against us?"

Verse 38, "For I am persuaded that neither death nor life nor angels, nor principalities nor powers nor things to come, nor height nor depth nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Truly with love so great toward us that he gave his only begotten Son to die that we might live, we should so pattern our lives that no reproach should fall upon the name of Christ. We should be an harmonious whole and united in our efforts to further the cause of Christ's kingdom here on earth, be so united that none shall be missing from the number of his people when he comes to gather them from the four corners of the earth to reign with him in Zion. Let us by faith walk the path that Abraham walked, for (Heb. 11:6) "Without faith it is impossible to please God."

Heb. 12:1, 2, "Let us lay aside every weight and the sin which does so easily beset us, and let us run with patience the race that is set before us, looking to Jesus, the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.

In memory of his death and sufferings we should be spurred on, counting the things of this life as nothing in comparison to the life eternal if we are only worthy to obtain an entrance to it.

Merely making a profession of faith will not save us. We must work out our own salvation with fear and trembling.

Our heavenly Father can read our thoughts; nothing is hid from him, and the outward appearance cannot deceive him although it may the world.

We must fully trust and believe that our heavenly Father will redeem the promises he has made to all that confess his Son as their Redeemer and Savior.

Let us, then, not falter in our faith, for the time is near at hand when we may expect the return of him who comes with healing for the nations. When the honors of the present will be wiped out and Christ set a righteous reign upon the earth. May none of those who have taken upon them the name of Christ be found without their

armor on, as it says in 1 Thes. 5:8. "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 has 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 shall live together with him."

This is a glorious hope, something that the world cannot take from us. Something to look forward to, when we grow weary and falter by the wayside, knowing that after the shadows we will have the sunlight of God's eternal glory, and rest from all the turmoil of the present life. Let us hold fast to the promises and have faith to the end that what God has promised he will perform.

May we be among those accounted worthy to have part in the first resurrection, for on such the second death hath no power.

PREEXISTENCE AND ATONEMENT.

I NOTICE by Bro. William's last article that it has become three sided. But in fact there is but one. As I understand it, Bro. Allan's position is this,—that Jesus preexisted and the sacrifice he made for sin was the coming from a higher state to that of man, and his riches consisted in his relation to God before his humiliation and he became poor when he became man.

And I understand Bro. Williams to say that Jesus was not rich by birth nor by obedience to law until he passed through death and was raised; and from birth to the cross he was only the Son of God prospectively. But we read in John 10, that the sonship of Jesus was a question raised by the Jew and answered by Jesus from the standpoint of the law.

He did not say he had preexisted, neither did he say he was the Son of God prospectively. But he claimed sonship from the standpoint of the law, and to the Jew he said, is it not written in your law that ye are God's?

If he called them God's unto whom the Word of God came, and the Scripture cannot be broken; say ye of him whom the Father hath sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God?

Did not Isa. 61, and John 1, testify that the Word of God came to Jesus without measure at his baptism, and did not Peter speak of Jesus, saying, Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs which God did him.

And did not Jesus claim that he was the one that God had visited? See Luke 4. And they should believe he was the Son of God not only by his words but by the works he was doing.

Yes, Jesus was chosen at his baptism, and John did not know him to be the Lord's anointed until the Spirit came upon him. Jno. 1:33.

And the voice came from heaven saying, "This is my beloved Son."

Paul, in Heb. 1:9, tells us why Jesus was chosen, saying, "Thou hast loved righteousness and hated iniquity, therefore God, even thy God, hath anointed

thee with the oil of gladness above thy fellows."

And this anointing did not take place in a preexistence state, nor at birth or at his resurrection, but at his baptism. And he was made under the law, Gal. 4:4, and learned obedience by the things that he suffered, and came to the cross without spot or blemish, and had the price of our redemption which he gave for the sins of the first man Adam.

But it took all that he had to buy the field of sin and he became poor for our sakes. For he obeyed the commandments of God and had the right to live and not see death. Rom. 7:10.

But he compared himself to a grain of wheat, saying, "Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit." And he died on the cross, not for himself, but to give us life.

"Wherefore, God also hath highly exalted him and given him a name which is above every name. That every tongue should confess that Jesus Christ is Lord to the glory of God the Father." Phil. 2: 9-11. And this confession will be in gratitude for him "who died for the ungodly." Rom. 5:6.

J. E. Robbins.

Curiosities of the Bible.

The Bible contains 3,566,480 letters, 773,746 words, 31,173 verses, 1,189 chapters and 66 books. The word "and" occurs 46,277 times. The word "Lord" occurs 1,855 times. The word "reverend" occurs but once, which is in the 9th verse of the 111th Psalm. The middle verse is the 8th verse of the 118th Psalm. The 21st verse of the seventh chapter of Ezra contains all the letters of the alphabet except the letter J. The longest verse is the 9th verse of the 8th chapter of Esther. The shortest, the 35th verse of the 11th chapter of St. John. There are no words or names of more than six syllables.—Sel.

Spirit of Sympathy.

Beware of that bane of social life, evil speaking. Seek for the spirit of love which is the spirit of truth—for you can never know anyone without sympathy or love—and take care how to speak of those who have not yet learned to love. Never talk of other's faults without necessity and avoid those who do.—Ruskin.

Try it for a Day.

Do you begin the day saying thus?—"This day I will live as becomes a man. I will be filled with good cheer and courage. I will do what is right; I will work for the highest; I will put soul into every hand-grasp, every smile, every expression, into all my work. I will live to satisfy my other self." You think it is easy. Try it for a day.—Elbert Hubbard.

Educator's Advice.

Read but few books.
Read the best books.
Read the same books many times.
Read the books that serve you best.
Read for ideas instead of facts.—Sel.

MANY a man gets a pretty bad fall from being thrown on his own resources.—Sel.

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.

Items From St. Louis.

Mrs. Orpha Sanford, one of the Aurora, Ill., Bereans, was in our city and attended our Bible class. We hope anyone coming through St. Louis will make an effort to be here on Thursday night.

Bro. and Sr. S. J. Lindsay gave us a short visit. They stopped off two nights with us on their way to Blush, Mo., Bro. L. conducted the Bible class and on Friday evening gave us a discourse on Types and Shadows. We were so glad to have them and hope to be able to have preaching and Bible classes often.

Mr. and Mrs. Roy Morron and their son were here a few days. Bro. and Sr. Morron have taken a course in Davenport and are now full fledged Chiropractors. They expect to locate in Salem, Ohio.

Mrs. Ellen Morse, of Valles Mines, Mo., has been sick most of the winter and is not able to be out. Sr. Morse is one of our isolated members and we hope our members will write her a cheery letter occasionally.

Extracts from letters.

"I enjoyed your letter very much. It made me feel like I am not doing as much as I should do. I think I might do some of the work you are doing, and by writing letters of cheer and encouragement it is a grand thing for those that are lonely and isolated. It cannot be that we have a long time to wait, and as the brother wrote in his letter to you, it is a grand thing to live in this the closing age."

The Location of the Kingdom.

We find many texts in the Bible that tell where the kingdom is to be located. To most of us in the faith the location of the kingdom is evident, but if someone should ask us the question, "where will Christ's kingdom be located?" we should be able to give a few references so he could get his answer from the Bible. In this way he could read and see for himself from God's word.

In Dan. 7:27, we read, "And the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." In this text "under the whole heaven" indicates clearly that the kingdom will not be in heaven but under heaven, which would be the earth.

In Jer. 23:5, we find a reference which says, "Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper and shall execute judgment and justice in the earth." The king will be Christ and he will reign in the earth.

Rev. 3:21, "To him that overcometh will I grant to sit with me in my throne even as I also overcame and am set down with

my Father in his throne." This shows that Christ's throne and that of his Father are not the same. We know his Father's throne is in heaven, so if Christ's is not the same his will not be in heaven but on earth.

Psa. 115:16, "The heaven, even the heavens are the Lord's, but the earth hath he given to the children of men."

Mabel Canode.

The Promise of the Gospel.

I will call your attention to the fourth chapter of Hebrews. Read Heb. 4.

What was this promise that was left to us of entering into his rest? The answer comes in the 2nd verse, "For unto us was the gospel preached as well as unto them, but the word preached did not profit them, not being mixed with faith in them that heard it.

We must believe the gospel and have faith that what God has promised he will fulfill.

In the sixth verse it says that they to whom it was first preached entered not in because of unbelief, referring to the Jews who did not accept Christ, but crucified him, and it exhorts us in the 11th verse "to labor to enter into that rest lest we fall after the same example of unbelief."

In Heb. 6:4-7, it says, "For it is impossible for those who were once enlightened and have tasted of the heavenly gift and were made partakers of the Holy Ghost and have tasted the good word of God and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of man afresh and put him to an open shame."

How careful we should be, then, in our thoughts and lives to conduct ourselves so that we do not bring reproach upon our Lord and Master or his cause. For if we do not walk consistently there are always those who are ready to take notice and draw their own conclusions. What a continued warfare we have to wage to keep ourselves in the straight and narrow path so that none may point the finger of scorn at us and say as many unbelievers do, that there are as good Christians outside the church as there are in it. This should not be, as Christ's followers should be an example that those who do not profess must look to with respect.

In Heb. 6:12, it says we must "not be slothful but followers of them who through faith and patience inherit the promise."

It is in these promises that we have a hope.

"Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail." Heb. 6:19.

There is a consciousness of rest and peace to anyone that has this hope, for amid all the worries and cares of life we have this abiding hope of sometime entering into that rest that remains for the people of God. Heb. 4:9.

Why, then, should there be the bickerings among the brethren that there seems to be in different parts of the country, in some cases so bitter that one will not fellowship the other because one believes differently on something that is not at all necessary to our salvation?

If each and every one would try and live the life Christ would have us live, there would not be the cancer in our churches that there is at the present time.

All that is necessary for salvation is a belief in the things concerning the kingdom and the name of Jesus Christ, and immersion into the name.

All minds cannot see alike, and if one differs from another and each think they are right, that is their privilege. If one can convince another of his error in all brotherly love, that is right. But to get into heated debates, and withdrawing oneself because you cannot convince another brother or sister that they are wrong is not showing a Christlike spirit. Others have rights as well as we have, and they should be respected.

We should be one in aim and purpose, preaching and teaching the word so as to win those who are out of Christ. It should be one united effort to this end. Outsiders are not apt to be drawn into any church where there is so much dissension and wrangling going on. The spirit of Christ must be manifested in order to have any outside influence and bring others to a knowledge of the truth.

In Heb. 10:23-32, in Paul's exhortation to hold fast the faith, it says, "let us hold fast the profession of our faith without wavering, for he is faithful that promised, and let us consider one another to provoke unto love and 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. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses. How much sorer punishment suppose ye, shall he be thought worthy of who hath trodden under foot the Son of God and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing and hath done despite unto the spirit of grace. For we know him that hath said, vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God. Again, beginning at the 35th verse, to the end of the chapter. Cast not away, therefore, your confidence which hath great recompense of reward. For ye have need of patience, that after ye have done the will of God ye might receive the promise. For yet a little while and he that shall come will come and will not tarry. Now the just shall live by faith, but if any man draw back my soul shall have no pleasure in him. But we are not of them who draw back into perdition, but of them that believe to the saving of the soul.

With these words of encouragement let us go forward, ever looking to the goal for which we are striving. Let us not be weary in well doing. 2 Thes. 3:13.

We are also told in Rom. 2:7, "To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life. But unto them that

complete tie-up of the Newark trolley system prevented the folk from that city from arriving on time, and consequently our baptismal services considerably overlapped theirs. They exhibited in these rather embarrassing circumstances the best of Christian spirit and made us very welcome.

Bro. Alex. Donaldson administered the ordinance, baptizing five from Newark and two from Brooklyn. Two sons, two daughters and one daughter-in-law of Bro. Deitz, composed the Newark candidates, their father having heeded the admonition to bring up his children in the fear of the Lord; while the Brooklyn candidates were a young couple who have come to a knowledge of our precious faith through the influence of Bro. Lasher, who, though young in the faith is an earnest worker in the Lord's vineyard. It was very inspiring to see so many young people coming out on the Lord's side.

As we had unavoidably interfered with the regular services of the Advent church, we decided to join in their worship, and had the pleasure of listening to a very fine sermon on "I am the light of the world."

After luncheon served in a neighboring restaurant and a short time for social intercourse, we met in our own room for the reception of candidates and our afternoon service. Bro. Rothe conducted this portion of the service, extending the right hand of fellowship with a few well chosen remarks to each, admonishing them to "walk worthy of the vocation wherewith they are called," taking Jesus as their example, and to continue steadfast in the faith, preparing themselves to take the places of the older brethren if our Lord should tarry.

The subject chosen was 1 Jno. 2:17, "The world passeth away and the lust thereof, but he that doeth the will of God abideth forever." Several short addresses were given by the various brethren, interspersed by suitable hymns, each adding a word of counsel and encouragement to the lambs of the flock. We felt at the close of the meeting that it had been indeed a "red letter day" in the history of these churches.

Rejoice with us that our light is not entirely extinguished, though it may burn very dim at times; and may the Lord find us ready and watching when he comes.

Jessie W. Donaldson, Sec.

Notices.

To The Indiana Churches.

It has been announced that the Indiana State Conference will convene at North Salem this year the first week in July.

There will be some extra expense at this meeting to be met by the brethren of the different churches. Will you who have this matter in hand send your contribution with your delegate to the conference, or send direct to the treasurer,

Ezra C. Railsback,
411 E. South St., South Bend, Ind.

Lawrenceville, Ohio.

The Church of God at Lawrenceville,

seven miles from Springfield, Ohio, will hold meetings beginning Tuesday, June 24, and on to July 3, with Bro. J. H. Anderson as speaker.

The annual all-day meeting will be Sunday, June 29, with the following program:

Morning.—Sunday School at 9:45. Church services at 10:15, Bro. Anderson speaker. Communion, 11:30, Bro. Robison in charge. 12 o'clock dinner under the trees. Song service 2 P.M. Bible class, 2:30, Bro. Robison leader. Evening services at 7, sermon by Bro. Anderson. All welcome.

We feel the great need of such meetings to keep alive the members and to open the eyes of the out-siders. It will be a treat to have our dear Bro. and Sr. Robison with us again after so long a separation.

With Christian love,

Jessie Kauffman.

Missouri Conference.

The Missouri Conference this year will meet with the Blush Church, near Fredericktown, beginning on Saturday evening before the second Sunday in September, and continuing over the third Sunday. More complete announcement later.

P. J. Graham, Pres.

Portland, Oregon, May 13, 1919.

Restitution Herald:

Please publish this notice in the next issue of your paper:

The annual meeting of the North-west Conference of the Church of God will be held at Felida, Washington, from June 13 to 15, inclusive. A cordial invitation is extended to all lovers of the truth. Strangers coming inquire for J. W., or Ed. McIrwin, or write the same brothers at Vancouver, Wash., Rfd. 3.

Yours in the One Faith,

Grace Cramer West, Sec.

COMING DATES OF INTEREST.

Michigan Bible School and Conference,	June 19-29.
Indiana Bible School and Conference,	June 29 to July 6.
Illinois Bible School and Conference,	Aug. 5-17.
Nebraska Conference,	Aug. 16-24.
Iowa Conference,	Aug. 23-31.

Brush Creek, Ohio.

The Annual June Meeting of the Church of God at Brush Creek, Ohio, will be held Saturday and Sunday, June 8 and 9, with Bro. F. L. Austin speaker. Everyone is cordially invited. Anyone wishing to write for information may write H. D. Pearson, Tippecanoe City, Ohio. Rfd. 2.

Michigan Conference.

The Annual Conference and Bible School of the Church of God of the Abrahamic Faith in Michigan, will be held at Dutton. Conference will begin Thursday, June 19th, and continue over Sunday, the 22nd. The week following will be devoted to Bible School. Bro. S. J. Lindsay will be the principal speaker and Bible School teacher. The National Bereans, who are to be Michigan's guests this year, will be given time during the Conference to present their work.

Entertainment is provided for all who will be present. Let everyone take advantage of this splendid opportunity to get better acquainted with the Bereans, to learn more of the gospel truths, and give Dutton a good attendance. We urge the young people especially to make plans for the week of Bible School.

Mildred Coats, Sec.

Indiana Bible School.

The Indiana Bible School will be held June 29 to July 6 at the North Salem church, six miles north of Plymouth, near Harris Station on the Vandalia R. R.. Bro. S. J. Lindsay's lessons will be Old Testament Types, and Bro. D. E. Van-Vactor will teach upon the life of Christ.

Those who attended this school last year know of the good work done, so let all who possibly can begin to make plans to attend again this year and urge others to come that we may be able to gather more saints for the kingdom in the short time that remains.

Emma C. Railsback.

Reatha Cuffel.

Conference Notice.

THE Indiana State Conference will hold its Annual Meeting this year at the North Salem Church, July 4-6. This date is much earlier in the summer than the conference has been accustomed to convene, but taking every thing into consideration we see no reason why this conference should not be one of the very best ever held. Let us make it so.

The location is good, the brethren are very hospitable at this place, and the weather at this time of the year is most likely to be ideal; and besides all this, the conference will follow the Bible School, of which you have seen the announcement. The members of the school will be so filled with the Word of Truth and the Spirit of Christ and good works that they will prove a great impetus and help to the conference.

The instructors in this Bible School will undoubtedly be among the conference speakers. So let us all begin at once to make our plans to attend both Bible School and Conference.

Mrs. Flora Prior, Sec.

The Sunday School.

By Alta King.

LOVE.

Lesson 12. June 22, 1919.
Lesson Text. 1 John 4:7-21.

Golden Text: Now abideth faith, hope, love, these three; and the greatest of these is love. 1 Cor. 13:13.

Memory verses: 1 John 5:1-3.

Questions and Comments.

God works through many influences to accomplish the work of developing his highest creative work into a being of yet higher standing, a being in complete harmony with himself. Some of these influences we have considered during the quarter,—law and its accompanying con-

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.

Report comes to us that Lucile, daughter of Bro. and Sr. Benj. Cummings, of Blanchard, Mich., is seriously sick with pneumonia. We trust she may be able to overcome the dread trouble. Our prayers are surely to that end.

Since returning from our Missouri trip we have spent a part of the time in bed under the doctor's care, trying to thaw out, and while we feel better, yet there is cold enough to keep us busy.

HELPING FUND.

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

W. H. Funk, \$50.
Hugh Huffer, 2.00.

Remittances.

Mrs. Grace Lawrence; W. H. Funk; Mrs. Mary D. C. McLauchlan; Hugh Huffer; E.

E. Haller; Miss Gertrude M. Logan; S. E. Baird; Geo. Hodson.

NOTES.

We are planning to spend next Sunday, June 15, with the brethren at the Antioch church, near Chana, Ill. Let all who can find it convenient join in the meetings there. The fifth Sunday of this month, June 24, has been assigned to Lanark. Help us have a good meeting there, also.

Bro. Paul Hatch, of our Chicago church, is trying an open air job on a farm near Oregon, Ill., this summer, with a view to obtaining physical benefit. Paul will be greatly missed at the meetings in Chicago, but the Oregon brethren will be glad to have him here.

Frank E. Siple.

Reports.

Report for May.

Avery, 16th to 20th, sermons,	6.
Plainview, 25th, sermons,	1.
Total sermons,	7.
Money received.	

Bro. Bray,	\$10.00.
Bro. Hammond,	20.00.
Total receipts,	\$30.00.

Expenses.

Omaha to Holbrook,	\$4.05.
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Our work was somewhat hindered this month on account of making the move from Texas here. I hope to give a better report next month. We have located at Holbrook.

I trust that all who are deeply interested in the cause of truth in the great state of Nebraska will cooperate with me in the work. I am here in the hope of building up and strengthening the cause. My all is in the work for good.

Let those who want meetings write me immediately. Don't put the matter off. Always be punctual when dealing with godly things. Always write me at the following address,

T. A. Drinkard.

Holbrook, Nebraska.

May Meeting.

The Annual May Meeting of the Church of God at Fonthill, Ont., was held the last Sunday in May. The meetings commenced on the Friday evening, conducted by Mrs. M. A. Woodward, of Dutton, Mich. Services were held Saturday morning and evening, with a Bible study in the afternoon. On Sunday Sr. Woodward took charge of the service in the morning, after Sunday School, with a large attendance. Bro. Austin delivered the sermon in the afternoon, luncheon having been served to the visitors, after which many of the brethren and sisters present gave short exhortations and words of encouragement.

The services conducted by the young people at 6:15 was greatly enjoyed, and was followed by a song service and sermon by Sr. Woodward. All agree that the services were a great success, and the attendance greatly above the average. Musical selections were rendered by Miss

Irene Weldon, Mr. Proctor, of Lockport, a local male quartette, and the choir. Sr. Woodward was prevailed upon to stay with us the rest of the week, and conducted evening meetings and Bible studies, also addressing the congregation in the morning, and addressing the Niagara Falls, N. Y. church gathering in the evening. A number of the members from Fonthill were present at the Niagara Falls, N. Y. church at this service, four from Fonthill being baptized, and four from the Niagara Fall, N. Y. church. Others are getting ready for the profession, and it is the opinion of all that the meetings this year are some of the most satisfactory and beneficial that have ever been held.

Arthur Gilbey, Sec.

Report of meeting at Blush Church, Fredericktown, Mo.

Bro. S. J. Lindsay, of Oregon, Ill., together with his good wife, landed at Fredericktown on May 17, and were conveyed to the Blush church at 8 P.M., by Joe Graham and family in his Ford. Next day, Sunday, Bro. J. F. Williams and family, his daughter, Kate Schnider, her husband and three children, two car loads, 11 in all; also Bro. J. B. Pounds, his two sons, Jay and Jesse, Jesse's wife and little boy, making three car loads in all, came from the Morse Mills Church, about 75 miles distant.

On Saturday, 23rd, Sr. Sutterfield and her two sons came down in their car from Bismark, a distance of about 25 miles.

Taking into consideration the rainy, bad weather our meetings were well attended with good interest. While there were no additions the good seed was sown and we do hope that a part of it fell in good, honest hearts. During those meetings the Missouri Conference Board met and decided to hold the conference at Blush Church beginning on Saturday evening before the second Sunday in Sept., to hold over two Sundays. All are invited to come.

On Sunday night, the 25th, our meetings came to a close. They will long be remembered by the Blush brethren, not only for the good sermons and Bible lessons by Bro. Lindsay, but the association of the many Brothers and Sisters that live at a distance, whom we do not see very often, and also for making the acquaintance of Sr. Lindsay, who has a quiet, gentle disposition. To know her is to love her. Come again, Sr. Lindsay.

P. J. Graham.

Union Meeting.

Perhaps it may be of interest to our brothers and sisters in the West to hear of the Union Meeting of the Churches of God in Newark, N. J., and Brooklyn, N. Y., which was held on Sunday, May 11, 1919, in Brooklyn. It has been our custom for a number of years to hold an annual "Get together" meeting in the autumn, but as both churches were rejoicing in the fact that several were to be added to our number by baptism, it was decided to join forces for the occasion.

Thanks to the kindness of our Adventist brethren we were granted the privilege of using their church and baptistry before their regular morning service, but a

isting order by sowing seeds of discontent and sedition among the people. At the same time we cannot however, promise or hope for anything better under the present constitution of sin and death.

The divinely appointed ruler of the world now at the right hand of God must first return and take to himself his great power and reign before there can be peace and prosperity among the warring nations.

The general impression that a cessation of hostilities will be followed by a betterment of conditions is likely to prove illusive.

Again, after Abraham had come into the land of promise, and also after he had separated from Lot, God promised him all the land of Canaan, known to us as the Holy Land, for an everlasting possession. Gen. 14:14. It was further said that in him and his seed should all the families of the earth be blessed. The Apostle Paul, commenting on the foregoing, declares that it was the gospel preached to Abraham. As there is but one gospel, Eph. 4:5, it follows that what was preached to Abraham as gospel was the same as that preached by Jesus and the apostles, called the gospel of the kingdom, and the things concerning the name of Christ the promised Seed, foreshadowed in the birth of Isaac.

Inasmuch, therefore, as the gospel is the good news concerning a future state or age, it shows conclusively that the blessing of the nations promised cannot transpire until the kingdom is established, for the kingdom is the agency through which the blessing of the nations will be executed.

There are two senses in which mankind are and shall be blessed,—individually and nationally. In this age men and women are blessed by faith and obedience to the gospel as it is written, "they that be of faith are blessed with faithful Abraham," who is styled, "the father of the faithful," Gal. 3:9.

Those responding to the gospel and its obedience by believing and obeying from the heart the things promised are inducted into Christ, whereby they become children of Abraham and heirs with him and joint heirs with Christ to the promised inheritance with eternal life in the kingdom. Gal. 3:26-29; James 2:5; Luke 22:28-30.

There is however, a distinction between what is promised individually to believers in this age differing from what is promised nationally in the age of the kingdom. The heirship of the kingdom pertains to the royalty thereof, while the promised blessing of the nations consists in obeying the laws of the kingdom as subjects. Psalms 2:8, 9; Rev. 2:26, 27; Micah 4, with Psalms 72.

Again, Abraham was promised a son and an heir by Sarah his wife, when as yet he had no heir. Ishmael, the son of the bond woman, could not be his heir, for he was not the child of promise, nor of faith; besides he inherited the condition of his mother of bondage. Not so with Isaac, the son of the free woman. He was free born and inherited the typical liberty and freedom from sin afterwards manifested in Christ. Isaac was therefore typical of the Lord Jesus in a sense prophetic of Christ,

for he was not only a child of promise, but of miracle. It was "hope against hope," with Abraham, that a son should be born to him in his old age, seeing that himself and wife had passed the time of child bearing. Nevertheless he did not "stagger at the promise of God, but was strong in faith, believing that what God had promised he was able to perform. If the Deity had not interposed to strengthen the natural there had never been an Isaac. He was not the child of fleshly instinct, on the basis of the natural, but rather on the basis of the spiritual, for it was written of him, "in Isaac shall thy seed be called." The Apostle affirms, "Now we, brethren, as Isaac was, are the children of promise, so then we are not children of the bond woman, but of the free." Gal. 4:28-31.

The multitudinous seed in Christ "are one body, for he saith not of seeds as of many, but as of one, to thy seed, which is Christ." Gal. 3:16.

As many, therefore, as have responded to the goodness of God in accepting the gospel call and have put on Christ, as the sin covering name by baptism, are counted as the seed royal, not after the flesh, but after the spirit.

While the natural seed has its place in connection with the spiritual, it is however on the basis of the flesh, as children of the bondwoman, servants or subjects. They are not, therefore, counted as the seed of promise, or the seed of faith, "for they are not all Israel who are of Israel," that is they are not children of faith. There are those among the church-going multitude of this generation who, not discerning the difference between the fleshly and spiritual seed, entertain the impression that the promises made to Abraham, Isaac and Jacob have all been fulfilled when the twelve tribes under Joshua entered the promised land. The Apostle, however, informs us that the law of Moses which was 430 years after, and under which the nation entered the land, cannot disannul, that it should make the promise of none effect. Gal. 3:17-18. For the inheritance is not of the law, but of faith. It is quite easy and natural for the patrons of the church and pulpit to ignore the truth concerning the promises made to the fathers, for Gentile philosophy has in almost every feature supplanted the truth.

The fundamental doctrines of the Scriptures are at the present time so faintly seen or felt that they are seldom mentioned as the source of comfort to the sick and dying of our time. I come in contact with religious people almost every day, but I never hear a word about the coming of Christ, the kingdom of God, and the resurrection of the dead, and judgment to come. Not a word about the promises and covenants made to Abraham. The fact is the Gentiles have sinned away their day and are now awaiting the reapers sickle, to gather them into the wine press of divine indignation.

George Moyer.

The Golden Candlesticks.

ANOTHER USE of olive oil, besides anointing kings and priests, was to burn in the golden lamps to give light.

Light represents truth and righteousness in its figurative use in Scripture. So the oil, which we have seen represents the spirit, when put into the lamps and burned, gives out this figurative light. That is, the lamps are the churches, and when they have the spirit of Christ in them and it is transformed in them by fire of daily trial it sheds itself forth through us as truth spoken and lived, so the gospel in word and deed gives divine light in a dark world.

"Thy word is a lamp," so the foolish virgins took their lamps (a knowledge of the truth and a formal faith in that word, regarding the coming of the bridegroom), but they did not keep up a connection with the source of the anointing oil, so lacking the spirit of Christ their faith without works was dead. In another parable somebody lacked a wedding garment, though having accepted a call to be present at the marriage feast.

Thus we see that one purpose of the oil from the olive trees was to prepare the future king-priests by anointing them with the spirit and the other purpose of the olive oil was to give light of truth and holiness when burned in the congregations of God.

If the seven churches of Rev. 2 and 3, were designed to be successively chronological, and thus represent successive periods of church history from John's day till the advent, the high priest should have shown it in the type by lighting only one lamp first, till it finished burning, then a second, and so on. But he lighted all at once. And the seven literal localities where these seven congregations were situated in Asia Minor, were all addressed at once, and in existence at the same time, so that what was done to one light was at the same time a matter of knowledge in all other six churches, Rev. 2:23. So it is evident these seven congregations had in them all the good and evil conditions to be found among Christians till the Lord's coming, so that his counsel to these 7 churches would be universal in its application, and also complete in its instructive value. Otherwise why would he pick out these seven localities and omit counsel or praise to Corinth, Philippi, Jerusalem and all other localities where by the book of Acts we find congregations? But seven is completeness, and two of these seven are not chided in any way for any fault, so we have both praise and blame, perfection (Philadelphia is "city of brotherly love," perfection) and sin in the combined seven. The high priest trimmed the lamps, Jesus reproves and chastens the churches.

J. W. Williams.

The Old and the New Way.

Finish every day and be done with it. You have done what you could; but blunders and absurdities, no doubt, crept in; forget them as soon as you can. Tomorrow is a new day; you shall begin it well and serenely and with too high a spirit to be cumbered with your old nonsense.—Sel.

You are not to mourn over the days that have left you, nor to be troubled about the days that may never come, but to do your best for the present hour.—Sel.

viction of sin and sense of alienation and fear in God's presence, faith based on God's promises revealing his mercy and goodness, and the resulting repentance and obedience. But love is the all pervading influence, the influence which is back of and through all other influences. God gave his law because he loves man and wants him to see himself as he is. He gave promises, the basis of faith in himself, that man might come to him for freedom from his sinful condition which was revealed to him by law.

Love is that condition of the mind which results in deeds of service to others.

What is the source of love? 1 John 4:7, 8. Discuss some of the many ways in which God manifests his love for man through service. What is the highest manifestation of his love? 1 Jno. 9:9; Jno. 3:16. Do these verses refer to the death of Jesus exclusively? Was sacrifice of himself in death the only act of service to others Jesus ever performed? Read Gen. Note 1. In former lessons we have tried to show that every act of Jesus had a direct influence working to the final salvation of man. Review this point briefly.

God manifesting his love in works of service generates love in the minds of those he serves. 1 Jno. 4:10, 19.

Thus is the greatest of all saving influences slowly but surely spread among his creatures. Will it ever hold universal sway? Psa. 72:7-19; Isa. 11:1-10.

Since love is of God, that is it does not originate in man, can man take credit to himself for whatever love he may have for God and man? Can he take pride in his spiritual growth resulting from love?

What is man's conditions after he has learned God's lesson of love? 1 Jno. 4:11-21. Should we consider this condition possible only after the resurrection, or is it a present possibility?

Since works are the manifestation and proof of God's love, works will be the manifestation and proof of man's love, for man's love is derived from God's, Paul and John both agree to this. Rom. 8:10; 1 Jno. 3:14-18.

By what standard is man to measure the greatness and limit of love? Matt. 22:35-40; Jno. 15:12, 13.

Relate and discuss the parable in which Jesus pictures this love actually applied in life.

Since God is love, everything he does is prompted by love. Does man always see things in this light?

Read and reread and study the following selection from Peloubet's Select Notes, and make daily applications of it.

"Love suffereth long," endures wrongs and is not angry, but rather "is kind," seeking to return good for evil. Of course love can punish wrong doing, often must do so; but it will be for the good of the wrong doer, never for resentment. "Love envieth not," because its great desire and longing is that others may be blest. "Love vaunteth not itself," outwardly, "is not puffed up," inwardly. This is not because a loving man is ignorant of his own good qualities, but because he is all the time admiring the good qualities of others whom he loves.

"Love doth not behave itself unseemly," rudely trying to put itself before others. Love is the secret of courtesy, of good manners. "Is not provoked," The Greek

verb gives us our word "paroxysm." Love keeps a calm and even temper because it is not looking out for itself, anxious for its own dignity and rights. "Taket not account of evil." Love does not bear grudges, as if set down in an account book the wrongs done it, in order to get even some day.

"When a man gets the love of Christ, he has to empty himself of his own glory. He has to cast himself down from the pinnacle of his temple into the roar of street and alley, the struggle for bread, the conflict for survival, the storm and stress of life. He has to cast himself down into his brother's environment—to feel his weakness, to experience his helplessness, to measure the strength of his temptations. He has to cast himself down into the stream of his brother's heredity,—to learn the power of long seated corruption, to estimate the force of an impure fountain. That is why Christian love is not easily provoked. Before it sees the fault it sees the frailty."—Sel.

"Rejoiceth not in unrighteousness." Love has no fellowship with iniquity even though the evil may seek to be its friend and to load it with benefits; for love knows that no good comes out of evil. "But rejoiceth with the truth." Love is sincere. Love insists upon uprightness and honor in itself and others for only thus can blessings come. The more we love others the more strict we shall be in insisting that they shall be and do what is right.

"Beareth all things," carries all burdens of loving service, endures even affronts and indignities patiently, except of course, when the good of the loved one requires notice to be taken of them. "Believeth all things." Not that love will be blind, as it is fabled to be; not that a loving person is too credulous, easily tricked and cheated; but love always puts the best construction on the acts of others and believes evil of them only when compelled to do so in the interests of others, and for their good. "Hopeth all things," love not only believes the best for the present, but hopes the best for the future. "Endureth all things," love not only believes and hopes but keeps on believing and hoping in spite of repeated disappointments and hardships.

These manifestations of love are the complete and only cure for all troubles in the church and in the world. Since God is back of this force it is bound to succeed, first in the church and then in the world. Are we falling into line and working as God wants us to, thus placing ourselves on the winning side, or are we insuring our failure by ignoring his way?

General Notes.

1. "The Father sent the Son to be the Savior of the world." God so loved the world that he gave his only begotten Son, etc. When such Scriptures are read the picture of Jesus hanging on the cross immediately comes into our minds, showing that our conception of God giving his Son is that he gave him at the time of his death, as a sacrifice.

The fact is God through the exercise of his power gave Jesus the Savior to the world at his birth, Isa. 9:6; Luke 2:11. And through the unstinted exercise of

that power through Jesus as child and man every moment of his time and every atom of his strength was "given" in service to man. Thus the birth of Jesus and the life of Jesus was God's gift to man. The man Jesus who could thus serve, even to the last great service of laying down his life that he might take it up again in continued and greater service, is God's gift to the world, because it was through his power alone that such a man was possible. And why did God send such a man into the world? Purely because he loves the world and wants it for its own good and happiness to come to know him, as Jesus is able to reveal him.

It was for me that Jesus died, for me and a world of men

Just as sinful and just as slow to give back his love again;

And he didn't wait till I came to him, but he loved me at my worst;

He needn't ever have died for me if I could have loved him first.—Sel.

The Purpose of God.

ACCEPTING THE Scriptures as the revealed will and purpose of the Deity concerning the human family, it becomes necessary to understand what that purpose is before much headway can be made in comprehending the testimony of the prophets and apostles.

The following is submitted as a brief outline of the Creator's work and purpose in the earth.

1. The fundamental elements of that purpose appear in the call of Abraham, and the promise made to him. He was required to separate himself from his country, kindred, and his father's house, and come into a land that God would show him. Gen. chapter 12.

From a certain statement made by the Lord Jesus, we are led to conclude that the terms of discipleship have not changed, for he says, Except a man forsake all that he hath, he cannot be my disciple, Luke 13:43, and other statements of like import. No doubt the removal of Abraham from his native country and kindred was designed to free him from all adverse influence growing out of the surrounding conditions of idolatry prevailing in the land of his birth. Unfriendly social conditions have, in all probability done more to hinder men and women from believing the gospel and obeying it than any other one cause.

To face the requirement "not to be of the world when in it," is more than most people care to encounter in their daily life. Abraham is justly styled the father of the faithful because of his prompt obedience to the requirements of the Almighty, for when he was called out of the Chaldees he obeyed, not knowing, says the Apostle, whither he went. That is, the land to which he was going was not as yet visible to him, for he walked "by faith and not by sight."

The children of Abraham are like him, not only believing the Word of God, but gladly obedient, for they have nothing whereof to glory, save in the word of the true and living God. Moreover they are not disloyal to the powers that be, and in no way ambitious to revolutionize the ex-

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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 LION'S DEN.

SIX YEAR old Fred and his little sister, Bess, had spent the long, sunny afternoon in Lincoln Park. They had gone there with their Aunt Emma and had enjoyed every minute. They had both ridden on the ponies, and after that they played about on the green grass and watched the great white swans with their long, graceful necks as they swam about in the water. When the children grew tired of watching the swans they wanted to see the animals, so Auntie took them over to the big building where the wild beasts were kept in strong cages.

There was the great old elephant fastened by a chain around his leg so he couldn't run away. He was twisting up wisps of hay with his trunk and putting them in his mouth.

"I wouldn't like him to step on me!" said Fred as he watched the great beast munch his supper.

They next went over to the cages where the black bears were standing up begging for peanuts; and then, a little further on, they came to the cages of the lions. What fierce creatures they were! walking back and forth behind the bars they seemed to be watching all the time for a chance to break out of their prison.

Little Bess drew closer to Aunt Emma's side, and even Fred took hold of her hand: for they thought what a dreadful thing it would be if one of the lions should get away.

When they reached home that evening, and Aunt Emma drew them both up into her lap to tell them a story before they ran away to bed, she asked them what kind of a story they wanted.

"Tell us the story of Daniel in the lion's den," said Fred, who was still thinking of their visit to the zoo.

"A long time after Daniel and his three young friends had been taken captive out of Jerusalem," said Aunt Emma, "the city of Babylon was taken by its enemies just as Jerusalem had been taken years before.

"But Darius, the king of Media and Persia, though he killed many of the nobles of Babylon, did not harm Daniel, for God was with him. King Darius even made Daniel a ruler in his kingdom and put him over the princes of the land.

"Of course the princes did not like to

WELL SPENT, OR LOST?

IF WE sit down at set of sun
And count the things that we have done,
And counting find
One self-denying act, one word
That eased the heart of him who heard,
One glance most kind,
That fell like sunshine where it went,
Then we may count this day well spent.

But if through all the live-long day
We've eased no heart by yea or nay;
If through it all
We've done no thing that we can trace
That brought the sunshine to a face;
No act, most small,
That helped some soul, and nothing cost,
Then count that day as worse than lost.—Sel.

see a man who had been a captive, and of another race from theirs, put over them. So they tried to find something they could blame Daniel for before the king; but as Daniel always did right they could find nothing against him.

"Then these wicked men said, 'We shall find nothing against this man Daniel unless it is something he does in serving his God.'

"Then the princes all went to the king and said: 'King Darius, live forever. All the princes and the rulers of the kingdom wish to honor the king. And we wish you to make a law if any man shall ask for anything of anyone else but the king for thirty days, that man shall be thrown into the lion's den.'

"This pleased the king, and he signed the decree or order to make this a law of the land.

"Daniel prayed to God every day and the wicked princes knew it, and that was the reason they wanted the new law made. So they watched Daniel to see if he would ask anything of God in prayer. And in the morning, and at noon, and at night they saw Daniel turn his face toward Jerusalem and pray.

"Then these wicked men went to the king again and said, 'Did you not make a law that no one should ask for anything save of you for thirty days?'

"That is true,' said the king, 'according to the law of the Medes and Persians, which does not change.'

"Then,' cried the princes, 'this Daniel should be thrown into the lion's den: for he prays to his God three times every day.'

"When Darius the king heard this he was very sorry he had made the new law, and he tried all day long to save Daniel; but he could not do so: for even the king could not change the law.

"So they took the good old man, Daniel, and put him in the den with the lions, and a stone was brought and laid on the mouth of the lion's den.

"The king felt so badly that night that

he could not sleep or eat. And very early in the morning he got up and hurried to the lion's den. When he came there he cried loudly to Daniel:

"O Daniel, servant of the living God, is thy God, whom thou servest all the time able to deliver thee from the lions?'

"Then said Daniel to the king, 'O king, live forever. My God hath sent his angel, and hath shut the lions' mouths, so that they could not hurt me: for he knew I had done no wrong.'

"The king was very glad to hear this, and he made them take Daniel out of the den, and they found no hurt upon him: for he had trusted in God."

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 Bereans will hold their annual conference at Dutton, Michigan, on Friday, June 20, 1919. A Question Box will be a part of the program. If you have any questions pertaining to any part of Berean work, departments, organization, etc., send them to Beth Richardson, Dutton, Mich, care Mrs. M. A. Woodward.

Evelyn K. Harsch, Cor. Sec.

Letters.

Restitution Herald,
Dear Brethren:

I enclose money order for \$2.50 to cover my subscription to Restitution Herald. Anent the subject of the preexistence of our Lord Jesus, since Peter exhorts those who have obtained like precious faith to grow in knowledge of our Lord and Savior Jesus the Christ, the discussion of the subject, to my mind, is quite in order and should be profitable if a good spirit and leniency with those of opposite views is manifested. By all means omit all personalities and gloating over a formidable point, ever remembering that though one has all knowledge and has not love, one is nothing. So let us grow in favor, and in the knowledge of our Lord Jesus, and above all, let his love abide with us, then will be accomplished in us that for which we came into being, viz., the glory of God.

Sincerely,

Herman Dickel.

To Live Wisely.

Look up and not down, look forward and not back, look out and not in, and lend a hand.—Sel.

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Meddling.

David said, “Lord, my heart is not haughty, nor mine eyes lofty, neither do I exercise myself in great matters or things too high for me.” This was a wise course. How many young and ignorant people pursue an opposite course, undertake to understand all mysteries, explain all doubts, pass judgments upon those around them, and so dishonor the Lord, distract the church, obscure the gospel and bring shame to themselves, and trouble to others.

Some, too ignorant, wilful and impudent to be confided in, speak evil of things they know not of, pry into matters which do not concern them, mind everybody's business but their own, criticize, listen to gossip, and repeat scandal; and after sowing discord, fire-brands, arrows and death all around, find at last that they have been ignorant, hasty, mistaken, and wrong in their judgment, have meddled with things too high for them, and have brought sorrow and difficulty for themselves and others which they can never entirely remove.

When chastisement and trouble come upon them, then they think of these things, and remember their hasty judgments and unkind remarks; but being sorry does not heal the wound,—expressing regret does not undo the mischief, and asking forgiveness even, does not restore matters to their former condition, nor them to the position they forfeited by their rash, sinful judgments and hasty words.

Ah, it is better to be lowly; to watch our own ways; to keep our tongue as with a bridle; to judge nothing before the time; to avoid meddling and overseeing; remembering, whoso keepeth his mouth and tongue keepeth his soul from troubles.—H. L. Hastings.

Noblest Motive.

I have tried to tell you the noblest motive in which you should be a pure, an upright, a faithful and a strong man. It is not for the salvation of your life, it is not for the salvation of yourself. It is not for the satisfaction of your tastes. It is that you may take your place in the great army of God and go forward having something to do with the work that he is doing in the world.—Sel.

Daily Thought.

Gentle words, quiet words, are, after all, the most powerful words. They are more convincing, more prevailing.—Sel.

gathering mist we should seek to prepare in every way for what may lie before us. We are admonished "to double our diligence to make our calling and election sure." Paul warns us, "seeing that ye look for these things what manner of persons ought ye to be in all holy conversation and godliness?" Are we among the sleeping virgins? "If the righteous scarcely be saved where will the ungodly and sinner appear? And where, my slumbering friend, will you appear? When summoned before the great white throne, and the Judge of the universe asks, "What did you do to help humanity?" will you say: "I belonged to the Adventist Church. I testified in prayer-meeting and prayed, 'O Lord, thy kingdom come,' and that is all that I have done"? Then, should the Judge ask, "Why did you not do more?" methinks you would hang your head and answer: "I waited, Lord, for you to come and end the wickedness of the earth. Our people were so few in number we thought we would wait and not try to work." But did he not say: "One would chase a thousand and two put ten thousand to flight"? Sad, sad, will be our lot if we hear the sentence at the bar of heaven, "Half-done, wicked and slothful servant. Depart from me, ye cursed."

There are three phases of Reconstruction I would like to mention. First, the problem of the young people; second, the problem of finance; and third, the problem of organization.

In discussing the problem of the young people let me refer you to words found in the fifth chapter of Hebrews, the fourteenth verse: "But strong meat belongeth to them that are full of age, even those who by reason of use have their senses exercised to discern both good and evil." As we look for the first time about us for young people we inevitably ask, "Where are they?" Some self-righteous one is always ready to answer, "In the last days... they shall be lovers of pleasure more than lovers of God." Shame! We are inexcusable. The young people have left us because we have failed to make a place for them in the fold. We have failed to recognize their value, and satisfy their desire to work. They have asked for bread and we have handed them a stone, they asked for fish and we gave them scorpions. We have gorged the "babes in Christ" with strong meat.

No one would like to deny this any more than I, but it is a fact we cannot deny. The young people are not to blame. We should not wait until the child is fully grown to infuse into the mind and heart religious ideas and feelings, but should start early in the child's life, even in the primary classes of the Sunday School.

In the first place, we should have trained teachers. If the educators of the world feel the need of trained instructors to teach the child geography, algebra, and history, how much more should those who seek to teach the welfare of the soul be trained and skilled. We find in the life of the child an intense activity. Like pent-up steam it must escape and unless allowed a certain channel it will make for itself an outlet that will be disastrous. We cannot hold back the energy of the child, it will escape. It is the duty of the Christian church to provide an outlet.

Every church that seeks the welfare of its children and the future of itself should have a Junior Young People's Society. A time comes in the lives of the boys especially when the Sunday School is too small for him. They want something larger. What they really seek is responsibility, something to do. We feel that they are not mature enough to join the church.... What shall we do with them? Shall we try to hold back the energy that is trying to manifest itself? If we do we will find it appearing in ways we do not approve of, and when a few years later we would call into service those whose desire we once crushed and stifled, we will find them engaged in other things and no longer interested in the work of the church. If the church does not wish to put the young people to work there is one who will, for "Satan always finds work for idle hands to do."

When, if we have our junior organization, the child becomes too old for that, he will find a higher work awaiting him. From the junior society he can step into the senior, and from there into the church, a clean, devoted, active Christian man. Again, I repeat, put the child to work.

One great mistake we have made concerning this problem is the act of placing before the young of our body a rigid table of "don'ts." Don't do this, and don't do that, and even don't do as I do, but do as I say. It reminds me of a game of Quaker meeting. A long-faced religion does not appeal to a child. Let him realize that religion is something to enjoy, not to endure.

The question has been presented to us. The facts are undeniable. Shall we try to solve the problem of our young people? Shall we continue to pursue the course of the present which is a course of decline, or shall we with united forces press onward, upward, "toward the mark of the prize of our high calling"? We are accountable to the Almighty for the way we consider the issues at stake. Let us remember the words of the Master, "Occupy till I come."

The second problem we will consider briefly as it is a tender spot to touch, the problem of finance. The Christian will not prosper who seeks to lay up treasure on earth and in the bank of heaven, too. "Ye cannot serve God and mammon." It is often the people who love to handle their money the most who sing the loudest, "I'm glad salvation is free." It is the real estate owners who take delight in planning for their share in the Abrahamic farm. As the Ram's Horn had it, "some people are laying up treasure in heaven at the rate of a penny a week." Beloved, our religion is worth nothing that costs nothing.

Not only should we give but we should give systematically. Some think it well to tithe. I say it is our duty to tithe. Is tithing, however, the limit? No! We may not rob God in tithes, but what of offerings? After we have tithed it would please God to offer him a willing offering. Personally, I am dissatisfied with the way tithe money is used. I say it is wrong to take tithe money to pay for a religious paper when we ourselves receive the benefit. I say it is wrong to go to a religious convention and enjoy the inspiring sermons of the day, to have a fine time travelling and

rob the tithes of God to pay the expense of the trip..... If we wish to spend a pleasant day at a convention, let us not enjoy ourselves at the Lord's expense. It is no wonder our churches are poor. Let us rally with our means to uphold the standard of God. There is no danger of our killing the church by giving too much into the Lord's work.

There was a deal of pith and point in the comment of the African preacher on the text, "It is more blessed to give than to receive." Said he: "I've known many a church to die 'cause it didn't give enough; but I never knowed a church to die 'cause it gave too much. Dey don't die dat way. Brederen, has any of you knowed a church to die 'cause it gave too much? If you do, just let me know; and I'll make a pilgrimage to dat church, and I'll climb by de soft light of de moon to its moss-covered roof, and I'll stand dar and lift my hands to de sky and sing, 'Blessed am de dead dat die in the Lord!'"

The third problem, that of organization, although the last mentioned, is by no means the least in importance. No venture of importance can exist long without organization, no business can prosper without system. It was organization that won the war and by organization and united resistance to sin the Christian church must win. Shall the church that bears to the world the greatest and most glorious message of all time seek to do it in a haphazard, slipshod manner? Paul's advice was that "all things be done decently and in order." We will see in our case that the result of disorder is confusion.

The three problems I have mentioned constitute great obstructions in the path.... There is the call, however, for personal reconstruction. Why has outside interest waned? Because the inside interest has diminished. The doctrine of Adventism is just as true and real as it ever was. The second coming of Christ is nearer than ever before, so should the truths we hold grow "sweeter as the days go by." While we are in the midst of sin and sorrow, when trial and care are all around us, we hear the voice of the Master say, "Let not your heart be troubled, ye believe in God, believe also in me." If we truly believe we will show our faith by a ceaseless endeavor to advance the cause of his kingdom.—A. B. Rollins, in an exchange.

Trouble.

There is many a trouble
Would break like a bubble,
And into the waters of Lethe depart,
Did we not rehearse it
And tenderly nurse it,
And give it a permanent place in the
heart.

There's many a sorrow
Would vanish tomorrow
Were we but willing to furnish the wings;
But sadly intruding,
And quietly brooding,
It hatches out all sorts of horrible things.
—Sel.

Cheerfulness is like money well expended in charity—the more we dispense of it the greater our possessions.—Hugo.

The Two Witnesses.
(Continued).

VWE FOUND by Joel 2 and 3 that the spirit was to be poured out on Israel and all flesh (the Gentiles, Acts 2:39 with Eph. 2:13, the second witness of Rev. 11) at the time of Israel's restoration, and just prior to the battle of the nations at Jerusalem. So after Rev. 11, in chapter 16, you find this conflict.

And in Isa. 43 and 44, where Israel are called one of his witnesses, you find the following events associated: the restoration of Israel, the gathering of the nations, Israel as a witness, the pouring out of his spirit on them and the taking away of their sins, or as Dan. 9 calls it, the bringing in of everlasting righteousness at the end of the 70th week. Therefore the time of the sixth trumpet must cover this 70th week. An examination of Rev. 11 confirms this, for the period of the sixth trumpet when these two witnesses testify, is divided into two equal periods, the first three and a half of which is the time of their testifying, called "forty-two months," and "a thousand two hundred and three score days," both of which would be three and a half years, the first half of the seventieth seven. And the last half of this seventieth week is the time of their lying dead in the street "three days and an half," which is evidently the last half of the seventieth week of years, for at its end we have the seventh trumpet, the time of Messiah's kingdom, verse 15, and the resurrection and reward of the prophets, which is also declared in Dan. 12:2, as occurring at the end of the great time of trouble. For the last half of this seventieth seven is evidently the great tribulation time, the reign of the beast from the bottomless pit who kills the two witnesses, who is the man of sin, the antichrist, the image of the seven headed, ten horned beast before him, bearing the mystic number, 666.

This beast kills the two witness by making "war" on them. If they were just two men it would hardly be called war, but being the restored nation of Israel in Palestine and the organized church made again an organic body as in apostolic times by the executive administration of the Holy Spirit, they are subjected to war and martyred. We find them again, perhaps, in 15:2 and 20:4, including those martyred also under the last half of this week of years. They live again at the end of this three and a half years and are caught up into the air as the saints are at the first advent of Messiah, and they constitute, with the martyrs of the other three and a half years, the "first resurrection" of Rev. 20:4-5. That is, they are first (before) "the rest of the dead," because they are raised at the beginning of the thousand years, and the rest of the dead at the end of it.

Jerusalem is evidently the city referred to in Rev. 11:8. It is spiritually (by the spirit of prophecy) called Sodom, Isa. 1:10, and Egypt, Jer. 46:11, and is the only city where our Lord was crucified. This identifies Jerusalem as the great, mystic "Babylon" and harlot woman of Revelation, because here at Rev. 11:8 it is "the great city," as at 17:18, and else-

where Babylon is, which hints strongly that restored Israel in Palestine are yet to become courted by the seven headed, ten horned closing civil power of Gentile rule, and thus ride the beast and kill the godly Israelites and the church of that day, the two witnesses. Only a Jew could be accepted as the false Messiah, the antichrist. Jews are too wise to believe a Gentile could be their Messiah. And it is easy to see how the Zionist cause, now so insignificant a nation, may yet become the courtesan whose hand is sought by the nations. Palestine is the geographical center of the lands of the earth, and Jewish gold can rule all Wall Street and London Exchange, the Paris Bourse and all else, and Jerusalem has already been suggested as the capital of the league of nations.

Another thing on Zionism: Its promoters are the worldly Jews, not the orthodox ones. The latter stand aloof from it. The former will be more easily deceived by the antichrist to let him reign over them, and they also are the class of Jews that would need the great tribulation. One of the prophecies, Jer. 16:14-16, speaks of a restoration of Israel, perhaps under the reign of Messiah, Jer. 23:5-8, by sending hunters and fishers for them. This may be the gathering home of the orthodox Jews who refuse the lure of Zionism.

More next time.

J. W. Williams.

Baptism.

STUDENT: "Good evening, Elder, I have come to get you to help on a subject that has been on my mind for some time, the subject of baptism. I have been taught that one must be dipped three times face-forward, once into the Father, once into the Son, and once into the Holy Spirit, face forward because Christ bowed his face when he died, John 19:30."

ELDER: "So you have been taught to have your head, not the body, immersed three times face forward because Christ bowed his head before he died? Now I would like to ask you if God bowed his head, if the Holy Spirit bowed his head? If not why do you bow when the head is immersed into God and into the Holy Spirit? In Eph. 4:5 Paul says, One Lord, one faith, one baptism (one immersion, Emphatic Diaglott). Now does it take three dips to baptize the head one time? If so the body is not baptized as it is dipped but one time. If on the other hand, one dip makes one baptism, then the head is baptized three times, when Paul says, "one baptism." Again, we are baptized into Christ's death, but God and the Holy Spirit did not die, hence why do you have a special dip for the head into God and then one into the Holy Spirit?"

Also I would like to know which one the body is baptized into as it gets but one dip.

In your mode of baptism the candidate is taken into the Father before he is taken into the Son. In John 14:6, the Son says, No man cometh unto the Father but by me; yet in your three immersions you ignore this statement and go around Christ and come into the Father by another way.

STUDENT: "I must confess that the subject is not clear to my mind. So I would like for you to take it up and give me some information."

ELDER: "We shall be glad to do so, and will first consider the mode of baptism. And here permit me to say that in the Emphatic Diaglott the Greek word for baptism is always translated immersion, immerse, so sprinkling is not baptism. This leaves us to consider immersion only. Baptism is a type, figure, of the death and resurrection of our Master, and shows the candidate's faith in the death and resurrection of Christ, also that the candidate has died to sin and buried the old man in the watery grave, and born of water to begin the Christian life in Christ. John 3:5; Rom. 6:1-5. As a type it must be kept as given in God's Word, so it will show the antitype, the death and resurrection. Heb. 8:5; Rom. 6:17. Therefore, we are buried with him (not them) by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Buried with him (only) 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; Col. 2:12. Here we learn the mode of baptism is a burial. Did you ever know of a person having his head buried three times and the body only once?"

For if we have been planted (by baptism) together in the likeness of his death we shall be also in the likeness of his resurrection, Rom. 6:5. Here baptism is represented as a planting. Farmers will readily understand this statement. They don't plant a grain of corn and dig it up twice and then cover it up the third time."

STUDENT: "But as we are to baptize in the likeness of his death, what shall we do with John 19:30? That says he bowed his head."

ELDER: "True, but baptism is a likeness of his death, "entombed with him." Rom. 6:4 (Emphatic Diaglott).

When Christ bowed his head on the cross he was still living, and baptism does not represent his life but his death, and he died after bowing his head. So his bowing his head on the cross has nothing to do with baptism. This is an important subject. The only way to get into Christ is by baptism. Rom. 6:3-7; Gal. 3:27-29; Acts 2:37, 38. Through baptism we secure remission of past sins, Acts 2:38; 22:16. It is the seal of our faith, Rom. 4:11, Col. 2:11, 12. Our faith must embrace the gospel, the things concerning the kingdom of God, and the name of Jesus Christ. Mark 16:15, 16; Acts 8:12. Did you believe those things when you were baptized? If not please read Acts 19:1-7."

J. H. Anderson.

Adventism and Reconstruction.

SHAME ON any who use "the soon coming of Christ," as a covering for their desire to hold on to that which God has permitted them to receive. Projects started in the past have received this same kind of opposition, yet they have proved a success. As we stand on the threshold of eternity and peer into the

Iowa Conference,

Aug. 23-31.

Brush Creek, Ohio.

The Annual June Meeting of the Church of God at Brush Creek, Ohio, will be held Saturday and Sunday, June 8 and 9, with Bro. F. L. Austin speaker. Everyone is cordially invited. Anyone wishing to write for information may write H. D. Pearson, Tippecanoe City, Ohio. Rfd. 2.

Michigan Conference.

The Annual Conference and Bible School of the Church of God of the Abrahamic Faith in Michigan, will be held at Dutton. Conference will begin Thursday, June 19th, and continue over Sunday, the 22nd. The week following will be devoted to Bible School. Bro. S. J. Lindsay will be the principal speaker and Bible School teacher. The National Bereans, who are to be Michigan's guests this year, will be given time during the Conference to present their work.

Entertainment is provided for all who will be present. Let everyone take advantage of this splendid opportunity to get better acquainted with the Bereans, to learn more of the gospel truths, and give Dutton a good attendance. We urge the young people especially to make plans for the week of Bible School.

Mildred Coats, Sec.

Indiana Bible School.

The Indiana Bible School will be held June 29 to July 6 at the North Salem church, six miles north of Plymouth, near Harris Station on the Vandalia R. R.. Bro. S. J. Lindsay's lessons will be Old Testament Types, and Bro. D. E. Van-Vactor will teach upon the life of Christ.

Those who attended this school last year know of the good work done, so let all who possibly can begin to make plans to attend again this year and urge others to come that we may be able to gather more saints for the kingdom in the short time that remains.

Emma C. Railsback.
Reatha Cuffel.

Conference Notice.

THE Indiana State Conference will hold its Annual Meeting this year at the North Salem Church, July 4-6. This date is much earlier in the summer than the conference has been accustomed to convene, but taking every thing into consideration we see no reason why this conference should not be one of the very best ever held. Let us make it so.

The location is good, the brethren are very hospitable at this place, and the weather at this time of the year is most likely to be ideal; and besides all this, the conference will follow the Bible School, of which you have seen the announcement. The members of the school will be so filled with the Word of Truth and the Spirit of Christ and good works that they will prove a great impetus and help to the conference.

The instructors in this Bible School will undoubtedly be among the conference speakers. So let us all begin at once to make our plans to attend both Bible School and Conference.

Mrs. Flora Prior, Sec.

Reports.

Illinois Quarterly Meeting.

The Board of Management of the Illinois State Conference met in session June 7, at the home of Bro. and Sr. M. T. Aslaksen, of Adeline, Ill.

Seventeen persons were present, including all of the officers.

Devotional exercises consisted of a song service, Scripture quotations and prayer.

Reports were given, after which the business of the coming conference and Bible School was taken up.

Bro. F. E. Siple's report shows that he has visited, to date, thirteen different points, preached 81 sermons, held 39 Bible classes, delivered seven funeral discourses, and performed two marriage ceremonies and conducted one baptismal service.

He says the interest manifested by our brethren has been good, and there is a crying need for more work to be done.

The time as set for Bible School is Aug. 5-14, Conference to begin Thursday evening, Aug. 14, and continue over the following Sunday.

The Prospectus method of advertising will be used again this year.

Bro. Siple will assist Bro. Lindsay in teaching the school, and some other good speakers will assist during the conference.

Chairmen of the following committees were appointed:

Buildings and Grounds,	F. H. Knodle.
Entertainment,	Sr. Cross.
Program, Anna E. Drew, Cecil Cross, and Almeda Glotfelty.	
Provisional,	S. J. Lindsay.
Cook Hire,	F. H. Knodle.

Sunday was an ideal day, and one of continual feasting.

Sunday School came first on the docket, then a sermon on charity by Bro. Lindsay, from 1 Cor. 13. We may give all that we possess to feed the poor and still not have charity. We may give from selfish motives that we may have the praise of men. Charity is the spirit or manner in which a thing is done rather than the thing done.

Dinner was served at the church in picnic style, thus lightening the burden of the cooks, and giving time for a social visit.

At 3 o'clock Bro. Siple read the 2nd and 3rd Psalms and gave a good talk on "The Proposition of Peace." There was perfect peace in the Garden of Eden, before the fall of man, but ever since then turmoil and strife have been in existence. He spoke of peace individually and nationally. To a certain extent peace comes to individuals through a knowledge of and obedience to God's Word. The Peace Conference may do all within its power to bring about peace, yet according to the prophecies nothing short of the Prince of Peace will be able to restore peace as it was in the beginning.

Bro. Lindsay delivered another sermon at 8 o'clock P. M.

The attendance was good and the best of attention was given.

Almeda Glotfelty, Sec.

Report for May.

Sermons 16. Lessons 8.

Places served, Clarksville, Clinton, Davenport, Eagle Grove, Ft. Dodge, Gladbrook, Koszta, Pleasant Prairie, Sac City and Waterloo.

Expenses, \$25.54. Car fare, \$19.54. Meals, \$3.24. Transfers, \$2.25. Postage, 51 cents. Received salary and expenses.

We had no service at Hickory Grove because of muddy roads, so as the flyer would not stop, and freight trains were not running, the evangelist could not get out of Colo all day, and meekly attended the service at the M. E. church in the evening. We found Sr. Lulu White home from the Nurses' Corps service in France with much interesting matter to relate and in good health. Next day we went to Ft. Dodge for the regular appointment, and on Wednesday morning early boarded the M. & St. P. train for Des Moines to go to Davenport for spinographs and some meetings with our few members there. On entering the rear car we found it well filled and asked an elderly man who was occupying two seats facing to let us have one, but he informed us politely that it was a private car. We did not see any who looked like R. R. officials, and the car was a very ordinary looking one, so we thought he was joking us and hoped to scare us away because we look so youthful, but we retired to another car, and when the conductor took the tickets we asked him and he said it was a Mutt and Jeff show company. As our pulpit services are not like some modern ones we would not have felt at home in that seat we asked for, and anyway the train we rode on was better than to have a private coal car, which seems to be the custom for our preachers.

At Ft. Dodge we found our old friend, W. R. Peeler, and noted that he is as enthusiastic for business and the truth as ever. We are making him some charts.

Arriving at Davenport we found Bro. Morron's family through the Palmer school and gone to Illinois before settling in Ohio again, and learned that they had smallpox before leaving Davenport. Also that the epidemic had been in the house where our sisters, Mary and Tena McRae, live. We had two little meetings at their home in the evenings, and also went over to E. Moline and visited Walter and Grace Ratliff, formerly of Roll, Ind., whom we had married at Roll. He works in Y. M. C. A. Our stay had to be short, and we left Walter with his car stuck in the mud in the street near their home. (I believe we have no brethren of our acquaintance in the real estate business in Moline who may read this).

We went from Davenport to Clinton and had a real interesting meeting at the Moran home. Several spoke favorably of being baptized, and asked many questions. Our attendance was good for a cottage meeting.

Then we filled our regular Sunday appointment at Koszta and had good meetings. Leaving for Gladbrook on Monday morning we had a good visit at the depot with the marshall of the city, who hunted us up on learning we were in town. But as it was our old friend, Will Christenden, formerly of Koszta, there was nothing

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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,
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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.

Is there anyone who has a copy of the book, "Plan of the Ages," by J. M. Stephenson, that would sell it to some one who is hungering to read such a book? If so, write this office stating price. No doubt there are a number of these books reposing quietly in many libraries, doing no one any good.

It is with deep regret that we learn of the severe illness of Bro. J. F. Richardson, of Hudsonville, Mich. He has been ill with Pleura-pneumonia, which is a certificate that he has been very sick. We trust we may soon receive report of his full recovery.

Brethren, we feel that enough has been said upon the subject of Preexistence. All sides have been heard and brethren are reporting that they have had enough. When all the articles on hand are published, no more will be received.

Remittances.

J. F. Richardson; Mrs. Lydia Chapman;
L. J. Sweet; G. F. Battenfield; Mr. H. Dickel; L. A. Warren; John Elworthy; Mrs. Lillian Simpson; Albert Siple; Mrs. Minnie B. Porter; Mrs. Amanda Cramer; C. C. Adams; H. S. Hunt; W. L. Robbins; Mrs. Elizabeth Mackie; Marion Partlow.

HELPING FUND.

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

J. F. Richardson,	\$50.
G. F. Battenfield,	1.00.
Mrs. Minnie B. Porter,	.50.
C. C. Adams,	3.50.
H. S. Hunt,	2.50.
W. L. Robbins,	.75.

Obituary.

Mrs. Josephine Marsh.

Mrs. Josephine Marsh, daughter of James and Ellen Snow, was born in Landaff, N. H., June 22, 1853. In early childhood she removed with her parents to Chicago. A few years later they moved farther west, locating at Manchester, Ia., where her father engaged in general contract work. Her first Iowa home was a log house, which in time gave place to a more pretentious dwelling in which she spent her girlhood and young womanhood. She was married Oct. 4, 1876 to Elder Edgar A. Marsh, a minister of the Advent Christian church, whom she assisted through the usual sacrifices of a pioneer minister's wife. With her own hands she tended an acreage of ground to keep her family in a living. And after her husband's death in 1896 her sacrifice and arduous toil alone kept her family together and made them what they are today. Left with nothing, she and her children finally accumulated a home and some money, but it all had to go for her husband's last hospital expenses. Truly she had the spirit of a Christian mother. Her last attending physician marvelled that she bore her infirmities so patiently and without any outward expression of suffering.

At the organization of the Iowa conference of the Churches of God Elder Marsh became one of the first evangelists of the organization.

Early in her married life she was baptized in the faith of her husband's church by Eld. C. C. Ramsay. She was the mother of four children, three sons and a daughter, two of which sons, with the daughter, survive her, the second son having died in infancy. The living children are Oscar J. Marsh, of Chicago, G. E. Marsh, of Marshalltown, Iowa, and Mrs. Orissa B. Frank, of Manchester, Iowa. Eight grandchildren also survive her. All her living children were present at the funeral, which was held in Marshalltown, June 4, from the home of her son, G. E. Marsh, and she was buried in Timber Creek cemetery, beside her husband. Funeral services were conducted by the writer.

All her children and two of her grandchildren are Christians, therefore the sor-

row of the occasion is lessened by the blessed hope.

J. W. Williams.

Notices.

To The Indiana Churches.

It has been announced that the Indiana State Conference will convene at North Salem this year the first week in July.

There will be some extra expense at this meeting to be met by the brethren of the different churches. Will you who have this matter in hand send your contribution with your delegate to the conference, or send direct to the treasurer,

Ezra C. Railsback.

411 E. South St., South Bend, Ind.

Lawrenceville, Ohio.

The Church of God at Lawrenceville, seven miles from Springfield, Ohio, will hold meetings beginning Tuesday, June 24, and on to July 3, with Bro. J. H. Anderson as speaker.

The annual all-day meeting will be Sunday, June 29, with the following program:

Morning.—Sunday School at 9:45. Church services at 10:15, Bro. Anderson speaker. Communion, 11:30, Bro. Robison in charge. 12 o'clock dinner under the trees. Song service 2 P.M. Bible class, 2:30, Bro. Robison leader. Evening services at 7, sermon by Bro. Anderson. All welcome.

We feel the great need of such meetings to keep alive the members and to open the eyes of the out-siders. It will be a treat to have our dear Bro. and Sr. Robison with us again after so long a separation.

With Christian love,

Jessie Kauffman.

Missouri Conference.

The Missouri Conference this year will meet with the Blush Church, near Fredericktown, beginning on Saturday evening before the second Sunday in September, and continuing over the third Sunday. More complete announcement later.

P. J. Graham, Pres.

Portland, Oregon, May 13, 1919.
Restitution Herald:

Please publish this notice in the next issue of your paper:

The annual meeting of the North-west Conference of the Church of God will be held at Felida, Washington, from June 13 to 15, inclusive. A cordial invitation is extended to all lovers of the truth. Strangers coming inquire for J. W., or Ed. McIrwin, or write the same brothers at Vancouver, Wash., Rfd. 3.

Yours in the One Faith,
Grace Cramer West, Sec.

COMING DATES OF INTEREST.

Michigan Bible School and Conference,	June 19-29.
Indiana Bible School and Conference,	June 29 to July 6.
Illinois Bible School and Conference,	Aug. 5-17.
Nebraska Conference,	Aug. 16-24.

Preexistence.

tricity. It pervades the heavens and the earth. No man can tell what it is, but I never heard any one speak of it as two electricities. It seems like all the opposers of the preexistence quote Heb. 2:17, and say Christ could not be preexistent and be made like unto his brethren. Well, I am glad he was made like unto his brethren. But what does that mean? There are no two of us alike. each has some peculiarity and Christ was made peculiar in that he had no earthly father, and yet he was made like unto his brethren. If he could have that peculiarity and still be made like unto his brethren, preexistence would be no hindrance. Whether he was preexistent or not, the moment he took upon him human nature he was made like unto his brethren in the sense of that Scripture. That is all that Scripture ever was intended to mean. It will never help any cause to wrest the meaning of Scripture.

Bro. Anderson can't understand how Christ could exist before Abraham, David and Mary, and still be their seed. Well, he was their seed and knew it, and still he said, Before Abraham was I am. John 8: 58. I hear some one say he only existed in the purpose of God. Who knows that to be so? Where is the chapter and verse that says so? If there is any such Scripture trot it out. If not it may be only the wild fancy of some disordered brain. If that is the meaning of it, then we all existed in the same way, and Abraham with the rest. Acts 15:18. How, then, could Christ exist even in the purpose of God before Abraham did? Now I discover that the arguments of the opponents of preexistence do not consist of direct quotations from the Bible much, but rather in raising knotty problems and perplexing questions. That may confuse some, but with me it weighs nothing against a plain statement. Now here are a few plain statements. Father, glorify me in thy presence with the glory which I enjoyed in thy presence before the world began. John 17: 5. Moffett's translation. That sounds like personal preexistence. Being in the form of God... he took upon him the form of a servant, and was made in the likeness of men. Phil. 2:6, 7. In other words he was in the form of God, but took upon him our nature so that he could conquer death and destroy the works of the devil. Heb. 2:14. He is the firstborn of every creature. For by him were all things created that are in heaven or in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers: all things were created by him and for him. And he is before all things, and by him all things consist. Col. 1:15-19. Does Paul write this to deceive us. I don't believe any man can misunderstand this Scripture unless he has a theory that he is bound to maintain. If it don't mean what it says the English language is faulty, and ordinary mortals can't understand it. If Bro. Anderson will give us a few plain Scriptures stating that Christ only existed in the purpose or promise of God, before he took our nature I will drop the contention. But if he can't produce at least one text, then his case is hopeless.

William Brickey.

OBSERVATION of our Master's teaching methods has led the writer to conclude that long drawn-out argument is neither profitable nor necessary. Not profitable because his stubborn opposers, while admitting what they could not deny, would yet not believe, and because long continued discussion is apt to call out the like stubbornness and hate that is the natural heritage of us all. Not necessary because he could silence them without waste of time, energy and patience by using the sharp end of the sword in presenting it to them as a question mark. This was our purpose in our questions to Bro. Allan. We are surprised, however, that he has quit so soon. We had some other questions ready we wished to ask him after he had answered these. But we accept his article as we understand him to mean it: that he refuses to say more on the subject. But in one sense we are glad of the termination, for the spirit exhibited is not our idea of Christian courtesy. Bro. Allan, may we not exhort you "as a father" that next time you have occasion to go into opposition print you use a little less acid in your ink? We believe we express the sense of our readers as well as of the editor and the writer, that sharp words between brethren who differ are not enjoyable nor profitable. Please accept our words kindly, for we mean them so.

We will now turn our attention to Bro. Brickey. If he wishes to have more to say on the subject will he take up the questions we asked Bro. Allan and answer them, if he thinks he can do so courteously? If Bro. Brickey does not wish to do so and any other believer in preexistence wishes to join in the matter, kindly take up those questions and write as to a brother, and we will wait for the next words on preexistence, whosoever they be. Our only request is that you be frank and courteous. We pray for grace to do the same to you. "Let there be no strife between us, for we be brethren." If our editor dislikes the sound of anything we say, we are asking him to return our words for revision. This will help to safeguard carnality. And if he wishes to drop the subject now we will do so.

J. W. Williams.

A Sermonette.

IN A populous city of the British Isles there is an institution called a Sailor's Home, where, after many tossings and buffetings on every ocean and sea of the known globe will be found, in common parlance the tars now past the vim and vigor of their prime. Stiffened in joint and limb, natural elasticity plainly abated, aged and grizzled, resting in peace and comfort. For they are well cared for physically and spiritually.

In the Home there is always a capable and qualified chaplain, a man easily conversant with his duties toward the inmates of the Home, who preaches forenoons and evenings on Sundays at the chapel of the institution. A number of years have sped on the wings of time since the chaplain whose name was Brown ministered to the mental and spiritual needs of the sailors.

In due course one Sunday morning it so happened there was an extra large muster of the sailors present in the chapel. Mr. Brown chose for his theme, A Storm at Sea, which he ably endeavored to vividly portray in word picture and gesture; the fury of a dreadful tempest on the shelterless sea, the terrific rolling, creaking and plunging of the ship was described as a plaything and sport of the huge crested waves which swept and tore over the ship fore and aft, momentarily threatening to overwhelm all in the foaming, hissing, billowy agitation. Apparently nothing could live in that fearful conflict of the elements, save the natives of the mighty deep.

At this juncture the chaplain's voice was keyed to a pitch in keeping with the situation, indicating no speech of average tone could be heard, even when spoken close to the ear in that swishing, terrible din, and while eagerly beckoning hope he called out, If our good ship remains tight and staunch we may weather the storm, if not, God help us, what must we do in a final effort to save ourselves. Just at that supreme moment a voice, loud and clear, rang out in the gallery, Take to the boats. It is almost needless to relate the spell of suspense in the hush of attention was broken at that exciting moment.

But the chaplain had gained the objective for which he strove, the ear of his audience. Then earnestly and eloquently he sketched a young man in the full tide of his young manhood and following the dictation of Solomon. "Rejoice, O young man in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment." Eccl. 11:9. Is there a man in this audience before me who may have done as Solomon bids, who has sown to the wind and has reaped the whirlwind of a barren harvest? I beg of you not to be discouraged. Where there is life there is hope. Where there is a will there is a way. Come, let us reason together, God urges such a thing. He is calling you individually, through the Lord Jesus Christ. Calling on all to come,—listen to the gracious invitation, "Whosoever cometh unto me I will in no wise cast out." Come without money and without price. Believe on the Lord Jesus Christ and thou shalt be saved. Won't you love, honor and obey him? What can hinder you, seeing there's only one thing against you? Settle that old account that stands against you. You cannot afford to be disobedient. All of you know full well that disobedience of orders to superiors is strictly forbidden and highly punishable.

Light has come into the world but men love the darkness rather than the light. There is ever abiding light in Christ, together with safety. He far outstrips the frail boats lowered in the stormy sea to save temporally lives from a sinking ship. Jesus saves to the uttermost. Therefore, I beg of you one and all, make your calling and election sure, and become an heir and joint heir with the Christ in his kingdom which shall never have an end.

"And with a wellbred whisper," Chaplain Brown closed the sermonette.

I. M. Gunn.

alarming in our interview.

Our meetings at Gladbrook were good. Then we went home, and to Waterloo, Clarksville and Eagle Grove next trip, over third Sunday and following, and had good meetings, except at Eagle Grove attendance did not warrant holding two extra days to make up a lost appointment, as we expected to do. At Clarksville we had quite a discussion in our meeting with the Presbyterian minister, in good spirit, and at Waterloo quite a discussion with some Christadelphian brethren who desired a meeting together on our next trip, looking toward greater unity and fellowship.

Our Thursday night studies at home and the regular services at Pleasant Prairie have all been interesting and well attended.

On May 30 we gave Bro. and Sr. Nokes a surprise farewell party, and the new proprietors of the greenhouse, Mr. and Mrs. Hollied, a greeting at the Roose home in Sac City. Dinner was served a la cafeteria, a present was given Bro. and Sr. Nokes, and the writer preached a sermon. Bro. and Sr. Nokes expect to visit their son Leo and family in Illinois, then return to Iowa to prepare to leave for California.

Sr. Beulah Fish has unfortunately suffered an operation for appendicitis late in the month, at Des Moines, but at last report was doing well.

Little Elizabeth Frances has come to live at the Lee Fish home, and little Doris Ruth with Orland Marsh and wife.

J. W. Williams.

The Sunday School.

By Alta King.

REVIEW: RESPONSE TO GOD'S LOVE.
Lesson 13. June 29, 1919.
Lesson Text, Eph. 4:24-32.

Golden Text: I will praise thee, O Lord,
my God, with my whole heart. Psa. 86:12.

Memory verses, John 14:15.

Question and Comments.

This quarter's lessons have furnished a picture of God's love in its fulness and each lesson has helped to fill in the picture. We have seen God creating man in his own image, the only one of his created works capable of being brought to a full understanding of his works. We have seen God giving law to man that man might see and realize the great distance that is between God and man, notwithstanding the fact that man is in God's image, this distance being sin, transgression of law. We have seen how God has provided for the elimination of this distance and the destruction of its cause, the body of sin, after man has come to this knowledge of himself, the elimination being forgiveness. Taking it all in all the lessons have revealed God the Father accomplishing his work of raising the highest of his created beings from the plane upon which he created it, to a position at his own right hand, not only as to image, but as to mind and knowledge and righteousness.

Reread the Lesson Leaflets of the quarter and try to see God, the loving Father, at work in each one. Be ready for a general discussion of the lessons from this view point in class. Have ready the references you may need to substantiate any points you may wish to emphasize.

God's love generates love. 1 Jno. 4:19. God manifests his love by works resulting in good to his creatures. Hence, man's love, the offspring of God's love, will manifest itself in the same kind of works. 1 John 2:3-5.

The following Scriptures show a few of the many ways in which man thus responds to God's love. 1 Jno. 3:17, 18; Matt. 5:25-34; 2 Cor. 6:14-18; 7:1; 9:6, 7; Col. 3:20-23; Eph. 4:24-32; 1 Thes. 5:17-22; 2 Tim. 2:24, 25; James 5:16; 1 Pet. 1:14-16; 1 Pet. 4:8, 9; 2 Pet. 3:18.

There are many other commands from the lips of Jesus and his apostles, obedience to which is but the outward proof that God's love has been shed abroad in the heart, and to which obedience is impossible unless the heart has been filled with God's love.

General Notes.

Peloubet's Select Notes suggests various ways of conducting a review lesson. We have copied a few thinking they may aid some teacher to make the review a profitable lesson.

1. A question box review.

The teacher will write a series of questions on the lessons, at least three questions on each lesson. Make the questions independent of one another, each being clear when read by itself. Also let the questions be comprehensive so that much ground will be covered. Questions of the sorts will be useful, "Give an Old Testament illustration of obedience." "What need is there for faith in our daily life?" "How can we get the spirit of love in our hearts?" "What are some of the blessings that come from prayer?" Repeat a Bible verse on the grace of God. What is one difficulty in the way of repentance?

These questions will be written on separate slips of paper, which will be placed in an attractive box. Make an opening in the lid just large enough for a hand, and have the pupils take turns inserting their hands and pulling out questions. The pupil will read his question aloud and then answer it before another question is drawn.

We suggest that if the teacher would make the questions each week while the lesson is fresh in mind. The important points in the lesson would be brought out by the review questions.

2. An essay review.

The subjects of the quarter's lessons are so distinct and varied as to make fine themes for essays and the members of the class may prefer an essay review. Let the pupils choose their subjects as far as possible. No essay is to be more than two minutes long, insist on that.

3. A memory review.

Ask the pupils several weeks in advance if possible, to commit to memory at least one Bible verse for each lesson, illustrating the subject of the lesson. All that can will commit to memory two verses or more for each lesson. If you have been making memory work a feature of the quarter as you well may, then

have the pupils review at home what they have memorized and add other verses to their repertoires. In the recitation you will take up each lesson in turn and hear all the verses on that lesson, commenting on them and asking questions on the subject of the lesson to bring out its central teaching.

4. A picture box review.

This form of review, which is for the younger classes, is conducted by means of a set of the beautiful pictures published by the publishers of this book. Hide the subject of each picture by a strip of card board fastened by paper clips which can later be removed. Attach a string to the upper edge of each picture and place the pictures in a box, the strings hanging out so that pupils can take turns in selecting a string and pulling up a picture. An empty frame will be placed before the class and each picture in turn will be placed in the frame. The pupil who drew out the picture will then tell the class all he can about it and about the lesson to which it belongs. The teacher will bring out all necessary additional by questions, then pass to the next. Make a present of each picture to the pupil who has described it.

Preexistence.

Dear Editor:

In a former article I made the statement that the Bible was full of the preexistence of Christ from cover to cover. Bro. J. H. Anderson can't find it. In the first chapter God said, Let us make man in our image. Gen. 1:26. To whom was he talking? Surely to the one who did the work. John 1:1-3. In the last chapter that one said, I am Alpha and Omega, the beginning and the end. Rev. 22:13. That is from cover to cover. I will not attempt to give you the fulness. Suffice it to say he appeared to Abraham. Gen. 18:9. To Jacob, Gen. 32:30. John says no man hath seen God at any time, John 1:18. Draw your own conclusion. He appeared to Moses, Ex. 3:5. Do you believe God left the throne of the universe to come and wrestle with Jacob and meet Moses at the bush? Paul says plainly Christ was with them in the wilderness. 1 Cor. 10:4. He appeared to them on Mount Sinai, Ex. 24:9, 10, and to Joshua as captain of the host of the Lord. Josh. 5:14, 15. He appeared to Daniel as Michael, and he is the first Prince, Dan. 10:13, margin. Thank God he is coming again as Michael to take his kingdom and reign forever. Dan. 12:1. This is only a sample.

Bro. Anderson says the line is broken, Isa. 45:18. If we put his construction on it, and allow it to contradict other plain Scriptures then he proved his point. I believe every word he quoted with all my heart. I believe God created all things by Jesus Christ. Eph. 3:9. He says that makes two Gods. But Christ said, I and my Father are one. John 1:10, 30. There are three that bear record in heaven, and these three are one. 1 John 5:7. No, I am not guilty of trying to divide the Godhead. I know some sneer at the triune God. But it is a Bible doctrine. I see no inconsistency in it. We have heat, light and power expressed in one word—elec-

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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 MEN WHOM FIRE COULD NOT BURN.

IN THE long ago, when people did not know about our heavenly Father, men used to make things they called images or idols. Some of them they made out of wood and some out of stone or even gold and silver.

The images the men made they called "gods." They would kneel down before them and pray, just as we do to the one true God. Of course the images could not hear their prayers or give the people what they asked for, but many of the people were so foolish as to think that they could.

The idols were sometimes made to look like calves, or cows or some other animal. Other images were like men, as was the great image the king of Babylon dreamed about.

Today we are going to tell you another true story about that same king of Babylon and an image he had made.

Nebuchadnezzar was very proud. He liked to have men obey him, and he did not wish them to bow down or worship before anyone but himself. So he had a great image made of gold that looked like him, only it was many, many times larger. It was so very big that there was not a building in all the great city of Babylon large enough to hold it, and they had to set it up in a field called the plain of Dura.

When the image was finished the king sent for all of the princes, judges, captains and officers of his kingdom to come and see it. When they all had come to stand before the image, a herald or officer of the king came out and called loudly so that all of the people could hear.

"To you it is commanded," the herald cried, O people, nations and languages, that at what time ye hear the sound of the cornet, flute, and harp, and all kinds of music, ye shall fall down and worship the golden image that Nebuchadnezzar the king hath set up: and whoever does not fall down and worship the image shall be thrown into a burning fiery furnace."

When some of the wicked officers of the king heard this they thought it would be a good chance to get rid of Daniel or some of his friends. For they knew that

THE TOIL OF LIFE

IT MAY not be our lot to wield
The sickle in the ripened field;
The near and future blend in one,
The reaper's song among the sheaves.

Yet where our duty's task is wrought
In unison with God's great thought,
The near and future blend in one,
And whate'er is willed is done.

And ours the grateful service whence
Comes day by day the recompense;
The hope, the trust, the purpose stayed,
The fountain, and the noonday shade.

And were this life the utmost span,
The only end and aim of man,
Better the toil of fields like these
Than waking dreams and slothful ease.—Sel.

these good men would never worship any one but God. They went to the king and said,

"O king, there are certain Jews in Babylon, friends of Daniel, whose names are Shadrach, Meshach, and Abednego, who will not serve thy gods, nor worship the image thou hast set up."

When the king heard this he became very angry, and ordered the three Jews brought to him. When they came in, led by the officers, the king said,

"Is it true, O Shadrach, Meshach, and Abednego, that you do not serve my gods, or worship the image I have set up? Now if you are willing to fall down and worship the image when you hear the sound of music, well: but if ye worship not, ye shall be cast the same hour into a burning fiery furnace; and who is that God that shall deliver you out of my hands?"

The three friends trusted in God and were not afraid of what the king could do to them, and so they told him:

"O king, we will not serve thy gods, or worship the image you have set up. We do not fear: for God will deliver us out of thy hands."

Nebuchadnezzar then commanded his soldiers to make the furnace seven times more hot than they ever had before. And then they bound the three brave men of God in their clothes, and threw them into the furnace.

The fire was so hot that the men who threw the prisoners in were burned to death before they could get away.

As Nebuchadnezzar watched the three men in the fire and flames he saw another man with them, and he said,

"Lo, I see four men loose, walking in the fire, and it does not hurt them; and the fourth man looks like the Son of God." When he saw how God took care of the men he had put in the furnace, and that one like the Son of God was with them, he

was frightened, and called to the men and said:

"Ye servants of the Most High God, come forth, and come hither." And they all came out of the fire.

And the princes and other officers of the king were astonished when the three men came near: for their hair was not singed, nor their clothes burned by the fire they had been in.

Don't You Mind.

Trouble—don't you mind it, and don't you mind the care;
Push 'em all behind you and dream of heavens fair.

The sorrows that, like shadows, come falling 'cross the way
Will fade before the sunbeams and blossomings of May.

Don't you mind the thunder and the skies that threaten low;

Don't you mind the wind sighs that keep a-wailing so;

For every sigh we hear, dear, there'll come a lilting tune—

For every bit of trouble there'll come the smiles of June.

Don't you mind the grieving—grief must play its part;

Tears must blind the sight, dear, e'er joy creeps in the heart.

Don't you mind the thistles that wound the weary feet—

We must taste the bitter that we may know the sweet.—Sel.

Two Remarkable Sermons.

One of the shortest sermons on record is said to have been preached by the witty Dean Swift. A collection for the poor was to be taken up, and the Dean, who had been previously criticized for the length of his sermons, upon this occasion chose for his text Prov. 19:17, "He that hath pity upon the poor lendeth unto the Lord." "If you like the security, down with the dust," said the Dean, and that was all. The collection was unusually large.

Another of Swift's characteristic sermons was one preached when he was dean of St. Patrick's in Dublin. It was as follows:

"Man that is born of woman is of few days and full of trouble."

1. Ingress into the world
Naked and bare.
2. Progress through the world
Trouble and care.
3. Egress out of the world,
Nobody knows where.

Practical remarks:

Do well here,

You'll do well there.

Concluding observations:

Couldn't tell you any more

If I should take a whole year.—Sel.

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Preexistence.

FOR WHO is God save the Lord? Or who is a rock save our God? Psa. 18: 31. He is the Rock. Deut. 32:4. Of the rock that begat thee thou art mindful. Deut. 32:18. So God said I will hide my face from them. Deut. 32:20. Also see verse 21. Turn now to Isa. 45:14, much supplication unto thee, saying, Surely God is in thee and there is none else. Verily thou art a God that hidest thyself; O God of Israel, the Savior,—hideth his face from the house of Jacob. Isa. 8:17. That spiritual rock that followed them was Christ. 1 Cor. 10:4. Now all is explained, all is clear to us. God hid from his people Israel, 57:17, for their iniquity, in Christ and among the Gentiles was he hid from them.

Oh brothers Williams, Burget, Allen and Brickey, know the Lord. Taste and see, that he is good. He is the one and only, first and last, beginning and end. He is everywhere. See Psa. 178. He preached to the poor spirits in prison,— a prison they built themselves of sin,—through Noah while he prepared the ark. He preaches, or teaches us today through Jesus who is the new and living way to life eternal, or the tree of life. His image is wisdom, truth, it is invisible, yet we can eat of it, taste and know. Refusing Satan's evil fruit, disguised as a wise serpent whose end is death of the spirit, man is such a tiny image of his Maker. God is as big as the vast universe he has created. Yet we see his love for us even in the flowers and birds his mighty hand has cunningly fashioned for his children's pleasure. Oh, that I had the gift of the sweet singer of Israel to praise him aright. Oh, truly, let all the earth praise the Lord. Clap your hands, all ye people. Call upon his name, for he alone is good. Oh, how puny are my best efforts. How weak my arm of flesh. I am even as the poor widow and can only cast two pitiful mites into the great treasury of God's infinite wisdom. Surely even now the earth is covered with the knowledge of the Lord. How can we, my brothers, who claim the honor to bear his name, spend the precious hours "till he come," in useless quarrellings as to the meaning of his Scripture. "Come now, and let us reason together, saith the Lord." Isa. 1:18. Let us take sweet counsel together and walk into the house of God in company. Psa. 55:14. That our names be not blotted out of the book of life. That good book of the king eternal, immortal, invisible, the only wise God. 1 Tim. 1:17. Submitted in love and hope by your fellow servant,

Mrs. S. A. Horn.

Uncle Allen.

"It isn't the fact that the papers publish so much news about crime," said Uncle Alen Sparks, "that makes me have my doubts about the world growing better. It's the fact that that's the kind of stuff the people seem to want to read." —Sel.

who purchased for us by his own precious blood, immortality, eternal life.

"With malice toward none, and charity for all."

W. J. Davis.

Ransom, Redemption, Justification.

THESE three subjects are so closely related to each other that they are here considered under one head. What follows in this short article would scarcely constitute a fitting introduction to this subject of such vital importance to a clear understanding of God's great plan of salvation. Some may be disinclined to review this subject as it would seem a returning to first principles and building again the foundation of our faith: but is it not the part of wisdom to look well to our foundation? What is the first thing the inspector of a building looks at? It is the foundation. The structure may have many minor defects, but if the foundation be found perfect it will tend to mitigate other defects.

Some casual remarks made by contributors in this paper here and there indicate a very serious defect in understanding these fundamental principles mentioned in the heading of this writing.

The ransom in the death of Christ is the originating cause of redemption. "In whom we have redemption through his blood." Col. 1:14. Redemption, is the effectual cause of our justification,—"being justified freely by his grace through the redemption that is in Christ Jesus." Rom. 3:24.

In 1 Tim. 2:6, we read: "The man Christ Jesus who gave himself (as) a ransom for all." Unto this testimony Paul says, "I am ordained a preacher and an apostle."

The word ransom in this place is from the Greek "antilutron," which means, according to authoritative lexicographers, "corresponding to a ransom, or equivalent to a ransom, or something given as a ransom." Those who teach the doctrine that Christ gave himself as the substitute of Adam, hold tenaciously to the faulty definition of antilutron as given in a certain Bible Concordance, "a corresponding price." This author cannot be right and all other Greek lexicons wrong. The prefix anti, is a preposition and is not correctly translated by "corresponding," which is a participle used as an adjective, but it is properly translated by this participle used as a preposition, corresponding to, or as a ransom.

In viewing Christ's sacrifice under the figure of a ransom, the question may be asked, Why was a ransom necessary? From what are we ransomed?

Some teach that Christ gave himself as the satisfaction of divine justice and in payment of Adam's penalty that all men might be released from Adamic death. The ransom is not applied to dead men to deliver them from Adamic death, but it is applied to living men to deliver them from the power, or hand of the grave, that they may not be drawn down to the grave a second time, and might escape the second death. In every place where "ransom" appears in the Bible, it is never spoken of as a price of release from death, or the grave. It is always a price to save from

going down into the grave,—"deliver him from going down to the pit, for I have found a ransom." Job 33:24. Again, "None of them can by any means redeem his brother, nor give to God a ransom... that he should still live for ever and not see corruption." Psa. 49:7-9.

It is too late to ransom one who has died, "for then, a great ransom cannot deliver him." Job. 36:18.

The resurrection is not the direct result of the ransom. Many were brought back to life before Christ died, notably Lazarus.

But the ransom is a contingency of God's appointment for men once to die and afterwards to be raised unto judgment. It was because of God's plan that men should rise from death that Christ was once offered to give himself a ransom for all, to deliver all in him from the bondage of corruption into the liberty of children of God. Heb. 9:27; Rom. 8:21.

The ransom was made necessary by the fact that the whole world of mankind was sold into slavery to sin through the offense of Adam. This was proven by the entrance of the law; for the apostle tells us that the law which was ordained unto life (this do and thou shalt live), he found it to be a ministration of condemnation and death, because of the law of sin and death working in the fleshly nature. It was from this sinful condition the apostle cried out, "who shall deliver me?" This was the condition of things when God sent forth his Son, born of a woman, made under the law; to redeem them that were under the law and that we might receive the adoption as sons. Gal. 4:4.

The law had proven not only the Jews to be under sin, but that all men were under bondage and all were guilty before God. Thus Christ gave himself a ransom for all men that he might deliver all (who by patience and continuance in well doing will seek for glory and honor and incorruptibility), from the bondage of sin, by emancipating them from the law which ministered death, translating them into and under the law of the spirit of life in Christ Jesus.

While the ransom has been given for all, not all have been set free, or emancipated from sin's bondage. Thus Jesus said, "Who-soever committeth sin is the servant (bondman) of sin. And the servant abideth not in the house forever, but the son abideth ever; if the son, therefore, shall make you free, ye shall be free indeed." Jno. 8:36. How, then, are we set free?

The whole plan of God's salvation is comprehended in the word redemption (apolutrosis, release by a ransom).

When Christ appeared to put away sin by the sacrifice of himself, he removed sin in God's plan by taking away the old covenant which could not give life because of the weakness of the flesh.

He made the old covenant useless by introducing and establishing the better righteousness of faith, the righteousness of God which is by the faith of Jesus, the same righteousness which he had.

He took away the old that he might establish the new covenant of grace, thus bringing in the better hope of life, having obtained eternal redemption from the law

for all who follow in his steps to die unto sin that they might live unto righteousness and to whom this new way of life has been consecrated for ever. The apostle explaining this in Old Testament terminology says, "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands... neither by the blood of goats and calves, but by his own blood he entered into the holy place, having obtained eternal redemption." Heb. 9:12. The words "for us" are supplied.

The conclusion of Paul's argument is that a man is justified by faith apart from works. It is not by the works of the law and faith. It is of faith, that it might be by grace, but if it be by the law, it is no more of grace. So many speak of being saved by the keeping of the law and faith in Jesus. The Galatians made this same mistake, but the apostle reproves them for their foolishness and he enquires: "Are ye so foolish? having begun in the spirit, are ye now made perfect by the flesh?"

The law was applied to men in the flesh, but as God regards the believer, he is no longer in the flesh, having died unto sin and having been buried by baptism into the death of Christ.

Then it is not the fallen, ungodly man that is justified to life? No, it is the new creature who is justified. The fallen man has already been condemned as unworthy of life and it is this which is symbolized in baptism, for the way to life is through death of the flesh.

There is a justification from sin and there is a justification to life. A man is justified from sin being dead unto the law. So we read, "But now we are delivered from the law, that being dead wherein we were held." The Diaglott reads here, "But now having died, we are released from the law by which we were held."

The Greek word here for released denotes "to let slip by negligence." Thus we are to understand here that, having died to the flesh nature, we have just slipped out from the hand of the law by which we were held under bondage to sin. Such an one, then, is legally and by process of law, justified from all sin. Acts 13:39.

Justification by faith, is not justified from sin being dead but it is a justification to life, being risen with Christ, being created anew in him unto righteousness.

We might define justification by faith as a status, a state of grace the believer enters having renounced sin and the flesh that he might live unto God and righteousness. Such a believer is regarded of God as a righteous person through that rectitude of character which is of God by faith and this is the faith of Jesus, "who through the eternal spirit (of faith and love to God) offered himself without spot unto God." Heb. 9:14.

Alex. Allan.

Cast your bread upon the waters, but do not wait until it is too stale for your own use.—Sel.

Our business in life is not to get ahead of other people, but to get ahead of ourselves. Sel.

A Remarkable Foundation.

THE DOCTRINE that a man has an immortal soul, or spirit, is the foundation, yea, the chief corner stone of all heathen religions. This is not so strange for heathenism, but it is also one of the chief corner stones of most all leading Christian religions among civilized peoples.

Spiritualism is the embodiment of this doctrine, and incapable of existence without it. Its mission is to establish the doctrine of the immortality of the soul, and, having done so, how easy it is to beguile such in believing they may communicate with the dead. And if it be true, that people are possessed of immortal souls, the doctrine is not unreasonable.

It is the doctrine of all Universalists; the Universalist denomination, the Christian Catholic Church in Zion, the Christian Science, also the doctrine of the Catholic Church, with her purgatory of fire for sanctifying her own people, and an endless hell of eternal torment for all protestants, and all unconverted people, including the billions who never heard of Christ, "the only name under heaven given among men whereby we must be saved."

Buddhism, built upon this foundation, teaches her deluded followers transmigration of the soul. That is, if man lives a good life till the body dies, his soul advances into some higher organism, or being above the human; on the other hand, if man lives a wicked life, his soul migrates into a lower organism, according to how wicked he has lived; possibly into a dog, a snake, a lizard, etc. Buddhism was established in the sixth century before Christ, and has a following of more than five million.

Mohammedism (Islamism), with a following above two hundred million, base their heathenish doctrine on the immortality of the soul. This doctrine of the immortality of the soul originated with the heathen nations centuries before Christ; and was handed down to pagan Rome and from pagan Rome to Catholic Rome, "The Great Whore, Mother of Harlots, Babylon the Great." Rev. 17:1-5.

Immortal soulism was handed on down to protestants, daughters of the mother Church, for, be it remembered, protestantism came out from the Catholic Church; Martin Luther being the first and star reformer of many great leaders. He himself, a priest of that church. The doctrine of the immortality of the soul, Luther protested against in the following words: "I permit the Pope to make articles of faith for himself, and his faithful followers, such as he is emperor of the world, king of heaven, and God upon earth; that the soul is immortal, with all these monstrous opinions to be found in the Roman dung hill of decretals." Luther to the contrary says, "the dead lie and sleep until dooms day," (the judgment day).

Notwithstanding the Church of Rome is designated by commentators to be "The Great Whore, Babylon the Great, The Abomination of the Earth, Mother of Harlots," (prostituting a cause to selfish ends, deceiving the innocent). Nevertheless, I am confident there are devout people, wholly sanctified to God, in both Catholic

and Protestant churches; the Mother and her daughters. The intolerant sectarian spirit, sometimes manifest by both Catholic and Protestant, together with the unscriptural doctrine of the inherent, or the natural endowment of the immortality of the soul has done more to mislead, and deceive the world, and made more infidels, than any and all other so called Bible doctrine. I suppose, according to the Scriptures, those who are true and pure in heart (intention), although more or less in error in doctrine, will be saved, "yet as by fire." 1 Cor. 3:15.

Says Tyndall, who first translated the Scriptures into English and suffered martyrdom for it at the hands of the papacy, although he at one time had been a priest of that church, said he, "If the soul be in heaven, tell me why they be not as good case (condition) as the angels be; and what cause for a resurrection? And ye papists, (Roman Catholics) in putting them in heaven, hell, and purgatory (at death), you destroy the argument wherewith Christ and Paul prove the resurrection."

Paul says, "If there be no resurrection of the dead, then is Christ not risen, our faith is vain, and those that are fallen asleep (dead) in Christ are perished." In other words, if there be no resurrection, then those who are already dead, will always be dead. That the only hope of a future life for the righteous and the unrighteous, is in the resurrection from the dead. The righteous put on immortality when resurrected. The wicked come forth to judgment, damnation, subject to the second death. See 1 Cor. 15:13-18, 53, 54; also 2 Pet. 2:9-12; Rev. 2:11; 20:12-14; 21:8.

Paul speaks of certain ones "who concerning the truth have erred, saying the resurrection is passed already; and overthrow the faith of some." "Nevertheless, the foundation of God standeth sure." 2 Tim. 2:18-19.

Let us now contrast the theory of immortal-soulism, a foundation built upon by the superstitions of heathen nations, with that of God.

What is the foundation of God?

"Other foundations can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11.

Is man not an immortal being, with life everlasting inherent in himself? "The gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

What does the record, God's Word, say, as to all men having eternal life? "And this is the record, that God hath given to us (Christians) eternal life."

Where is this life? "And this life is in his Son." Do all people have eternal life? "He that hath the Son hath eternal life, and he that hath not the Son of God, hath not the life." 1 John 5:11-12.

We observe from the above that immortality, eternal life, is not a natural, inherited endowment to all men, but a gift from God. And to Christians only. "My sheep know my voice, and I know them, and they follow me, and I give unto them eternal life." John 10:27-28. Observe that it is the sheep class only, that the Lord promises to give eternal life.

"Whoso eateth my flesh and drinketh my blood hath eternal life; and I will

raise him up at the last day." John 6:53, 54. The word "hath" seems to be in the present tense; however, we observe it is in the "last day" that Jesus promises to raise him up, resurrect him, and bestow upon him eternal life.

Believers are sometimes spoken of as having (present tense) eternal life. As in John 11:25-26. Jesus said unto her, "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." Evidently this quotation has reference not only to the dead at his coming, but the living Christians also at the time of his coming. Undoubtedly these Scriptures pertain to the promises of eternal life, ready to be bestowed upon the believer at the resurrection. For instance, Col. 3:3-4, "For ye are dead (to the world) and your life is hid with Christ in God. When Christ who is our life shall appear, (not before) then shall ye also appear with him in glory." See Matt. 25:31-34.

When Paul was ready to be offered up, he said, "henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at 'that day,' and not to me only, but unto all of them also that love his appearing and kingdom." It is very apparent Paul did not expect his crown until Jesus comes, the dead raised and judged. Those Christians living at time of his appearing "shall never die," but be changed, in the twinkling of an eye, from mortal to immortal. See 1 Thes. 4:14-17, and 1 Cor. 15:51.

We think the above makes it clear that eternal life is ours in the promise only, until Christ comes, and the resurrection takes place; at which time the corruptible puts on incorruption, and the mortal puts on immortality. 1 Cor. 15:53-54.

Christian people are heirs by faith to life eternal. And when certain conditions have been complied with, a time comes when they shall possess the promised inheritance.

A minor, as the Astor baby, for instance, is a millionaire; but he must reach his majority (21) before he comes into actual possession of those millions. Those millions are "laid up" as Paul said of his crown, in the hands of trustees, ready, when the child becomes of age, to be turned over to him. So when Jesus comes and the resurrection takes place, he will bestow upon the faithful immortality, eternal life.

Suppose all Christian bodies (Protestant) should teach that only in Christ and a resurrection from the dead we have hope of a future life! In so doing we would expose the false doctrine of purgatory, take the very foundations from beneath those false theories of all Universalists, Spiritualists, and all heathen religions which are based upon the doctrine of immortal soulism. This would give us a reasonable gospel to present to both civilized and heathen peoples. But to say that we are already possessed of immortality, eternal life, we endorse the foundation of all heathen religions, and for many false theories for others, who have made this doctrine their foundation upon which to build, and thus rob Christ of his glory,

make our plans to attend both Bible School and Conference.

Mrs. Flora Prior, Sec.

The Sunday School.

By Alta King.

Third Quarter, July 6 to Sept. 28, 1919.
SOME GREAT TEACHINGS OF THE
BIBLE.

The Church—Its Life and Work.

Lesson 1. July 6, 1919.
Lesson Text. Acts 2:37-47.

Memory verses: 2 Tim. 2:19-21.

Question and Comments.

1. What the church is; see definition. If possible bring to class a brief history of the world.

2. Purpose of the church. Rom. 1:7; 8:29; 1 Pet. 2:9; Eph. 1:4-6; Eph. 2:7, 10, 22; Rev. 20:6; 21:2, 3. The purpose of the church as seen in these last two references are really uppermost in the mind. We lose sight of the fact that the purposes as seen in the other references must be accomplished in the church before its final purpose can be accomplished. Discuss briefly what will be accomplished through the church as kings and priests with Christ on David's throne. See also Eph. 1:9-11.

3. The church, a body of people separate from the rest of mankind. 2 Cor. 6:14-18. They are not a separate people so far as personal righteousness is concerned, but are sinners on the level with the rest of mankind. Col. 1:21; Titus 3:3; Eph. 2:1-3. Neither are they separate because of descendency from the "sons of God" headed by Abel. They are separate because God, before the foundation of the world, purposed that certain of Adam's descendants should become separate and be a part of the Christ, the Savior of the world, Eph. 1:4, 5, 10-12, and through his mercy and love he separates them. Titus 3:4-6; Eph. 2:4-9; 2 Tim. 1:9.

4. The process of separation: God's fore-known and predestinated people receive from God a certain definite "call," Acts 15:14; 1 Cor. 1:26. This call is the preaching of the gospel. In answering this call they fulfill certain conditions which are the first steps in their separation. Acts 2:37-39. From your knowledge of early church history was their separation complete from the time they received and answered the call? How must the separation of God's chosen people from the world be completed and perfected? 2 Tim. 3:15-17; Jas. 1:2-4; 2 Pet. 1:1-10.

Are all those who receive and answer God's call of the "chosen" class? Find your reference. The calling and rejection of Judas illustrates this point. Why does God permit such to become identified with his chosen ones? 1 Cor. 11:19.

In Luke 8 is a parable by which Jesus teaches why some who hear and answer the gospel call are not in the chosen class. Which one of the various causes mentioned was the cause of Judas' failure.

In Matt. 24:40-42; 25:1-13, are two parables by which Jesus pictured to his dis-

ciples that stage in the development of his kingdom which is to be marked by the outward selection of the kings and priests or in other words, the taking away of the church. Read the parable carefully. Did those who were selected possess any outward marks which made a clear cut distinction between them and the unchosen ones? Was there anything about them or their works which attracted widespread attention from the world, as was the case on the day of Pentecost? Can we conclude from these parables that the church, just before Christ comes for it, will be in the same condition as a body that it was in on the day of Pentecost and immediately afterward. See Acts 2:41-47.

General Notes.

God decreed that Israel should be a nation separate from all other nations. But they were a rebellious people, being heathen in heart and mind. So he built around them a restraining wall composed of laws, rites and ceremonies peculiar to them alone. Thus he accomplished the outward separation. But he accounted as truly separated only those who grasped the true meaning of his laws and ceremonies and obeyed them from the heart and mind.

In a similar manner only those in the church body who grasp the true meaning of its two ceremonial laws, baptism and communion, and obey them from the heart are truly separated from the world.

"And the Lord added daily to the church such as should be saved." The church is compared to a human body, possessing many members. A member of the human body is not added to the body in an instant by a single stroke of God's power. It develops and grows into a part of the body. In like manner God adds members to the Christ body. Repentance, belief and baptism are the initial steps and produce the embryonic state; then the individuals as lively stones are built up a spiritual house, an holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ. 1 Pet. 2:5.

Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. 2 Tim. 2:19. Paul had just referred to some who had erred concerning the truth, but the fact that some in the church body had erred did not shake his faith that the church would finally stand blameless before God. He knew that some in the church were God's chosen ones and that God knew who these were. While everything from man's finite point of view might appear dark and hopeless, yet the simple fact that God knows gives a sure basis for faith.

MURMURING.

I THINK as we read in the Old Testament the story of the Israelites, one is led to exclaim over and over again,

"What an ungrateful people they were in the face of the manifold blessings God bestowed upon them. After seeing how God had delivered them from the power of Pharaoh and the Egyptian host in the passage of the Red Sea, how could they murmur against Him as they did almost as soon as they had safely crossed."

The word "murmur" occurs many times

during their journey through the desert to the promised land. They complained, "What shall we drink?" when there was a scarcity of water during the first days of the march, and a little later it was, "Would that we had died by the hand of Jehovah in the land of Egypt when we sat by the flesh pots, when we did eat bread to the full," apparently forgetting the awful hardships they had been thro' in that same land, and even after God had miraculously furnished quails and the daily manna, they murmured, "We remember the fish which we did eat in Egypt for nought, the cucumbers and the melons, and the leeks and the onions and garlic, but now our souls are dried away, there is nothing at all save this manna to look upon."

Moses must indeed have been a patient man to have stood between them and the righteous anger of God, but even so, how terribly they were punished at different times for these murmurings—once by the sudden death of twenty-three thousand, again by being compelled to wander for forty years in the desert and never seeing the land that flowed with milk and honey because they doubted God's power to protect them, as he had promised to do, from the great and terrible giants, and to give them possession of the walled cities, about which the ten spies told when they returned from viewing the promised land, and again by the visitation of the fiery serpents which killed so many that Moses made a special plea to God to turn aside his wrath from the people, and the command came to make the brazen serpent and all who had the faith to look at it were cured.

It is so much easier taking out the mote in our brother's eye than it is to perceive that there is a beam in our own, and this sin of murmuring is just as prevalent today as as it was when the ancient Israelites complained. How many murmur because they have not more of this world's goods, with which they think they would do good, and yet do not use the little they have to that end, or because they have not more time in which to do the things they would like, forgetting they have all the time there is, and what one desires to do most is generally accomplished. Then the weather is always wrong—it is either too hot or too cold, too wet or too dry, "the peach crop will surely be a total failure," or, "the ground is so wet there will be no potatoes," not remembering that the weather is one of the things which God alone commands. Many also have the "flesh pots" of past days to mourn over when meat was better and cheaper, and when vegetables and fruit tasted so different to what they now do, forgetting the Master's advice as to not being anxious about food, drink and clothes, for "your heavenly Father knoweth that ye have need of all these things."

Moses told the Israelites, "Your murmurings are not against us but against the Lord," and the unchangeable Jehovah looks at things in the same light today as then. If God should punish the people of this country for their murmurings as he punished the Israelites, how few of us would be left!

We pray, "Give us this day our daily

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.

On Saturday night, June 7, there was born to Sr. Maude Graham, of Fredericktown, Mo., a little boy who is to be known by the name of Ernest Edwin Graham. The father, Bro. Ernest Graham, died in the fall. This gives Sr. Maude the sole responsibility for a family of three children. The prayers of many brethren are with her.

Remittances.

Ella M. Siple; Mrs. Peter Overholser; J. T. Knife; B. F. Skeels; Rhoda Holly; Mrs. John A. Garard.

Obituary.

Sister Abby Coats.

We were called to Coats Grove on June 10 to perform the last sad rites of burying from our sight our much beloved sis-

ter, Abby Coats. Death came as a release from many months of great suffering to our dear sister, but as a dreaded guest to the very devoted family.

Sister Abby Jane Richardson was born in Moscow, Hillsdale Co., Mich., Jan. 17, 1840. She was the second child of a family of twelve children, and experienced the hardships and sacrifices of the early pioneer life; married at the age of 18 years to George W. Coats, and soon after both heard the glad tidings proclaimed by Bros. Simonds and Hoyt. Gladly accepting it they were baptized into the all saving name and the glorious message held them fascinated until death. Bro. Coats was called to serve his country's cause, joining the army in 1864, but returning safely, kept for his loved ones. In 1876 they moved to Woodland, and the little village Coats Grove was named for him and the beautiful grove in front of their home, of which much still remains.

Dec. 20, 1897, Bro. Coats died very suddenly, and no one thought the frail, loving wife could long endure the shock and awful separation, but she carried her burden of grief silently and patiently, bravely taking up and finishing the rearing of the children. No mother was ever blessed with more faithful, devoted children than she. Faithful until death, can be written of mother, children and grandchildren.

Sr. Coats finished the journey June 8, 1919, aged 79 years, 4 months, and 21 days. Five children survive her, George Edwin, Emma Jane, Harriet Eliza, Ethel May, Alice Lynette. The children, with their husbands and wives were all present at the funeral except Sr. Hattie Boice, who we are very sorry to hear, was kept at home by the quite serious illness of her husband. "Faithful unto death," was the text used by Sr. Woodward.

M. A. Woodward.

Notices.

Meeting for Gonzales, Texas.

Bro. A. S. Bradley will hold a ten days' meeting here in Gonzales, Texas, the Lord willing, beginning Aug. 2, and we wish to invite all members of the true faith to meet with us. A home will be provided for brothers and sisters from a distance. Anyone able to attend will please write Mrs. E. L. Johnston, Gonzales, Texas. Box 408.

To The Indiana Churches.

It has been announced that the Indiana State Conference will convene at North Salem this year the first week in July.

There will be some extra expense at this meeting to be met by the brethren of the different churches. Will you who have this matter in hand send your contribution with your delegate to the conference, or send direct to the treasurer,

Ezra C. Railsback,
411 E. South St., South Bend, Ind.

Lawrenceville, Ohio.

The Church of God at Lawrenceville, seven miles from Springfield, Ohio, will hold meetings beginning Tuesday, June 24, and on to July 3, with Bro. J. H. An-

derson as speaker.

The annual all-day meeting will be Sunday, June 29, with the following program:

Morning.—Sunday School at 9:45. Church services at 10:15, Bro. Anderson speaker. Communion, 11:30, Bro. Robison in charge. 12 o'clock dinner under the trees. Song service 2 P.M. Bible class, 2:30, Bro. Robison leader. Evening services at 7, sermon by Bro. Anderson. All welcome.

We feel the great need of such meetings to keep alive the members and to open the eyes of the out-siders. It will be a treat to have our dear Bro. and Sr. Robison with us again after so long a separation.

With Christian love,
Jessie Kauffman.

Missouri Conference.

The Missouri Conference this year will meet with the Blush Church, near Fredericktown, beginning on Saturday evening before the second Sunday in September, and continuing over the third Sunday. More complete announcement later.

P. J. Graham, Pres.

COMING DATES OF INTEREST.

Indiana Bible School and Conference,
June 29 to July 6.
Illinois Bible School and Conference,
Aug. 5-17.
Nebraska Conference, Aug. 16-24.
Iowa Conference, Aug. 23-31.

Indiana Bible School.

The Indiana Bible School will be held June 29 to July 6 at the North Salem church, six miles north of Plymouth, near Harris Station on the Vandalia R. R. Bro. S. J. Lindsay's lessons will be Old Testament Types, and Bro. D. E. Vanvactor will teach upon the life of Christ.

Those who attended this school last year know of the good work done, so let all who possibly can begin to make plans to attend again this year and urge others to come that we may be able to gather more saints for the kingdom in the short time that remains.

Emma C. Railsback.
Reatha Cuffel.

Conference Notice.

THE Indiana State Conference will hold its Annual Meeting this year at the North Salem Church, July 4-6. This date is much earlier in the summer than the conference has been accustomed to convene, but taking every thing into consideration we see no reason why this conference should not be one of the very best ever held. Let us make it so.

The location is good, the brethren are very hospitable at this place, and the weather at this time of the year is most likely to be ideal; and besides all this, the conference will follow the Bible School, of which you have seen the announcement. The members of the school will be so filled with the Word of Truth and the Spirit of Christ and good works that they will prove a great impetus and help to the conference.

The instructors in this Bible School will undoubtedly be among the conference speakers. So let us all begin at once to

Britain partly owing to the doubt as to whether the United States would be willing to accept obligations in the Near East, partly in view of geographical considerations and because of Great Britain's great and varied experience with all kinds of races and constitutions. Under her direction the whole of Palestine, from the Lebanon province to the Egyptian frontier and from the seat of the Hedjaz railway will be open to Jewish settlements which will ultimately develop in an autonomous Jewish commonwealth.

It is quite probable that with President Wilson's return to Paris, and the full resumption of activities by the conference, a full and official declaration will be made. Just what this may be in its final form is not known, but it is almost certain to favor the ultimate establishment of a Jewish commonwealth in their old land.

This is a question to which Adventists have given considerable attention. It is not out of place for us frankly to admit, that such an outcome as indicated above hardly comports with the general teaching of our body (Advent Christian). We have not held that the prophecies point to such a Jewish state, and we have found it even easier to show that the New Testament is very largely lacking in testimony that supports the restoration view.

At the present time, however, we seem to be confronted by a condition rather than a mere theory. With an utter disregard of theories or theorizers—such as unfolding events frequently assume,—there is now quite general consensus of expectation that one of the outcomes of the Paris Conference will be the recognition of Jewish rights in Palestine, and the laying of a general foundation for such a state. If such a course is realized, and unfolding events point the rise of a Jewish commonwealth, it must at least require a reconsideration of this whole question, and some restatement of the position of this people. If our prophetic views covering this point do not square with events and unfoldings in that field, we must be frank enough at least to admit that, in so far as we have taught that the Jews could not and would not hold the land of Palestine we have been mistaken. That admission, we say, may yet have to be given if such a commonwealth is established. It may not be necessary for us to abandon the whole ground that we have held. We have long felt that the futurist interpretation of prophecy which has outlined so minute a program for Palestine was likely to meet with considerable disappointment. We have very little faith that in the development of Palestine question our friends of the opposite school are to fully realize their teaching. We have had more than one disappointment in the field of our own teaching, and we shall not be surprised if this experience is duplicated for others.

A question that is certain to arise, in case Palestine reverts to the Jews, will relate to its prophetic significance. There will be many who will take the ground that a Jewish return is merely an incidental happening, and is not the carrying out of any particular program as outlined in Old Testament prophecy. On the other hand, the presumption must be very

strong which such a return will carry. It would convey the inevitable conviction to a great many people, and especially to careful students, that some have not interpreted those prophecies correctly. If Palestine comes to the Jews, and the Jews in time come to Palestine in considerable numbers, it certainly would be sufficient to call for a new consideration of the prophecies relating to this land and this people. We are, as a people, fairly tenacious, and are not quick in giving up old positions. We are not, however, disposed to close our eyes to the events and happenings of the time. If they unmistakably call for a review and a restatement, that call will have a response. The situation at least demands, with the new viewpoint that has come, a somewhat revised system of teaching on this question. It is not enough to stand up and quote particular passages and claim on their strength that Palestine can never be given to the Jews. If in spite of all interpretations Palestine should be given to the Jews, it would logically result in a new survey and a reading and an interpretation of the prophecies that should not be out of harmony with the facts.

No one yet certainly knows that this expectation of a restored Palestine is to be realized. Many things may happen between this and such a realization. Indeed, it may never be realized. But if it ever does come, this people must be prepared to so adjust themselves to the new conditions and the new viewpoint as not to stand discredited and inconsistent.—Editorial in *World's Crisis*, selected by Bro. Boyer.

Letters.

To the Editor:

Please permit me to correct the wrong impression some have gotten from what I said on Preexistence.

It was not my thought that Christ was exalted of God because of his humiliation "previous to and without his crucifixion." Again, I gave no one cause to think I believed "the sacrifice he (Jesus) made for sin, was the coming from a higher state to that of a man." These statements very seriously misrepresent anything I have ever written.

Alex. Allan.

STRENGTH FOR ANYTHING.

I have strength for anything through him who gives me power. Phil. 4:13.

STRENGTH to rejoice, to pray, or to psalm,

Strength to be holy, quiet and calm;

Strength to exult in the blood of the cross,

Strength to count refuse self-righteousness—dross;

Strength to think kindly, speak harshly to none,

Strength to love enemies—love every one. Strength for my soul-needs, Christ reigning within,

Strength for my body, in triumph o'er sin; Strength while the flesh and the devil exist,—

Strength to gain victory as I resist.

Strength every shortcoming sin to confess,
Strength to abide in his fellowship blest;
Strength to know freedom from worry and care,

Strength to live cheerfully, upright and fair.

Strength to be fearless, yes, noble and brave;

Strength to be nothing,—a servant, a slave.

Strength not to criticize, murmur, complain;

Strength to praise others, from self-praise refrain.

Strength to be thoughtful, kind, gentle and meek;

Strength to feel sorrow with souls that we seek.

Strength to toil ceaselessly, in labor spent,
Strength for each service, when by the Lord sent.

Strength to be yielding, submissive and sweet;

Strength to be strong in the face of defeat.

Strength to bide harvest time, sowing the seed,

Strength to seek naught, as his merit we plead.

Strength to be honored, applauded, well-famed,

Strength to be set at naught, censured, or blamed.

Strength for prosperity, riches and health,
Strength too for poverty, pain, and lost wealth.

Strength to await his descent from the skies,

Strength, if he wills, from the grave to arise.

Strength in his glorious will to abide,
Strength to know victory whate'er betide.

—Selected.

Before it is Too Late.

If you've a tender message or a loving word to say,

Don't wait till you forget it, but whisper it today.

We live but in the present, the future is unknown.

Tomorrow is a mystery, today is all our own,

The tender words unspoken, the letter never sent,

The long forgotten messages, the wealth of love unspent—

For these some hearts are breaking, for these some loved ones wait.

So show them that you care for them before it is too late.—Sel.

Life.

Forenoon and afternoon and night—

Forenoon and afternoon and night—
Forenoon, and—what!

The empty song repeats itself. No more? Yes, that is life; make this forenoon sublime,

This afternoon a psalm, this night a prayer,

And time is conquered, and thy crown is won.—Sel.

Smile a smile, and while you smile, another smiles,

And soon there's miles and miles of smiles,
And life's worth while

If you but smile.—Sel.

bread," but how many of us want, not bread, but cake, luxuries and not necessities, and this is the reason there is so little of the spirit of praise and gratitude in our hearts. Let us cultivate the spirit which was uppermost in the Apostle Paul who, in the midst of such hardships as most people today would die under, could still say, "Rejoice in the Lord alway, and again I say unto you, Rejoice," and complain TO God in prayer rather than OF God to our fellow-man.

Lottie E. Young.

The Two Witnesses. (Continued.)

THEY testify in sack cloth, for the testing time of mortal life is always a period of sorrow for the godly. Their enemies celebrate their death joyfully, for the witnesses tormented them, both by words on the conscience and the miraculous judgments inflicted to cause bodily suffering and death to their enemies.

An apparent objection might be raised here to the idea of the sixth trumpet being the time of the seventieth week, in that the latter is Jewish time and the Gentiles are treading down the Holy City for one half of this seven years, Rev. 11:2, which by Luke 21:24, would lead to the conclusion that this three and a half years is not Jewish time of the seventieth week, but Gentile times. But the objection is only apparent, for at Rev. 11:1 the part not measured being given to Gentiles to tread down implies that the measured part was not given to them, therefore Gentile times could end before the seven years of the sixth trumpet, during half of which they are again permitted to tread down only the court.

Another objection that may be raised is that the seventh trumpet is the last trumpet, and by 1 Cor. 15:52 and 1 Thes. 4:16, this takes us to the first appearance of Christ to make any saint immortal by translation or resurrection, and therefore the church of the present day would not be translated until Rev. 11:15-18, which would seem to overthrow our whole position on the two witnesses. But Paul may be speaking here not only of the church of this age, but also of the translation of those who are faithful at the end of this seven years, and for the resurrection of those who were martyred during this seven years, for at the end of this seven (three and a half years of testimony and three and a half days of lying unburied in Jerusalem) the two witnesses undergo a resurrection and a catching up to the heaven, or air, the place of God's throne in the political heaven of Messiah's kingdom, so if these martyrs undergo a catching up subsequent to their resurrection, as is the case of those at 1 Thes. 4:17, why shall there not also be some faithful ones at the end of this seven years who will be caught up without dying, as in 1 Thes. 4:16?

The type of Elijah and Elisha will help us here. "Elijah" means "Jehovah is God," and "Elisha" means "God is salvation." Elijah fit his name by his contest on Mt. Carmel to prove that Jehovah, not Baal, is God, and Elisha fit his name by showing

the salvation of God to Israel after Elijah's translation in such matters as the salvation of Israel from the Moabites and the Syrians. But testifying that Jehovah is God is the work of the first of the two witnesses, and testifying that God is salvation through the risen Christ is the work of the second witness, so Elijah and Elisha evidently are a parallel type of the two witnesses of Rev. 11. Even the time periods correspond, for by Luke 4 and James 5, Elijah's testimony was three and a half years, as it is in Rev. 11, and as Elijah could withhold rain, so do the two witnesses. But before Elijah was caught up he passed through Jordan dryshod, and Paul shows the similar crossing of the Red Sea to represent baptismal death and resurrection, hence before the two witnesses of Rev. 11 are caught up they, too, pass through death and resurrection. In typical matters such correspondences must be more than mere coincidences. Compare also 1 Kings 19:17 with Rev. 11:5. Then the testifying of restored Israel under spirit baptism must be the second coming of Elijah just previous to the great day of the Lord of a thousand years.

That being so, you have a catching up at the end of this seven year period of the two witnesses, of the faithful dead and living, as Paul shows there will be of the church of the present dispensation before the time of the two witnesses, so that Paul's words in 1 Cor. 15 and 1 Thes. 4, are not in conflict with our interpretation, and Dan. 12:2, 3, becomes the Israelitish resurrection of Rev. 11:18, and the end of the tribulation of Dan. 12:1, which sets this tribulation as the last half of the seventh week, culminating in the conflict of Armageddon. This is evident from Matt. 24, as we hope to show next time.

We will close our discussion of the two witnesses by saying that it seems to us Zech. 3:6 does not show the two witnesses to be the Old and the New Testaments. In the first place "the word of the Lord" here designated is not the whole Bible, but just the prophetic word beginning with "not" in verse 6, and ending at the close of verse 10. That is, the vision Zechariah saw was for the purpose of teaching Zerubbabel the following lesson: you are not to succeed by earthly might and power of military arms, but by a connection with Jehovah and his conquering spirit, as shown in the oil flowing from the olive trees to the lamps when connected by the pipes.

In the second place, if verse 6 really explained that the two trees and candlesticks were the two divisions of our Scriptures, why would Zechariah still repeat in verse 11 the question raised in verses 4-5, as to the identity of these same two things? And again, the books from Matthew to Revelation were not in existence then. No, the angel evidently gave Zechariah the more important meaning of the vision before answering definitely his question as to the lesser important identity of the two.

And lastly, "old testament," and "new testament," as used in Scripture do not mean, respectively, the first thirty-nine and the last twenty-seven books of the Bible. "Old testament was the old cove-

nant, which, by Luke 24:44, was only one of three divisions of what people call the "Old Testament." I wish God's people would quit using unscripturally the terms "Old Testament," and "New." It perpetuates error.

J. W. Williams.

President Wilson and Palestine.

RABBI WISE of New York City last week headed a Jewish delegation which interviewed President Wilson regarding the future of Palestine. After an hour with him, the delegation returned to a large mass meeting of Jews in the city of Washington, and the following was presented as the President's official word on this question:

"As for your representations touching Palestine, I have before this expressed my personal approval of the declaration of the British Government regarding the aspirations and historic claims of the Jewish people in regard to Palestine. I am, moreover, persuaded that the allied nations, with the fullest concurrence of our own Government and people, are agreed that in Palestine shall be laid the foundations of a Jewish commonwealth."

A delegation of British Zionists recently presented their claim to the land of Palestine before the delegates to the Paris Peace Conference. Dr. Weissmann, the chairman of the Zionists, thus reports the matter:

"We are very well satisfied with the reception given by the Peace Conference to the Zionists' claims. The principal allied statesmen have shown sympathy with Zionist aims, and yesterday's hearing set the seal of formal approval of the conference as a body.

We have obtained full recognition of the historic title of the Jewish people to Palestine and the Jews' right to reconstitute their national home there. By "national home" I mean the creation of such conditions as will enable large numbers of Jews to travel to Palestine, to settle there on a self-supporting basis, to found their own schools, universities and other institutions: in short, to establish an administration that will carry out our program and ultimately make Palestine as Jewish as America is American.

For the present that is the limit of Zionist aims. We want it understood that the immediate formation of a Jewish state or commonwealth is not contemplated. Today and doubtless for some years to come Jewish settlers in Palestine will actually be in a considerable minority as compared with the non-Jewish inhabitants of the country. There can be no question of that minority imposing its will on the majority. Our position will be the first great experiment of the League of Nations mandatory system by which people not yet ready for independent self-government will gradually rise thereto under the tutelage of the great powers.

We have asked that the British should be appointed. For centuries the Jews have been scattered among the nations of the world, and we know which are our friends. First among them are the English-speaking peoples, educated in the Bible just as the Jews have been. We chose Great

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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.

JESUS, THE GOOD SHEPHERD.

MANY, MANY years ago, children, there was a great deal of sorrow and trouble in the world. Some men, who were called kings, were very strong and powerful and everyone else had to work for them, and do what they wished. These kings were often unkind and cruel and made the people unhappy.

In those days dear Jesus had not come to the earth to show how much better it was to be loving and kind. The last part of the Bible, which tells us about his life while he lived on the earth, had not been written; but in the first part the people read that some day he would come to help them. When they felt they could bear their troubles no longer, they would read about his coming and it would make them feel rested and strong again. The Bible told them how much God loved them and promised that Jesus would bring them joy and happiness, and would keep them safe from all trouble and danger.

He was called by many beautiful names, but I think the one the people loved best was that of Shepherd. In that country there were many sheep and the shepherds would lead them over the hills until they came to a place where there was fresh, green grass, which they loved to eat. While they were feeding, the shepherd would rest under the trees and perhaps he would play pretty tunes on his pipe or flute.

Do you know, children, that though there were many shepherds, who often went out together, every sheep knew its own shepherd's voice? If one called, only his own sheep would follow him, just as you would run to mamma, did she call, but if you heard a stranger's voice you would perhaps run away, because you would not know who it was.

After the sheep had stayed out on the hills all day, eating the grass or resting in the shade, the kind shepherd would lead them home at night. He would then put them in a large sheepcot, or shed, where no wild animal could hurt them, and where they would not get wet or cold, if it stormed.

The shepherds loved their sheep and took such tender care of them. If a little lamb became tired the kind shepherd

HOW DID YOU DIE?

DID YOU tackle the trouble that came your way
With a resolute heart and cheerful?
Or hide your face from the light of day

With a craven soul and fearful?
O, a trouble's a ton, or a trouble's an ounce,
Or a trouble is what you make it,
And it isn't the fact that you're hurt that counts,
But only, how did you take it?

You're beaten to earth? Well, well, what's that?
Come up with a smiling face.
It's nothing against you to fall down flat,
But to lie there, that's disgrace.
The harder you're thrown, why, the higher you bounce;
Be proud of you're blackened eye!
It isn't the fact that you're licked that counts;
It's how did you fight—and why?

And though you be done to the death, what then?
If you battled the best you could,
If you played your part in the world of men,
Why the Critic will call it good.
Death comes with a crawl, or comes with a pounce,
And whether he's slow or spry,
It isn't the fact that you're dead that counts,
But only, how did you die?—Selected.

would carry it in his arms, and if the sheep were sick he would lead them gently so they might not find the hills too hard to climb. He knew them all and should one get lost, he would search until he found it, even though he had to go a long way over a rough road.

It made the people glad to know that Jesus would be like one of these kind shepherds. Who do you think the sheep would be? Yes, the grown people, and the little lambs would be the dear little children. Jesus was talking of you and me when he said to Peter, "Feed my lambs. Feed my sheep." He meant for Peter to love people as a shepherd does his sheep and tell them of the loving Jesus.

If we would be the lambs of Jesus, we must learn carefully about him, and try to do the things he likes. Do you not think so? Of course, if we make mistakes, Jesus is always listening for us to say we are sorry, just as the kind shepherd must listen for the voice of the little lamb who gets lost.

And if we learn much of Jesus and follow carefully the things he taught us to do, he will at last lead us to a place in his kingdom, just as the kind shepherd leads his sheep home at night. Do you see, now, why the people loved to call Jesus a shepherd? I think it was a beautiful name.—(Adapted from Kindergarten Stories).

Letters.

A Request.

Will those interested in the giving of one-tenth to the Lord give through The Restitution Herald some information to one who is seeking to do the Lord's will, and as yet is only a babe in the Scriptures? And perhaps there are others who would be interested along this line of thought. How do you go about giving the one-tenth? And the tenth of what? Supposing A lives in the city, should he give one-tenth of all his income, and supposing you have property to rent, do you give one-tenth of all rent regardless of expenditure on property? Or, suppose B lives on a farm, should B give one-tenth of only such money as comes into B's possession, or list his produce at so much money and then give a tenth? etc.

Will appreciate hearing from the brethren on this subject. A sister desiring to serve God in deed and in truth. 1 Jno. 3:18.

QUESTIONS.

I notice that two of your correspondents in commenting on Rev. 12, appear to think that the woman is the church of God. I would like to ask them how the church, the body of Christ, styled by Paul a "chaste virgin" is seen in chapter 12 in a pregnant condition, crying in pain to be delivered of a man child? Who is the dragon represented as ready to devour her child? How did this chaste virgin come to be in a pregnant condition?

It occurs to me that somewhere there is a screw loose in their interpretation, and it needs to be tightened up. The woman flees to the wilderness. Is the wilderness literal or symbolical?

I trust and wait for a more full explanation.

George Moyer.

The Gospel on a Bank Note.

The following inscription, found written on the back of a bank note, puts the gospel very clearly:

This piece of paper in your hand
Declares to you that on demand
You twenty dollars shall receive.
This simple promise you believe;
It puts your mind as much at rest
As if the silver you possessed.

So Christ, who died, but now doth live,
Doth unto you this promise give:
That if you on his name believe,
You shall eternal life receive.

Upon the first you calmly rest;
Which is the surest and the best?
The bank may break, heaven never can;
'Tis safer trusting God than man.—Sel.

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THE WHOLE FAMILY
WOULD ENJOY A

"Superba"

Phonograph. Why not bring into your home the music of the best artists? With the "SUPERBA" you are not confined to just one make of records, for the "SUPERBA" plays all makes of disc records.

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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. Blakey, 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.

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. Sylvan Richie Supt., Elmer Goekler, 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.

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 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. J. A. Garard, 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 Miss Edna B. Anderson, 193 Spruce 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 Church of God at Roll, Indiana, hold regular preaching services the second Sunday in each month at 10:30 A.M., and 7:30 P.M., and Sunday School each Sunday at 9:30 A.M., with Cantwell Drabenstott, Supt. D. E. VanVactor, Pastor; Geo. Hodson, Elder; Cantwell Drabenstott, Elder.

The Hillisburg, Ind., Church of God hold regular preaching services the third Sunday in each month at 10:30 A.M., and 7:30 P.M., and Sunday School at 9:30 A.M., during the summer. D. E. VanVactor, Pastor; Wm. M. Huffer, Elder; Mrs. Rachel Whitcomb, Sec.

Resolve to perform what you ought;
perform without fail what you resolve.
—Franklin.

time. Prophecy is history of future events, and becomes past history as it is fulfilled. Since this 5th verse is a part of this prophecy and refers to an event which shall occur in the Lord's day, and since his day has not come, this event is also in the future.

X.—I notice that you have stated twice that Rev. 12:5 does not refer to our Lord's natural birth. Why not? Is it not true that John said, "the great red dragon stood before the woman to devour her child as soon as it was born? Is it not also true that the Roman government was that red dragon, and through its representative, Herod, stood ready to devour him?"

Z. I do not see how it could refer to his natural birth for the reason that, at the time our Lord was giving this revelation to John he had been caught up unto God and his throne, which is plainly a past event. Now let me ask you, why was the man child caught up to God and his throne?

X.—To prevent a great red dragon from devouring him as soon as he was born.

Z.—And you claim that the Roman government was that red dragon?

X.—Yes.

Z.—Then the Roman government must have stood ready to devour Jesus as soon as he was born?

X.—Yes, it did in its representative, Herod.

Z.—When did the woman flee into the wilderness to a place prepared of God?

X. I understand that was fulfilled when the city of Jerusalem was destroyed and the Christians had to flee from the invading armies.

Z.—Now how can you harmonize this view with the plain facts? Soon after Jesus was born, Joseph and Mary fled into Egypt, and were there almost three and one-half years. At about the expiration of this time Herod died. Then they returned. About thirty years thereafter Jesus was crucified by the Roman soldiers, aided by the Jews. He rose the third day, ascended to heaven forty days thereafter. From these facts it is plain that Herod died about sixty-four and one-half years before the destruction of Jerusalem, and Jesus was crucified about twenty six and one-half years before. Now according to your position Jesus (or the man child) did not escape from being devoured by the red dragon, for the government succeeded in killing him before he was caught up to God.

Thus you see that Jesus did not ascend to heaven until about thirty-three and one-half years after his natural birth, while the Revelator gives us to understand that the man child was caught up immediately after birth and his mother fled into the wilderness to a place prepared of God.

Please erase from your mind the idea of his natural birth, and remember that John was dealing with things which must shortly come to pass; beginning at that point of time when John stood in the Lord's day. You have asked me if it were not true that John wrote, "and the dragon stood before the woman, who was about to be delivered, to devour her child as soon as it was born." I answer, yes; but that by no means proves that Herod, as the representative of the Roman government

was the party referred to by John, for the reason John was writing prophecy.

Besides this, Herod did not stand before the woman (the church) waiting in readiness to devour the child, because that fact had not been heralded abroad to the public. Moreover, none knew it except a few of Mary's most intimate friends. But shortly after his birth there came wise men from the east to Jerusalem searching for him, and they were the first to tell Herod the news. It is true that the Jews were expecting and looking for the coming of the Messiah who was to be their king, and no doubt Herod knew they were; but neither were looking for him to come as a babe, therefore neither was in readiness for his birth.

Purpose in Longsuffering.

THE Jews feared the consequences of the long suffering, forbearance, and mercy introduced through the gospel.

They feared the results, feared it would have a very bad effect, not to pass immediate judgment upon the offender, and that he should die without mercy, or delay, under two or three witnesses.

Two or three witnesses? Yea. There is the weakness of the law. The judges are guilty of the same thing, but not being confronted by two or three witnesses, make haste to cast the stone, that cuts off all hope of repentance, when the law of love and mercy gives a chance for repentance and reform, "Go thy way and sin no more."

The law of sin and death was the schoolmaster to bring us to Christ. At his coming he announced, I am come a light into the world, that whosoever believeth on me should not abide in darkness; and if any man hear my words, and believe not, I judge him not, for I came not to judge the world (came not, the first coming), but to save the world. But they will be judged at the last day. Longsuffering, mercy and forbearance, stay the hand of judgment, until the last day. Paul tells us, that they "who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but take pleasure in them that do them." Therefore thou art inexcusable, O man, whosoever thou art that judgest, for wherein thou judgest another thou condemnest thyself, for thou that judgest doest the same things. Paul continues, but we are sure that the judgment of God is according to truth against them which commit such things, and thinkest thou this, O man, that judgest them that do such things, and dost the same, that thou shalt escape the judgment of God? God knoweth the heart, no need for the two or three witnesses. Paul presses the question, why they appose the delay of judgment, by asking, Despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God, "who will render to every man according to his deeds. The gospel does not set the judgment aside. We are told, Be not deceived,

God is not mocked; for whatsoever a man soweth that shall he also reap. The righteous judgment of God shall be revealed in the day of wrath, Rom. 2:5. We read, The word that I have spoken, the same shall judge him in the last day. "I am come a light into the world, that whosoever believeth on me should not abide in darkness," Therefore the words have been spoken by which we are to be judged in the last day. 1 Cor. 9:10, throws a strong light on some of the things that will come up in the judgment, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived (make no mistake), neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God." Why so sure? Paul answers, "Who, knowing the judgments of God, that they which commit such things are worthy of death," Rom. 1:32. Again, "Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envying, murders, drunkenness, revelings and such like, of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. How can Paul be so sure? Knowing the judgment of God that they which commit such things are worthy of death.

But under the law of love and mercy the penalty is delayed, giving an opportunity for repentance, He that despised Moses' law died without mercy under two or three witnesses, of how much sorer punishment suppose ye, should he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the spirit of grace, for we know him that hath said, vengeance belongeth unto me, I will recompense saith the Lord. And again, the Lord shall judge his people. It is a fearful thing to fall into the hands of the living God.

Therefore let us mark carefully the long list of death deserving sins, and if we find ourselves among those who do such things, repent and cast off the works of darkness, while the longsuffering and mercy of God, awaits the final judgment. The Lord is not slack concerning his promise as some men count slackness, but is longsuffering to usward, not willing that any should perish but that all should come to repentance. But the day of the Lord will come as a thief in the night. Seeing we look for such great things, what manner of persons ought we to be?

Yours in hope of the love and mercy of the gospel,

Sadie Skeels.

Now our Lord Jesus Christ, himself, and God, even our Father, which hath loved us, and hath even given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work. 2 Thes. 2:16, 17.

SIGNS OF THE TIMES.

A Series Of Thoughts Concerning
Signs to Precede Christ's Coming.
Lyman Booth.

Editor Restitution Herald:

OWING to temporary eye trouble, and being unable to write much by artificial light I have been compelled to lay aside my writing for a time. My daylight hours being occupied with other work I find but little time for the preparation of manuscript. I hope to be able to devote more time to it in the future. Am sending some copy with this and will send more shortly.

Gleanings from the daily press indicate to the careful student of Scripture that the world is fast approaching a terrible crisis. The mighty men of earth seem at a loss to forecast coming events. They are looking for something great to happen. they expect it, but cannot tell what it will be. They are drifting along with the current and while they are apprehensive that some disaster lies ahead, they have no means of locating the dangers that shall shortly confront them. They know nothing of the divine chart that giveth wisdom that leadeth to the port of safety and rest; but as Daniel has said, "the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Dan. 12:10. They are in darkness and therefore cannot discern the signs of the times as they are revealed and made manifest. Let us therefore read and carefully reflect upon the exhortation which Paul gave the Thessalonian brethren to watch and be sober. 1 Thes. 5. Perilous times lie just ahead of the nations and bitter persecutions and great tribulation await those who strive to serve God; but thanks be to him that giveth us the victory through our Lord Jesus Christ, the man child will be delivered and caught up to God and his throne before this great storm bursts forth in all of its fury upon the world. Therefore, 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. Never in the history of the church has it been so necessary for the faithful few to watch and be sober as at this time, and it will become more so as the day of our Lord's return approaches.

May all my readers be prepared and ready for that happy event.

In former articles I have written somewhat at length of the overcomers. Passing them for the present I wish to notice more closely some Scriptures regarding the man-child as mentioned in Rev. 12:5. Some contend that our Lord Jesus is the man child; others that it refers to those in the church who prove to be worthy of eternal life at the time our Lord catches away his bride. Both agree that the woman referred to is the church who brought, or will bring forth the man child. We will let X and Z give their views upon the subject.

X.—I contend that Christ is the man child. First, because the great red dragon was ready to devour the child as soon as it was born. Second, her child was caught up to God and his throne. Since Christ is the only one who has ever been caught up

to God and his throne it cannot possibly refer to any one else.

Z.—As to the great red dragon, we will refer to that later. Will you please tell me what you mean by the term "Christ" in this connection? Do you mean our Lord Jesus, or do you include all who constitute the body, or company of believers, or anointed ones, whom Paul calls the body of Christ? We believe there is a vast difference.

X.—I mean Jesus Christ, the only begotten Son of God. I do not see how it could possibly refer to any other person or being. In Rev. 19:13, he is spoken of as the Word of God, and in the 15th verse it is stated that he shall rule the nations with a rod of iron. This refers to our Lord Jesus Christ and to no other. Paul says, "he must reign till he hath put all enemies under his feet." 1 Cor. 15:25. This refers directly to our Lord Jesus. Just before his ascension Jesus said to his apostles, "all power is given unto me in heaven and in earth." Matt. 28:18. This gives him the power to take the kingdom and reign. It also gives him power to commission the overcomers to reign with him in his throne and kingdom.

Z.—I can agree with you in this except where you claim that Jesus Christ, the only begotten Son of God is the man child. You claim that it is Christ, individually. I claim it is Christ, a collective body of overcomers, with our Lord Jesus as the head of that body. Let me ask, who was it that gave this revelation to John? Let him answer, "The revelation of Jesus Christ which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John." If Rev. 12:5, refers to our Lord Jesus it would seem that there were no need of giving any such message to John, for he well knew that Jesus had been caught up to God and his throne and was seated at his Father's right hand. Evidently John looked upon this prophecy as referring to future events, for he had been informed that it had been given for the purpose of showing (or making it known) unto his servants. It was made known to him in a vision, for John says, "I John was in the Spirit on the Lord's day, and heard behind me a great voice as of a trumpet." Rev. 1:18. Notice John was in the spirit on the Lord's day. When is the Lord's day? Man is having his day now, and will continue to have it until about the end of Gentile rule; then the Lord will have his day. That day is still in the future. John was carried forward in this vision into that day, and there were shown to him things which must shortly come to pass. The Diaglott reads, "things it is necessary to have done speedily." He then told John to "write the things which thou hast seen (in this vision), and the things which are, and the things which shall be hereafter." Verse 19. Evidently "the things thou hast seen," refers to those things which were shown to him while he was in the spirit on the Lord's day, because he saw and wrote about nothing else except what Jesus had sent and signified to him. He wrote of those things he saw while in the spirit and nothing of things in the long past. Therefore "those things" could not include events or things prior to the be-

ginning of the revelation or vision. It only included "things necessary to have done speedily," not things which have been done.

X.—I differ from your view and contend that the expression, "write the things which thou hast seen," Rev. 1:19, includes an indefinite past, and covers all time from the birth of Christ to the close of Gentile rule. "Hast seen" denotes past time, and not present.

Z.—The meaning of words is sometimes determined by their use with other words. In this instance John was writing exclusively of what he saw in the vision which was presented to him. Please notice that in the 11th verse the voice said, "what thou seest write," this denotes present time and may continue the action into the future. "What thou seest." When? What thou seest in this vision. As yet no scene had been shown him. The first things he saw were seven golden candlesticks. Next he saw one in the midst of the candlesticks, who told him to "write the things which thou hast seen," etc. The first is what thou seest; the second, what thou hast seen. The first refers to things about to be revealed; the second to things just revealed. Since the two expressions are used in connection with the same events and scenes the one cannot cover more time than the other. If I tell you to write what you see and then show you a number of things, and then tell you to write what you have seen, you would understand me to refer to the same things in both instances. That was exactly the position which John occupied.

X.—I understand when John was told to "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter," to cover all the past, back to the beginning of the Christian era, also the present, and likewise all the future until all things shall have been subdued, and the last enemy destroyed, and the kingdom delivered up to God that he may be all in all.

Z.—We dare not go back further than John has gone. Nothing was said to him of the natural birth of Christ. It certainly cannot extend back to the beginning of the Christian era, for the reason that John did not see anything connected with the time while our Lord and his apostles were here, nor anything they did during that time; but he was carried forward into the Lord's day, a day which was more than eighteen hundred years in the future from the time when John and the other apostles lived, hence that much of the past must be eliminated from this record.

Please remember that this revelation is a prophecy and relates to future events. For this reason it could not refer to past events, such as the birth of our Lord, nor of his being caught up to God and his throne. Those two events occurred before John was placed in exile on Patmos. Our Lord's birth and ascension were matters of history, and not of prophecy when John wrote his book. All that he wrote therein was prophecy; for a blessing was promised all who should read and hear the words of this prophecy. Rev. 1:3. Now since Rev. 12:5, is a part of this prophecy it could not refer to our Lord's natural birth, nor to his ascension; because no statement can be prophecy and past history at the same

name of the Father, Son and Holy Ghost," or "in the name of the Lord Jesus." Search diligently for a Scripture example which shows that either John the Baptist or the apostles used this or any other formula.

This custom encourages the idea (so easily encouraged because of its fleshly origin) that formal obedience is what transfers one from the old condition to the new, and the man who renders the necessary physical help is regarded with undue importance. We should realize that it is the change of our own hearts from the old state to the new, through repentance, and the outward symbolizing of that change by formal baptism that places us in Christ.

General Notes.

And answering, Jesus said unto him, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." Before the baptism of Jesus no revelation had been made concerning him or his work. But without doubt he was known and loved by those with whom he came in contact because of the love and helpfulness which were so characteristic of his public ministry. Afterwards he was respected for his deep knowledge of the Scriptures in evidence at the early age of 12 years, and for his loyalty to righteousness. John the Baptist evidently knew him as such. Hence his reluctance to baptize one whom he considered so much better than himself. But Jesus did not let John's high opinion of him or his own knowledge that he was without sin, that is transgression of law, influence him to disregard God's command. "It becometh us," he said, "to fulfill all righteousness." He knew himself to be destined to become the leader and teacher of the people and he knew that as such he must set the example in obedience to this command, as well as to every other command. It is not for man to say obedience to this command is not necessary when Jesus has set the example.

2. 1 Pet. 3:20, 21. Eight people were saved from death in the flood by the same water which brought death to unrepentant sinners, for the ark floated safely in the deep waters over the highest projections of land. Peter uses this fact to illustrate man's eternal salvation by baptismal waters. But he is careful to explain that salvation does not lay in the outward form which can only wash away bodily filth. It lays in the answering of a good conscience toward God of which formal baptism is the tangible expression. A Conscience is the ability to discern between right and wrong. A good conscience, a clear conscience, means that we have mentally turned our backs to everything that was wrong in our lives, be those wrongs moral disobedience, indifference to God's Word, or any one of the many wrongs of which we may be guilty. Baptism is the outward, tangible answer we give to God in answering his call to such repentance. It is the expression of our good conscience.

Jonah's experience with the whale is proof that you can't keep a good man down.—Sel.

PROPHETIC INTERPRETATIONS.

PROPHECY can never be less than a "light which shineth in a dark place," and as such it must be absolutely indispensable to the church. Nor can any thorough-going Christian, minister or layman, be less than much interested in the prophetic fulfillment. In the interpretations which have been made, and the positions which have been taken, in many instances, time, if nothing more, has demonstrated the falsity of both. Some years ago not to take the ground that "this generation" was the one which lived to see the "signs," was to be a heretic, and the few who did not so understand it were indeed unpopular. Now there is hardly mention made of that text which furnished matter for camp-meeting sermons and convention addresses, and the reason for this is evidently that time has made that interpretation obsolete, although a few may still be able to manipulate it so that it teaches the same thing.

There was a time when the character which is prominent in the closing part of Daniel eleven was Napoleon, but nothing is ever said to that effect now; and the position that the "king of the north" is Turkey has been challenged in articles in our papers within a year, and ministers have expressed themselves in conversation as taking quite a different view, and many hold a different view but for some reason do not make it public, and perhaps it is well that they do not, for we are hopelessly divided now.

This article, which is quite general in its scope, does not wish to discourage anyone in the search after truth, but to mention some of the prophetic interpretations. One or two of these we may mention particularly.

The So-Called Peace and Safety Cry.

For years this has been a prophetic issue. Every movement in the direction of world-peace has been looked upon in the light of those words of Paul to the Thessalonians and the movement itself or the movements themselves have been looked upon with scorn and derision, for the well meaning people who have manned them have undertaken the impossible. Before the recent war, a movement towards peace and neighborliness among the nations was on foot. Men of wealth and station supported it and expended vast sums in an effort to realize it. The Peace Palace stands as a memorial of a good intention, an excellent motive, a movement based on principles of peace and Justice which a Christian, not to mention others, could not but admire and pray for their acceptance by the nations in a most whole hearted manner. But it was doomed to failure, and sudden destruction came to it in 1914. The literature which had been coming regularly to our table on the subject of conciliation came no more, and we knew the reason for its cessation. Now the war is over to some extent, and the nations of the world are endeavoring to come together on terms of peace, and in a few days from now the Treaty of Paris is to be signed by the vanquished. This effort for peace in our poor world is again a matter for that text in Thessalonians to absorb, but the preachers are sceptical about the

realization of peace, we all are, for destruction is inevitable.

But now, brethren, is this text supposed to be hit at this way in every effort of this kind until finally it cannot but be fulfilled, in its principle part at least, in the coming of the Lord?

The writer has not preached upon the text with the usual emphasis and interpretation as it has been quite impossible for him to see it that way, and again, there must be something radically faulty with a system of Biblical interpretation that has to shift with every change that occurs in the national life of the world.

Let us suggest that the text reading: "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," be subjected to a re-study, and the writer thinks that in the light of similar utterances in the New Testament it does not become prophetic of any specific movement on the part of any man or number of men to establish peace by some amiable means in the world, or by some threats, or by covenants or treaties entered into. In the light of the context, is this statement of Paul anything more than a simple, yet terse illustration of a state of things which would naturally characterize an evil, unbelieving, Christ rejecting world when Jesus comes? The world in its unbelief and sin will always be unprepared, but resting in its false security, indifferent to the claims of Jesus Christ, destruction will inevitably come upon the world, whenever it does come, and it will most certainly come at the Lord's return. The children of the day and of the light on the other hand are not so overtaken, for they have security in Jesus Christ, hence are not overtaken with "sudden destruction," such as must of necessity come upon the world of sin and shame.

Honestly, my brethren, such is all that the language of this Thessalonian text will warrant, and such is its intent. One thing, at least is, or can be said in favor of the position, that it simplifies matters a whole lot, and avoids much confusion, theorizing and speculation, for we confess that this continuous talk about the "peace and safety cry," which compels the text to be related to some movement for world-peace, which cannot be realized, has a vagueness about it that does not commend itself to many, and while the writer invites serious criticism, he feels in his heart for the good of the denomination which he represents in a small way, that something must be done to remedy this awful breach among us on prophetic positions. All of us know that permanent world-peace, however much desired, is an impossibility. To attempt such an effort is to attempt the impossible. It is just as impossible as to convert the whole world to Christianity. To attempt it is well enough, but God knows its inevitable failure, but the gospel is published that "whosoever will" may believe and be saved.

In the days of the flood they "knew not," and the "flood came and took them away." They had opportunity to know, for God never sends a judgment but what

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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.

Bro. J. A. Garard, of Dayton, Ohio, is obliged to submit to an operation to insure himself continued good health.

We are at present engaged in conference and Bible School work in Mich., and will be away from the office about three weeks.

Sr. M. A. Woodward, of Dutton, Mich., spent much of her time in bed during the conference held there. People are not generally missed until after they are gone, but in this instance Aunt Mary was greatly missed while she is yet with us.

Remittances.

B. H. Ealy; Miss Dessie McDonald; Alex. Allan; Mrs. Lillie McMillin; L. E. Nelson; L. D. Decker; Ira T. Ritenour; Thos. Wilson; Emerson McLaughlin; S. P. Renner; Eunice R. Lewis; Mrs. M. Albright; Mrs.

Diana Murphy; J. R. Elton; Mrs. Mary A. Petty; Roscoe Dunbar; O. V. Palmer; Laura Partlow; L. V. J. Kimball; A Sister; Mrs. Minnie Rogers; Mrs. J. A. Ordnung; Mrs. Otto H. Momsen; Myrle Richardson; A Friend; Benj. Cummings; Mrs. Rhoda Watts; Mrs. Rooker; George Holly; H. M. Slack; J. M. Railsback.

- Mrs. Lillie McMillin, \$50.
- A Sister, .50.
- Mrs. Otto H. Momsen, 2.00.
- George Holly, .50.
- Benj. Cummings, .50.
- Mrs. Rhoda Watts, 1.00.
- A Friend, 1.00.
- Myrle Richardson, .50.
- H. M. Slack, 1.00.

Notices.

California Conference.

The third California Conference of the Church of God will be held July 19 to 27, inclusive, at Long Beach, Cal., in Chapel Hall, 313 West 3rd St.

There will be three sessions each day. 10 A.M., to 12 M., will be devoted to Bible lessons. 2 P.M., to 4 P.M., to preaching and question box. 7 P.M., to 9 P.M., devotional and preaching.

An extensive program is being prepared and we admonish you, brethren, one and all, to prepare for the meeting. Bring your Bible, and may each one be determined to make the meeting a feast of fat things.

J. E. Adamson, Sec.

Pomona, Cal.

Meeting for Gonzales, Texas.

Bro. A. S. Bradley will hold a ten days' meeting here in Gonzales, Texas, the Lord willing, beginning Aug. 2, and we wish to invite all members of the true faith to meet with us. A home will be provided for brothers and sisters from a distance. Anyone able to attend will please write Mrs. E. L. Johnston, Gonzales, Texas. Box 408.

Missouri Conference.

The Missouri Conference this year will meet with the Blush Church, near Fredericktown, beginning on Saturday evening before the second Sunday in September, and continuing over the third Sunday. More complete announcement later.

P. J. Graham, Pres.

COMING DATES OF INTEREST.

- Illinois Bible School and Conference, Aug. 5-17.
- Nebraska Conference, Aug. 16-24.
- Iowa Conference, Aug. 23-31.

The Sunday School.

By Alta King.

BAPTISM.

Lesson 2. July 13, 1919.
 Lesson Text, Col. 3:8-15.
 Golden Text: For as many of you as were

baptized into Christ did put on Christ. Gal. 3:27.

Memory Verses: Rom. 6:3-5.

Questions and Comments.

In last Sunday's lesson we studied the nature and purpose of the church. In today's and next Sunday's lessons we study the two ceremonial laws given to this body of people.

Baptism, a command to be obeyed formally. Matt. 28:19 Acts 2:38.

Meaning of word baptism: bring to class a dictionary analysis. Judging from the analysis and also the following Scriptures, what is clearly and unmistakably the only form of baptism? Mark 1:9, 10; Acts 8:38, 39. Emphasize that portion of each verse which is needed to bring out the answer.

Necessity of yielding formal obedience to this command is shown by the baptism of Jesus. He ignored the tribute John paid to his character, and overruled his objection in order to be baptized. Find and read the account. See also Gen. Note 1.

Significance of the formal obedience, or what is illustrated by the form:

1. Buried with Christ, Rom. 3:1-4; Col. 2:12.
2. "Putting on Christ," Gal. 3:26-28; Col. 3:8-15.
3. "From death to life," 1 Pet. 3:18-21. See also Gen. Note 2.

From the symbolical meaning of the form do you see any further proof that immersion is, of necessity, the form to be used?

Is obedience to this command in form only of any value whatever? Can its symbolical meaning ever be fully obeyed in heart and mind without the outward, formal obedience? That is, if we understand the meaning, and that there is a definite command to be baptized, can the heart obedience to its meaning be full and unreserved if we knowingly, through indolence or any other hindrance which we can overcome, fail to render formal obedience? Discuss why God has made formal obedience to this command necessary? We know, of course, that it is because such obedience works to our good, but how does it work to our good?

What precedes formal obedience to this command? Acts 2:28; 8:36-38. Find evidence that the people in Acts 2:28 also experienced belief, the belief that Jesus was the Jewish Christ or king. Show that either this belief or the belief experienced by the Ethiopian involves belief in all that Jesus said or did.

It is evident formal obedience to this command is the natural result of true repentance and belief. If we truly repent and believe we will surely obey, and formal baptism is the very first act of obedience which the repentant one is called upon to render. Unquestioning obedience is the earmark of God's children. We first receive this mark by rendering obedience to this command. Whether this mark is deepened or obliterated depends upon whether we live up to the meaning of the form or forget the meaning.

It is customary among modern believers for the one who administers the rite of baptism to say, "I baptize you in the

from the Hebrew and Greek into as exact English as possible. And I fear they did so, concerning the doctrine in question.

The Scriptures that have been quoted, colored as they are by the translators who held this doctrine, can only be used inferentially, and cannot be said to directly teach this doctrine. And it must be remembered that all Scripture pertaining to our Lord Jesus must be applied to him as the Son of God and the Son of Mary, there is no other Jesus. The preexistence doctrine involves the existence of another personality, and, to use the words of an able exponent of God's Word, "The simple distinction between the end and means of a plan will deliver us from making concessions to pagan dualism."

Sincerely submitted,
Herman Dickel.

Dear Editor:

This is directed at Bro. Williams, but not to him, because he "hides behind your chair."

In his article in Herald of May 14 he says that "many articles have been written on the two witnesses by abler ones than we, mostly very erroneous in our judgment." Now God makes whomsoever he will able, taking David from tending sheep to make him a king, and a carpenter's son to be Lord of all nations, and unless his mighty hand guides my feeble one I can write nothing worthy of note, for of myself I know nothing, and am not "fitten to answer back."

The servant of the Lord must not strive, but be gentle with all men, apt to teach, patient. So reads 2 Tim. 2:24.

Now does not Bro. W. also err in ignoring the chief witness and making two of one body?

One witness is in heaven, even Jesus Christ. See Psa. 89:35-37. David's seed is to be established forever as the moon, and as a faithful witness in heaven.

Rev. 1:5, And from Jesus Christ who is the faithful witness. And Rev. 3:14, These things saith the Amen, the faithful and true witness, the beginning of the creation of God. John 5:31, If I bear witness of myself my witness is not true. Yet again, I am one that bear witness of myself. Jno. 8:18, and verse 14. Though I bear record of myself, yet my record is true. They understood not his speech, even because they could not (were unable) to hear his words.

But we will remember that within Jesus were embodied two spirits; the spirit he committed to the Father's keeping when he was crucified, and the spirit of truth, which is the Holy Ghost, I think, which John saw descend on him. In Jno. 17:4, Jesus says, I have finished the work which thou gavest me to do. Ah, yes, when he had "poured out his soul unto death," Isa. 52:12, on the cruel cross of Calvary, he had indeed finished his earthly testimony, speaking that which he knew, and testifying that which he had seen." And as last even though bowing his head in the bitter agony of mortal death, yet he cried out in the triumphant voice of the overcomer, It is finished, Father, into thy hands I commend my spirit. John 19:30, and Luke 23:46. After his ascension they remembered his words,

And now I am no longer in the world, but these are in the world, and I come to thee. John 17:11. Two witnesses standing before God, one in heaven, one on earth.

Bro. Brickley reads Zech. 4 wrong. Bro. Williams reads Rev. 11 wrong. Let us read it this way, Rise and measure the temple of God and the altar, and them that worship therein, but the court which is without the temple leave out (Greek, cast out) and measure it not, for it is given to the Gentiles. Not converted Gentiles, no Brother, why cast out one witness? As I should say to my boy, "Go measure the auto, and the seats, and those to ride in it, but measure not the garage, for it is given to a neighbor for the summer." See?

In his reference to Isa. 43:10, we find that Israel whom he had chosen were his witnesses, that he had chosen them, and that they might know and believe and understand, that he was God, none before, nor after, and besides him no Savior. Ver. 12. He had declared, saved, and shown, when there was no strange god among them, therefore, now they are his witnesses that he is God. Now read Isa. 41:1-5. like this, Though one shall say, I am the Lord's and another shall call himself by the name of Jacob, etc, verse 6, yet I am the first, and I am the last, verse 7, and who, as I, shall call and shall declare it, and set it in order for me, since I appointed the ancient people? And the things that are coming and shall come, let them, the witnesses, show unto them, the people. Verse 8. Fear ye not, neither be afraid, have not I told thee from that time and have declared it? Ye are even my witnesses. Ch. 42:9. Behold the former things are come to pass, and new things do I declare; before they spring forth I tell you of them. But I am first, and with the last, I am he. Isa. 41:4. Jesus is first and with the last, for, Lo, I am with you alway, even to the end of the world. Matt. 28:20. Emmanuel; yes, with those called, or chosen, last to complete the body of the first. Now let's read all of 1st and 2nd Eph., and take note that Paul warns us to remember that in "times past," we were without Christ, (Israel had the word) the promised Redeemer. We were without, aliens from the commonwealth of Israel, strangers from the covenants of promise even. Couldn't testify, for we knew nothing; without God or hope in the world; far, far off, but now we are brought nigh by the blood of Christ. Praise, oh, praise his holy name forever. And they that are far off shall come and build in the temple of the Lord. Zech. 6:15. He is our peace, between Jew and Gentile—who hath made both one, for to make in himself of twain one new man; that he might reconcile both in one body.

Israel is not a perfect body witness without us. Heb. 11:40.

Bro. W. refers to Jno. 15:27. Here again Jesus says, "the spirit of truth (which is the Holy Ghost) will testify of me, and ye also shall bear witness because ye have been with me from the beginning." Beginning of what? Beginning of his earthly work, life, and death, as the promised Redeemer. Isa. 59:20; Rom. 11:26. And because blindness in part is happened to the Israelitish witnesses, so that

they can't see and testify, we are called to complete the body. Peter says we are his witnesses of these things, and so also is the Holy Ghost, Acts 5:32. Have I made it plain?

We are called to testify that God's truth is eternal life. Of this Jesus bore record in his own precious blood. Israel is witness that he is the truth itself, the one true God, but they deny the Redeemer he sent, will not be bought with his blood, but we accepted the price and are therefore "bought with a price," from the power of satan's lie. So, God being no respecter of persons, Acts 10:34, whoever is a believer and doer of his word is a witness, be it kings and princes in Israel, or the poor black mammy of the southern plantations, for truly while man looks on the outward appearance, God the Lord looks on the heart. 1 Sam. 16:7. Of such are the blessed dead of Rev. 14:13, who have washed their robes in the blood of the Lamb. Rev. 7:14, in which they are wrapped about as with the white shroud of our burial we are wrapped about, and rest for a short season. Rev. 6:11, in the great bosom of mother earth, till our fellow servants and brethren can join us,—witnesses. That they may see and know and consider and understand together that the hand of the Lord hath done this, and the Holy One of Israel hath created it. Isa. 41:20.

Now, dear editor, please be patient and gentle with the crude manner in which I have written. Once before I wrote, saying "please print," which you did, mistakes and all, and some of them were—well, glaring to put it mildly.

Hoping in that day to be accorded worthy a part in the body, I am your sister in hope,

Mrs. S. A. Horn.

RECEIVE every inward and outward trouble, every disappointment, pain, uneasiness, temptation, darkness, and desolation, with both thy hands, as a true opportunity and blessed occasion of dying to self, and entering into a fuller fellowship with thy self-denying, suffering Savior. Look at no inward or outward trouble in any other view; reject every other thought about it; and then every kind of trial and distress will become the blessed day of thy prosperity. That state is best, which exercisest the highest faith in, and fullest resignation to God.—Sel.

In order to the perpetuation of the religion of Christ, the resurrection must be a fact. For were it not capable of establishment beyond all reasonable doubt as a fact, men would cease to believe in the divine origin of our religion. The only way by which we can retain our faith is to include the supernatural in the facts pertaining to resurrection.—Sel.

In Paul's epistles the resurrection is set forth as a specifically Christian doctrine. The thought of a resurrection had existed elsewhere only imperfectly and in certain forms. So far as it had a place at all in ethnic religions, it was a vague, inconsistent conception, associated with crude and puerile ideas or with beliefs that gave terror to existence.—Sel.

he sends a servant or servants to announce it, but the world was unbelieving, rested in its false security, and sudden destruction came and they could not escape, even as the woman in birth-pangs; it is deliverance or death. In Lot's time it was the same, and this will always be so. Paul's Thessalonian text is simply an illustration of the condition of the unbelieving world when the time comes for the deliverance of God's children. To the writer, that is all that the text requires. The Lord's advent comes like a "snare upon all them that dwell on the face of the whole earth."

Latter Rain Movement.

"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," Jas. 5:7. This is another text that is much abused, and it receives that treatment from many in this body also, but without the body are those who make a religious movement on this verse, with one or two similar verses in the Old Testament not related to this one in the least. The position taken is that the "early rain" is the giving of the Holy Spirit at Pentecost, while the "latter rain" is a renewal of that refreshing at the close of the age, and these interpreters constitute the Latter Rain Movement. We say nothing against those people that is unfavorable to them, but concerning the text we must say that it is forced to teach such a dogma or theory. To say the least, the Holy Spirit came to abide here until the Lord returns, and another Pentecost cannot be looked for in keeping with the teaching of the Bible, for Pentecost remains with us until the end, that is, the believer's right to the operations of God's Spirit in his life.

This text in James is of the same import as the Thessalonian text referred to; it is used for the purpose of illustration, in an effort to teach a lesson in patience, and to James the best object available was the farmer who cultivates his land, sows his seed and then waits patiently for the precious fruit of the earth, which it will inevitably produce in its season, providing he receives the expected and seasonable rainfalls. The Christian is taught to be patient, to stablish his heart, to rest in the firm faith that the Lord's coming draws near. Now something must sustain the Latter Rain people besides this interpretation or they won't live either, for James did not utter a prophetic word in this saying pointing to a repetition of Pentecost and a revival of gifts which may have fallen into disuse, and probably because they had served their purpose in establishing Christianity in the world in the first century so that it has been here ever since.

Space demands that we should close here, but, my brethren, we must do something to come together on these prophetic matters. The denomination will surely go on the rocks with such jargon on prophetic subjects. Judging from what is said, there is even now a "great gulf" between the east and west among us because of the differences. These two texts which we have mentioned are illustrations of texts which are overworked, and if times lasts, it requires no prophet to say that silence

upon them will be as complete as it now is on "this generation," for time will compel it, and that being so, time will indicate the inconsistency of the positions. "Prove all things. Hold fast to that which is good."—A. H. Ericsson, in an Exchange.

Matthew 24.

A CORRECT understanding of the great prophecy of our Lord is the key that unlocks many other prophecies, it seems to us. At least it has been so in the writer's experience if his view of the matter is correct. For the return of Messiah is the central truth of unfulfilled prophecy, and therefore a proper understanding of this great event will teach us the correct relative arrangement of all the settings of other prophecies in their place and time with reference to this central event. We therefore hope to follow our exposition of this prophecy with later articles on other prophetic matters. We will ask you to compare the three different gospel records of this speech of the Christ and their context, and we will dispense with Scripture citations by chapter and verse.

The immediate preceding context shows him in the temple arraigning the Jewish nation in person of their leaders and warning them of the swiftly moving culmination of accumulated, impending judgment. Lamenting their refusal to be gathered under his feathers from the approaching storm he leaves them and the temple with the prediction that they shall see him no more until they shall in future fulfill David's words of greeting and blessed welcome to their coming king, the stone rejected then the chief cornerstone of the house from which they bless his coming. Thus he predicted his second advent.

In this context are three expressions which will give a large part of the solution of Matt. 24. They are "this generation," "desolate," and "cometh." The equivalent of "this generation" is expressed in the previous verse by the word "you," therefore the generation referred to is the generation in which Jesus lived, the Jewish people to whom he spoke. They would not die, "pass away," "till all these things be fulfilled," the apostles and their Jewish contemporaries were to witness the fulfillment of the signs given in his succeeding prophecy. The generation who saw the first sign would live to see also the last, and also the event portended by all the signs.

The second expression, "desolate," being used of the temple in Jerusalem, shows us already what was signified by Daniel's "abomination of desolation," referred to by our Lord in this prophecy.

The third expression, "cometh," shows us that in some way the prophecy following has to do with his second coming as well as the desolation of Jerusalem at that time.

There is another key-expression used six times in these two speeches of the Master, five of which relate to the event predicted and the signs that should portend it. This expression is "these things," and in the remaining time of the six where it occurs it also has a relation the same as the five by being used of the

buildings that had to do with both the signs and the event they portended. Keeping this in mind as you follow the speech and the six occurrences of this expression will help you to understand the prophecy.

Perhaps we have said enough to introduce the study, so we leave you to ponder the prophecy till our next contribution.

J. W. Williams.

Letters.

Restitution Herald.

Dear Editor:

I have read with much interest the pros and cons of the subject of the pre-existence of our Lord Jesus. Peter wishes us to grow in grace and in the knowledge of our Lord Jesus Christ. Let us know as much of him as it is the Holy Spirit's pleasure to reveal unto us. Praise God there are many things that we do know concerning him. We know that he was actuated by the spirit of love, which principle he not only taught but lived and displayed up to the very moment of his death when he prayed the Father to forgive his murderers. Let us have as much of this spirit then in our discussion of this or any other subject as possible, so that we will not hurt, or indeed anger anyone by a harsh retort. If a brother hotly assails another for the expression or teaching of a thought at variance with what he believes, he is in danger of having withheld some very choice morsels of spiritual meat that he might have enjoyed if his tone and manner had been less harsh. We might arrive at something worth while if our discussions are tempered with love. Though we have all knowledge and have not love we are nothing.

Another thing we know concerning our Lord Jesus is that he was made of a woman, made under the law, and born in Bethlehem of Judea more than 1900 years ago. We do not know much of the laws of conception and gestation, but we do know that a babe partakes of the nature, form, character and personality, more or less of both parents. This consideration alone militates against the authority of the preexistence doctrine. Because the Jesus who died for us that we might have life, who was raised from the dead for our justification, who now sits at the right hand of God, who shall so come in like manner as he was seen to go into heaven, was born in Bethlehem. This Jesus that we know could not have pre-existed because his mother was Mary who did not preexist and could not have pre-existed. I wish to emphasize this statement. The idea of preexistence really savors so much of the Pythagorean doctrine of transmigration of souls that we should at least be chary about believing it. Cudworth says, "This was the doctrine of Pythagoras himself, that the souls of animals are immortal, did preexist, and do transmigrate."

Nominal Christianity abounds in false doctrines, and I fear this is one of them. How many instances have we found of the translators of the King James Version being more zealous to protect their false doctrines than to translate God's Word

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.

ESTHER.

LONG, LONG ago, in a far away land, there lived a great and rich king named Ahasuerus. He ruled many different lands, for his people had been very successful in war. Among these captured countries was the land of Judah, the home of the Hebrew, or Jewish people. Many of the more educated of the captives had been taken to Shushan to serve the king in different ways.

Among these captives was a man who was called Mordecai. This man had adopted his little cousin, Esther, for her father and mother were dead. She was a very pretty little girl, with a happy disposition and a great love for God in her heart.

As she grew up she became more beautiful each year, and Mordecai was very proud of her.

The king was vain and proud of his riches and he wished to show them off before the princes and nobles of his kingdom. So he made a great feast for them. This feast lasted about six months and must have been something like the fairs that we have now.

He had the garden around the palace hung with curtains of white and green and blue to shut out the bright sunlight. The pavement was of many colored marble that had been polished like glass; and all the beds were of gold and silver.

In different places had been arranged spices, perfumes, marble, gold, silver, and many other rich and costly things that had been taken from the different countries ruled by the king. Costly wines were given the guests to drink, if they cared for it, and many of them became drunk. I am sorry to tell you that the king became drunk, for although he had much riches he was not a good man.

His queen was a very beautiful woman; and, on the last day of the feast, he sent one of his servants to bring her before his guests in the royal robes and crown, that they might see her beauty. In that country it was considered a disgrace for a woman to be seen by a man without a veil over her face. So when the king sent for her to show her to his guests she refused. If he had been sober he would not have asked her to come. But drunk as he was it made him very angry, and he had it published all through his kingdom that

LIFE'S DAY



HERE comes o'er the soul with the dawn of the morning,
Sweet thoughts and glad visions of days yet to be;
Days of our dreams, when no storm wind shall trouble
The calmness and peace of our life's dreary sea.

There comes o'er the soul with the heat of the noontide,
A soul crushing burden of sorrow and care;
Deep, unspoken anguish, whose gaunt, trailing shadows,
Leave broadcast behind them a heartfelt despair.

There comes o'er the soul with the hush of the twilight,
Sweet chiming of memory bells ringing clear;
And mid the soft haze of those memories holy,
A comfort is found that dispels every fear.

There comes o'er the soul with the deep shades of evening,
A soulful repose in the king we adore;
A prayerful submission to all that he sends us:
A longing to serve him each day more and more!

God grant that at morn, at the noontide and evening
Of lives that are filled oft with sorrows and woe,
Our faith may look up to our blessed Redeemer,
Who promises rest to his children below.
—Selected.

Vashti should no longer be the queen.

Then officers were appointed in the different parts of the kingdom to choose the most beautiful of the young women and bring them to the palace. Then the king was to select the one he liked best to be his queen. Among the girls who came to the palace was Esther. Her beauty and gentle disposition won the favor of the keeper of the women, and he gave her the best place in the women's house.

For a year the women were kept in the women's house, while their maids worked with oil and perfume to make their hair and skin more beautiful. Every day Mordecai came to enquire how Esther did, but neither of them ever told that Esther was a Jewess. At the end of the year the women went before the king. And of them all none pleased so well as Esther. So the crown and robes of the queen were brought and Esther was made queen instead of Vashti.

Not long after this two of the king's servants became angry and plotted against the king. Mordecai heard them as they planned how they should take the king, and he went at once to Esther with the news. Esther warned the king and he had the foolish servants arrested and tried. When he learned that Mordecai had saved his life he had it written in one of the

great books in which records were kept, so that he and the people might not forget his goodness. But the wicked servants were hung.

How to Avoid Calumny.

"If one speaks ill of thee," said Epictetus, "consider whether he hath truth on his side, and if so, reform thyself, that his censures may not affect thee." When Anaximander was told that the very boys laughed at his singing, "Ah," said he, "then I must learn to sing better." Plato, being told that he had many enemies who spoke ill of him, said "I shall live so that none will believe them." Hearing at another time that an intimate friend of his had spoken detractingly of him, he said, "I am sure he would not do it if he had not some reason for it." This is the surest as well as the noblest way of drawing the sting out of a reproach, and the true method of preparing a man for the great and only relief against the pains of calumny.—Sel.

The Better Day.

Oh, for that day when all nations shall become one nation, and all peoples become one united body; when peace and harmony shall prevail throughout the whole universe. This will all take place, when Jesus Christ, the great Prince of Peace, shall come to take the rule and reign himself. Then, and not till then, shall we have perfect peace, when all wars shall forever cease. A time when the living saints will be reunited with those who are sleeping. A time when all that is unpleasant and disagreeable shall be made one glad eternity of joy and rejoicing. Cheer up, weary pilgrim, God is over all, and soon his Son will appear to gladden the hearts of all who are his children.—Sel.

The Charm of Music.

It has long been known that good music is one of the most important factors in church services. However popular a pastor may be, or what his powers as a public speaker, few would dare to venture on religious services that did not have the accompaniment of good music. This feature, always important in church services, has proved in many cases the strongest attraction offered. The church that does not make a strong bid for its own young people by utilizing them for the service of song, is short sighted; and thrice blest is the congregation that has a competent leader who can attract singers and call out the best in them for the church.—Sel.

IT IS as safe to judge a man by the excuse he makes as by the company he keeps.—Sel.

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The Bible—Our Hope.

ONE OF the things which stamps the Bible as a true book is the imperfections of its characters. So often when we read a book we say, "Oh, such a character is not true to life: he is too perfect," but in the Book of books even Abraham, who was called "the friend of God," and David, "a man after God's own heart," were both guilty of actions which we would consider pretty bad nowadays.

Listen to the Psalmist, "Before I was afflicted I went astray, but now I observe thy word." He frankly admits that when everything was going right, and he was experiencing abounding prosperity, he did not seek the help from Jehovah he should have. Affliction changed the whole aspect of things, however, and after he had been tried as gold by fire, he prayed that God would teach him his statutes, and he found the law of Jehovah was better to him than "thousands of gold and silver." Many men and women call upon God in time of trouble, but, unlike David, forget to thank him for the blessings he has showered upon them.

The Psalmist found that the eyes of Jehovah were toward the righteous, and that his ears were open to their prayers, and it is a consolation to us to think that this Jehovah is the same unchangeable Father now as he was then, and is "able to do exceedingly abundant above all that we can ask or think." He has provided for us a way by which we can come to him at all times, the Lord Jesus Christ, and when we consider the long hours in which the Master engaged in prayer, and the fervor of his petitions to his Father, to say nothing of the plea Moses made to Jehovah to forgive the sins of the Israelites, and if not to blot him out of the book of remembrance, and Paul's earnest request that he could wish himself accursed (or separated) from Christ for his brethren's sake, what lessons we should take to ourselves to heed the Apostle Paul's admonition to "pray without ceasing," or always to be in a prayerful frame of mind.

The captain of our salvation was made perfect through suffering, he sympathizes with us in all our griefs and trials. Like true disciples let us bear our burdens manfully; the long night of sorrow and suffering is drawing to a close, and the day of the Lord is near at hand. Let us heed the apostle Peter's words, "Gird up the loins of your mind, therefore, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

Lottie E. Young.

giving week a program of themes was presented by Bible teachers of national prominence; and the mere statement of the themes themselves, with the accompanying Scripture passages, offer such a challenge to the thought and hopes of the Christian that a selection of them is given here. The list is worth clipping and keeping in one's Bible to turn to from time to time in praise and thanksgiving to our Lord Jesus Christ, the coming King.

The Preeminence of the Lord Jesus Christ and his Coming Glory.

That in all things he might have the preeminence. Col. 1:18.

Thou art worthy, O Lord, to receive glory and honor and power. Rev. 4:11.

That Blessed Hope.

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also. John 14:1-3.

The Crowns of the Lord Jesus Christ.

And the soliders platted a crown of thorns, and put it on his head. John 12:2.

But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor. Heb. 2:9.

His eyes were as a flame of fire, and on his head were many crowns. Rev. 19:12.

The Confirmation of Scripture in History and Current Events.

Watchman, what of the night? Watchman what of the night? The watchman said, The morning cometh, and also the night. Isa. 21:11, 12.

Can ye not discern the signs of the times? Matt. 16:3.

The Present Age: Its Characteristics and its End.

For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present age; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ. Titus 2:11-12.

What it Will Mean to be Saved When Christ Comes.

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 to us. But he answered and said, Verily I say unto you, I know you not. Matt. 25:10-12.

The Church and the Kingdom. How the Church Will be With Christ When He Receives the Promised Kingdom.

The church, which is his body. Eph. 1:21, 22.

Thy kingdom come. Matt. 6:10.

I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and

his kingdom that which shall not be destroyed. Dan. 7:13, 14.

Present Day Delusions and Counterfeits of Christianity the Heralds of the Predicted Apostasy.

Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons. 1 Tim. 4:1.

Let no man deceive you by any means: for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition. 2 Thes. 2:3.

The Visible and Glorious Return of Christ—the Final Answer to all Infidelity and the Everlasting Vindication of His Person and of the Bible.

Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of beings in heaven, beings on the earth, and beings under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Phil. 2:9-11.

The Capture of Jerusalem and the Great Future of that City.

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord. Matt. 23:37-39.

Jerusalem shall be trodden down of the Gentiles, until he times of the Gentiles be fulfilled. Luke 21:24.

Sing and rejoice, O daughter of Zion: for lo, I come to dwell in the midst of thee. And many nations shall be joined unto the Lord in that day, and shall be my people. Zech. 2:10, 11.

And the name of the city from that day shall be Jehovah Shammah,—the Lord is there. Ezek. 48:20.

The Coming of the Lord, the Hope of Israel.

They shall look upon me whom they have pierced. Zech. 12:10.

And so all Israel shall be saved: as it is written, There shall come out of Sion 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.

If a Man Die, Shall He Live Again? The Two Resurrections.

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 5:28, 29.

The Influence of the study of Prophecy Upon the Life and Service of a Christian.

What manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God. 2 Pet. 3:11, 12.

And every man that hath this hope in him purifieth himself even as he is pure. 1 John 3:3.

The Coming of the King and His Glory.

Behold, a king shall reign in righteousness. Isa. 32:1.

And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords. Rev. 19:16.

Surely I come quickly. Amen. Even so, come, Lord Jesus. Rev. 22:20.

—Sel. by Bro. Boyer.

Letters.

Dear Bro. Lindsay:

At last the dear Lord has raised me up, renewed my strength, and courage, that I begin to do some of the small duties of our home once more. And it is my privilege to read the blessed Word of God daily, and I feel so encouraged to trust and obey. I want to renew my subscription to the Herald, as I always enjoy the weekly visits, which has not been my privilege for the past eight months, not being able to read or write for so many weeks. I missed the many messages of love. My recovery so far is wonderful, and I give all praise and honor to the Great Physician who is my healer, although there was nothing left undone for my welfare or comfort in anyway. My earthly physician gave us no hope of a recovery for many weeks, but the blessed heavenly Father had his way, raising me up that I can do some of the small tasks. And I praise him for all he has done. My prayer is, May the God of all grace comfort the hearts of his believing children as he has done for me.

With Christian love, your sister in the hope of the Gospel kingdom soon to come,
Mrs. Clara Chaffee.
2441 Arthington St., Chicago, Ill.

YOU must love the Love which loves you everlastingly, and if you hold fast by his love, he remakes you by his spirit, and then joy is yours.

The spirit of God breathes into you, and you breathe it out in rest and joy and love. That is eternal life, just as in our mortal life we breathe out the air that is in us and breathe in fresh air.—Sel.

NO ONE has fathomed the awfulness of sin until, in some sense, he feels that sin makes God suffer, that it crucifies Christ afresh.—Sel.

Purpose and Action.

HE IS a weak man who cannot twist and weave the threads of his feelings—however fine, however tangled, however strained or however strong—into the great cable of purpose by which he lies moored to his life of action.—Sel.

Man's defense against change is not resistance. It is adaptability—the knack of comprehending an altered situation and mastering it by yielding—in three words, the open mind.—Sel.

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.—1 Pet. 4:12, 13.

SIGNS OF THE TIMES.

A Series Of Thoughts Concerning
Signs to Precede Christ's Coming.

Lyman Booth.

X.—May I ask you, if Herod was not that red dragon, spoken of in Rev. 12:4, or his agent, who is the dragon? Who or what power is symbolized by the dragon?

Z. Before attempting to answer this I wish to state a rule which I believe we would do well to keep in mind. In this 12th chapter two wonders are mentioned as appearing in heaven. The first is the woman clothed with the sun, etc., the second a great red dragon. The rule is, The place where those wonders appear must symbolize the theater of their fulfillment, and this must be as exalted as heaven is relatively higher than the earth.

If the woman clothed with the sun is a symbol of the church, then the word heaven is a symbol of the place where the woman was, which must be an elevated or exalted position, or power. Now we read of a king who shall do according to his will, and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished; for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god; for he shall magnify himself above all. Dan. 11:36, 37. When will this be? Daniel says, in the 40th verse, "at the time of the end," etc.

In writing to the Thessalonians on this same subject Paul calls it the day of Christ, which is another expression, the equivalent of the Lord's day. He also describes a person who figures in the affairs of men and nations at the time of our Lord's return. His description is very much like the one given by Daniel. He says, "Let no man deceive you by any means; for that day (day of Christ) shall not come, except there be a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. 2 Thes. 2:3, 4. To sit in the temple of God, as God, is certainly assuming the most exalted position of which one could conceive—one as high as heaven itself. Paul also told his brethren that the power that would reveal that wicked one was already working, but that it would be restrained in order that he should be revealed in his season. Now let us read the 6th to 9th verses, omitting the part in parenthesis as given in the Diaglott, and perhaps we may get a better view of it. "And now you know what restrains, in order to his being revealed in his own season. For the secret of lawlessness is already working, till only the one restraining for the present shall be out of the way; and then will be revealed the lawless one; whose coming is according to the energy of the adversary, with all power, and signs and wonders of falsehood." This spirit of lawlessness is described in 1 John 4:3, "And every spirit that confesseth not that Jesus Christ is come in the

flesh is not of God; and that is the spirit of Antichrist, whereof ye have heard that it should come; and even now already is it in the world." These same evil attributes of character are found in the beast of Rev. 13:5, 6. And there was given unto him a mouth speaking great things and blasphemy; and power was given unto him to continue forty and two months; and he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

X. I see you are trying to make it appear that the king of Daniel, and Paul's man of sin, or son of perdition, the Antichrist mentioned by John; and the beast of Rev. are one and the same. Four are mentioned and I fail to see how they can be the same.

Z. Come, let us reason together for a moment, and look at these matters with a desire to learn their true application. I contend the four are all embodied in one system of wickedness and iniquity which when it shall have come to its fullness will be centralized into a head, called a king, man of sin, Antichrist, or beast.

Vice and virtue, sin and righteousness have run in opposition to each other through all ages. Two opposing elements, or spirits. The one is of satan, the other of God. Satan has striven for the mastery of the world. God has sent his Son into the world to destroy satan's works, and to subdue all things unto himself. His Son having proven himself sinless and loyal to his Father, it pleased his Father that he should be the center of all righteousness; for it is written, "and he is the head of the body, the church, who is the beginning, the first born from the dead; that in all things he might have the preeminence, for it pleased the Father that in him should all fullness dwell." He is the one in whom the fullness of good works and righteousness should dwell, and therefore he stands at the head of one class. On the other hand we find that the spirit of lawlessness and iniquity will develop until it will come to the full and then it will exalt one in whom all evil tendencies will dwell. Then he will stand at the head of the other class. From the reading of prophecy, and judging from the condition of society and the working of nations we cannot believe that as wicked as they are, that transgressors have come to the full. Can we?

X. No, I do not think we can, however we must admit that they are rapidly approaching that degree.

Z. True, they are very near that point. Since we agree that they have not come to the full we must admit that this blasphemous king has not yet made his appearance nor either of the others.

First, because they all appear upon the scene of action at the same time.

Second, because all possess the same traits of character.

Third, because all meet their doom at the same point of time.

Please do not understand me to say that there are four distinct beings described, but four descriptions of the same party or power.

Daniel's king comes to his end when none can help him. See Dan. 11:45. When will it be? "And at that time shall Michael

stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book, and many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12:1. This fixes the time of his overthrow definitely with respect to certain things that must occur about the close of Gentile dominion, when the Lord shall come.

Paul's man of sin, or son of perdition, or lawless one meets his doom at the same time, for Paul says, and then shall that wicked (one) be revealed, whom the Lord shall consume with the spirit of his mouth and shall destroy with the brightness of his coming. 2 Thes. 2:8.

We find that Paul's man of sin is one whose coming is after the working of satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish, etc.

The Antichrist is that spirit which teaches men to deny the Father and the Son. John says, who is a liar but he that denieth that Jesus is the Christ? He is Antichrist that denieth the Father and the Son. 1 John 2:22. Again, Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of Antichrist, whereof ye have heard that it should come; and even now already is it in the world. 1 John 4:3. Again, for many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an Antichrist. 2 John 7th verse.

From the above quotations do you not see that we have four descriptions running parallel with each other? They all describe the same principal characteristics, hence the four must represent the same system of iniquity. Any two or more political or religious systems possessing and practicing the same principles, precepts, and laws are, not only like each other in kind, but are identically the same. Therefore we conclude that those inspired penmen were writing about the same thing.

X. It does seem so; but a great many expositors have expressed the thought that all this has been fulfilled, while you say it is still future.

Z. I think by the time I have done, you will think so too.

X. Perhaps so; but where and how can you apply the rule you have just stated?

Z. We will let the matter rest here, and take it up next time.

THINK ON THESE THEMES.

They Thrill and Challenge Every True
Christian.

HOW MANY Christians have taken the time to realize how the New Testament, like the Old, is shot through and through with the tidings of the coming Christ, and the glories that shall come to this earth and to his church, and to the Jews, and to all mankind, when he comes back in his fully revealed glory?

At the great Prophetic Bible Conference held in New York City during last Thanks-

Church of God will be held July 19 to 27, inclusive, at Long Beach, Cal., in Chapel Hall, 313 West 3rd St.

There will be three sessions each day. 10 A.M., to 12 M., will be devoted to Bible lessons. 2 P.M., to 4 P.M., to preaching and question box. 7 P.M., to 9 P.M., devotional and preaching.

An extensive program is being prepared and we admonish you, brethren, one and all, to prepare for the meeting. Bring your Bible, and may each one be determined to make the meeting a feast of fat things.

J. E. Adamson, Sec.
Pomona, Cal.

Meeting for Gonzales, Texas.

Bro. A. S. Bradley will hold a ten days' meeting here in Gonzales, Texas, the Lord willing, beginning Aug. 2, and we wish to invite all members of the true faith to meet with us. A home will be provided for brothers and sisters from a distance. Anyone able to attend will please write Mrs. E. L. Johnston, Gonzales, Texas. Box 408.

Missouri Conference.

The Missouri Conference this year will meet with the Blush Church, near Fredericktown, beginning on Saturday evening before the second Sunday in September, and continuing over the third Sunday. More complete announcement later.

P. J. Graham, Pres.

COMING DATES OF INTEREST.

Illinois Bible School and Conference,	Aug. 5-17.
Nebraska Conference,	Aug. 16-24.
Iowa Conference,	Aug. 23-31.

The Sunday School.

By Alta King.

THE LORD'S SUPPER.

Lesson 3. July 20, 1919.
Lesson Text. 1 Cor. 11:23-30.

Golden Text: For as often as ye eat this bread and drink this cup ye proclaim the Lord's death till he come. 1 Cor. 11:26.

Memory Verses: 1 Cor. 11:27-30.

Questions and Comments.

In last Sunday's lesson we studied one of the two ceremonial laws which the follower of Jesus must obey. Today's lesson takes up the other one, the Lord's supper.

Institution: Read Luke 22:13-22. What Jewish feast immediately preceded the first "Lord's Supper"? In memory of what event did the Jews partake of this feast? What event, then future, did it prefigure? When this event was about to transpire, after which the passover feast would be empty of meaning, Jesus instituted another ceremony, the performance of which would keep that event in memory, and reveal by symbolism how the slaying and eating of the real passover lamb would accomplish the deliverance of mankind from

the Egyptian bondage of sin.

Symbolism of the broken bread: 1 Cor. 11:24; John 6:51-63. As you study these Scriptures note that communion and fellowship with Jesus resulting in life, is the predominate idea. John 6:56. Note also that the basis of such communion is not his flesh, but the giving of his flesh. John 6:51; his broken flesh or body, 1 Cor. 11:24. Call to mind the life of Jesus here on earth and let this explain to you how Jesus began the giving of his flesh, thus establishing a close fellowship between himself and those with whom he came in contact. How may that fellowship still be inaugurated between himself and those with whom he does not come in personal contact? John 6:63.

The "giving of his flesh," and his "broken body," refer primarily to his physical death. 1 Cor. 11:26. His death on the cross was the climax of all his other acts of giving and includes them all. Explain how the "life of the world," for which purpose he gave his flesh, depends upon this act? Heb. 2:14; Rev. 1:18.

Eating the broken bread given to them by Jesus symbolizes man receiving life through coming into fellowship and communion with the life of Jesus on earth (through his words), and through the power he will exercise at the time of resurrection. Can man come into possession of life in any other way?

What kind of bread was used by Jews for the passover feast?

What kind of bread was used by Jesus when he instituted the communion service? Since leaven typifies sin what must we conclude concerning the flesh of Jesus which was typified by the unleavened bread?

Symbolism of the cup: 1 Cor. 11:25; Luke 22:20. This symbolism teaches the same truths as are taught by the symbolism of the bread, but from a different view point.

The shed blood of Jesus means his death. Jesus calls it the "blood of the New Testament," or the New Testament in his blood. In other words the blood or death of Jesus was willed by God in his new Testament and the New Testament was to be fulfilled in or through the death of Jesus.

Express clearly what God has covenanted himself to do in his New Testament, or covenant. See Heb. 8:8-12.

Heb. 9:16, 17, shows that there could have been no fulfillment of the New Testament without the death of Jesus. Read Gen. Note 1.

Explain why the blessings of the New Covenant (which blessings spell the fullness of life) could not have been given to any one if Jesus had not died.

What does drinking of the cup symbolize?

When to partake of the Lord's supper: Does Jesus state definitely the time and frequency? 1 Cor. 11:25. Was it of frequent occurrence among the early believers? Acts 2:42.

Since the supper is eaten in memory of Jesus, especially of his death, the frequency with which it is eaten indicates the constancy with which he is kept in memory. The Diaglott of 1 Cor. 11:25 reads "as often as ye may." Comment on the

thought.

Eating and drinking unworthily: How had the Corinthian brethren been conducting the Lord's supper? 1 Cor. 11:21, 22. In verses 27, 29, Paul rebukes such unworthiness (we have no right to read in our idea of unworthiness) which was their failure to see the bread and cup as symbols of Jesus and his death and their partaking of them as a symbol of their receiving life from him and his death. They did not discern the Lord's body. To them it was an empty form which they had turned into a feast. Modern believers do not make a feast of it, but it is evident that many do not grasp the meaning, seeing only the form, for 1 Cor. 11:30, is as true of us as of the Corinthians.

General Notes.

1. In the Diaglott Heb. 9:16 reads, "the death of that appointed," instead of "the death of the testator." In human "wills" the death of the testator, the one who makes the will, is appointed in the will to take place before the will is of any force.

God himself is the testator of the "new covenant," or will, but his death is not appointed in it, for he could not have died. In it, however, he appointed the death of Jesus to take place before the covenant could be fulfilled. We find an exactly parallel case in the will of a husband who decrees in that will that certain things shall be done after the death of his wife. Such a will can have no force until after the death of "that appointed."

2. Since no leaven was permitted in the house during the passover feast, the drink used by Jesus in the Lord's supper could not have been fermented fruit juice, and fermented fruit juice cannot be a fitting symbol of the blood of Jesus.

3. Souls grow by contact with other souls. The larger and fuller the spirit with whom we come in touch, and the more the points of contact, the more free and strong is our growth. Life kindles life; love awakens love, courage arouses courage, self devotion inspires self devotion; thought quickens thought. So that there is nothing in the universe like abiding in Christ, seeing him, working with him, loving him, becoming acquainted with him, to promote the growth of our souls in every good. It is the impartation of life and strength to the soul and to every faculty.—Sel.

4. "In remembrance of me:" The regular administration of the Lord's supper is essential to our keeping in remembrance Jesus, his truths, his life, his salvation and his perpetual presence with us. It makes him a living reality. All the light and glory and love of Jesus, his whole personality, come before us in this ordinance.—Sel.

SO MAY we come at last to life's great secret of doing things even when we feel least like them. That is an immense help to every man who knows the desolation of reaction. It will not keep him from the Slough of Despond perhaps, but it will bring him out on the side next the wicket-gate.—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.

Bro. Harold Simpson, of Grand Rapids, Mich., had the misfortune, while engaged in a hand instrument factory, to have some acid splashed into his face and eyes. Fortunately for him his eyes will not be impaired beyond the local inconvenience of caring for them, for which we are glad.

During the extremely hot weather of two weeks ago the heat melted our summer rollers on our press so that we have been obliged to use the old cast off rollers, and this is why our paper has not looked quite so well. We have just received new rollers and trust all will be lovely again.

The Michigan Bible School had an attendance of about 25 this year, and the interest was as it generally is—splendid.

We will soon have the new Prospectus of the Illinois Bible School and Conference ready for mailing. All those who are interested in it and who live outside the

state of Illinois please drop us a card and a copy will be sent.

Remittances.

T. A. Drinkard; Mrs. E. Moran; D. K. Lehman; Mrs. John Bechler; T. E. Wickwire; Mrs. Eliza W. Morris; Wm. McCro-dan; Rhoda Holly; Beth Richardson; Mrs. Ella Skeels for others; J. W. Cooper; J. W. and M. E. Good; Mrs. David Long; John Hill.

HELPING FUND.

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

Rhoda Holly,	\$1.03.
J. W. and M. E. Good,	.25.
John Hill,	.50.

NOTES.

Sunday, June 29, was very pleasantly, and we believe profitably, spent with the brethren at Lanark, Ill. Meetings were held in the church both morning and afternoon, and we are glad to report good attendance and the best of interest. One regret, however, lay in the fact that Bro. Simon Renner was not well enough so that he and the good wife could attend. We hope soon to hear of an improvement in his condition.

We were glad to have with us on that occasion Bro. George Renner, of Minn., who is visiting his father, Bro. Simon Renner; also Sr. Gray's son, Walter, who has recently returned from over seas, and is visiting his mother and others in Lanark before returning to his claim in Montana.

We had one family of four adults and one child in attendance who got up early in the morning and drove about 15 miles with a team in order to attend the meetings. Brethren, this ought to put some of you to shame who can't get up early enough to walk that many blocks to church.

Lanark desires services more often, and so do Chicago, Aurora, Kewanee, and others we could mention. We hope you will get your heads busy and devise some plan to consider at the coming conference so that more work can be done next year. All of you that want more work done, come to conference with high steam up, and see that something is done.

Frank E. Siple.

Reports.

Report For June.

Sermons 16. Lessons 2. Funerals 1. Question meeting 1.

Expenses \$18.62. Carfare \$13.94. Meals \$1.60. Transfers \$2.55. Telephone 20 cents. Postage 33 cents.

Places visited: Clarksville, Eagle Grove; Gladbrook, Koszta, Marathon, Marshalltown, Pleasant Prairie, Waterloo and Woolstock.

We had no services at Ft. Dodge, because of commencement exercises at Tobin College, in which Sister Findlay is interested. Her husband being proprietor of the college, she teaches in the classrooms

and otherwise assists. We also missed the last night at Gladbrook because a thunderstorm left us without electric lights, with which the church is supplied. We had no service at all at Hickory Grove because of muddy roads and sickness. Ike Fish is still unwell at this writing. We also missed Saturday night at Waterloo, as the I. C. train at Wall Lake seems to have a habit of leaving on time whether a fellow is there or not. We were to have had a joint meeting with some Christadelphian friends that night, but the discussion went on in a general way without us. We had two extra days of service at Koszta and one extra night at Woolstock, near Eagle Grove, to make up lost appointments. Our service at Woolstock was in the Baptist Church. Only a few women and children came, but as they showed interest and appreciation we believe the effort was profitable. We were to have had preaching the next night again, but a heavy rain made the already bad roads impassable. As it was, your servant made a sorry picture in the lightning trying to push Harry Mead's car out of the mud in a heavy rain. A kind passer pulled it out with his team. But vengeance will be sweet when we get the new suit that will have to come a little sooner than it otherwise would. Our services at Eagle Grove were poorly attended, but the bullheads bit well at Elm Lake for Bro. Mead and myself.

At Clarksville we had a pleasant visit with the Presbyterian minister in his study. We expect to give him something to read.

We had one funeral this month, Sister Marsh, at Marshalltown, and one question meeting at our home on one Bible study night.

At Koszta our study on the wheat and tares parable provoked considerable discussion as to whether or not cheat is degenerate wheat. Someone who knows will confer a considerable favor on Fred Cronbaugh by explaining how he sowed good wheat in his field and next harvest had nothing but cheat, for Fred just couldn't keep still in meetin' about the matter.

And next time Herman Hunt informs the writer of a prospective matrimonial union the aforesaid will endeavor not to embarrass him by asking a lady at our meeting if she is Mrs. — because she is of the same name as the prospective groom, getting things mixed, and thinking someone that day had informed us they were already married. For thus the joke was on the writer, too. We have hinted our willingness to make reparation by performing the ceremony free, if permitted.

We spent the fifth Sunday in two good meetings at Marathon. Sr. S. J. Garton, who has for sometime been with her daughter, Inez, at Letcher, S. D., is home improved in health.

We are to spend a few days the first of July with Bro. and Sr. O. J. Johnson at Spirit Lake. Fish stories due next month.

J. W. Williams.

Notices.

California Conference.

The third California Conference of the

be to her advantage, whether the Germans sign it or not. Great Britain's mistakes in diplomacy, as well as her blunders in war are largely due to her chronic antagonisms of the past. Russia and England by virtue of their geographical relation to Palestine have in times past kept them apart and suspicious of each other's political designs. English statesmen can foresee that this antagonistic feeling is likely to be revived when Russia awakes and comes to the front again as a political giant and a national Goliath of imperial majesty and power. Russia is not dead, but sleeping and resting. England in Palestine, Arabia, and Egypt, with the United States in Armenia, the situation would be a triumph of British diplomacy in the peace conference. But after all, it will not avail to prevent Russia from coming down through Armenia in her invasion of western Asia and Eastern Europe, which is certainly sure to come. Russia has had her eyes set on the city of Constantine for centuries and she has never abandoned her original desire.

We are now living in and passing through one of the most marvelous epochs in the worldly history, and yet we grieve that only a few recognize the fact.

We have not seen all as yet. The Roman world has not yet assumed its final phase.

George Moyer.

AN EFFECTIVE TEMPERENCE LESSON.

ONE OF the most impressive temperance lessons we have recently noted comes from the neighboring community of Massena, one of the growing industrial centers of northern New York where is situated a great aluminum plant using hydro-electric power, generated by water diverted from the St. Lawrence by a canal and discharged into the Grass River.

An order lately went into effect at the aluminum plant which will do more to stop the illegal traffic in liquor in that town than all the officers working together could do without. The company has had printed in red ink with large lettering, cards bearing the following:

"Because booze is bad for your business and for our business, we shall not keep on the job the following men—Any boozer, anyone who stays away from work because of boozing; anyone who sells or gives booze away; anyone who brings booze into the plant; any foreman or watchman who doesn't report boozers or booze carriers; anyone who makes it a business to bring booze into Massena. Let's cut it out."

This order is signed by the superintendents of the different departments, and evidently shows that the company has found business more profitable even in a partially dry town, and is determined to do its share to make the town bone dry, as the voters at the last election ruled it should be.

Difficulty has been experienced in enforcing local prohibition.

There have been violations galore by foreigners and others who have brought liquor there from Ogdensburg. The order issued by the aluminum company will do much to eliminate this illegal traffic, and industrial temperance or prohibition is a

great object lesson.

The great majority of towns have no great business organization of this kind to help prevent importation of liquors from outside communities or states.

It follows that the only way to prevent such importation in general is to provide national prohibition of manufacture as well as sale of intoxicating liquors for beverage purposes, while recognizing demands for legitimate use.—Sel.

UNFINISHED TASKS.

"There is a lot of unfinished business in the world which your life and mine have been spared to bring to a more perfect consummation, if not to finally dispose of."—L. T. White.

UNFINISHED tasks lie all around us. First, there are the tasks left unfinished by those who have passed from the scene of action. Many have been cut down in the prime of life with tasks only just begun. Others, though enjoying a longer period of service have left behind them tasks yet uncompleted. It falls to us as a heritage to take up, and if possible, complete these tasks.

A striking illustration comes to us from the life story of Elijah, the mighty prophet of God. Just before his removal from earthly activity, a three-fold commission was given him by Jehovah, only one phase of which Elijah carried out, viz., the anointing of Elisha. To Elisha was left the heritage of completing Elijah's commission, which he did in due time.

So, to us there comes the heritage of completing the unfinished tasks laid down by others. Are we entering into our heritage? Or, are we allowing these tasks to lie as left—uncompleted? This comes to us as a serious question in these days of grave responsibilities. What shall be our place in the great work of readjustment and construction into which we are now entering? Are we prepared to take up any of these tasks and carry them on to a happy completion? If not, if we are shunning the thing at hand which needs to be done, what answer are we to give to the Divine Master who has allowed us to live while others have been ruthlessly cut off?

Second, those tasks we ourselves have begun and have left uncompleted. Oh, the unfinished structures all around us! "This man began to build, and was not able to finish," was truly said by our Master. The resolution made but unfulfilled; the vow uttered but unperformed; the task begun but unfinished; the act of kindly service conceived but not carried out; the cheering word carefully thought but yet unspoken; the promise made but not yet realized; these lie all about us—unfinished tasks.

Of what avail are they but to bring condemnation upon our heads? Shall we not arise in our strength and linked with the almighty arm of our Master, go forth to finish some of these unfinished tasks? What greater satisfaction can any word give to us than these: "I have finished the work which thou gavest me to do"? The finished task will bring the gracious commendation, "Well done, thou faithful servant."—Sel.

A preacher, at the close of one of his sermons said: "Let all in the house who are paying their debts stand up." Presently every man, woman and child, with one exception rose to their feet.

The preacher seated them and said: "Now every man not paying his debts stand up." The exception, a care-worn, hungry looking individual, clothed in his last summer's suit, slowly assumed a perpendicular position.

"How is it, my friend," asked the minister, "you are the only man not able to meet his obligations?"

"I run a newspaper," he answered, "and the brethren here who stood up are my subscribers, and—"

"Let us pray," exclaimed the minister. —Selected.

The Law of Love.

Oh, if there is one law above the rest
Written in wisdom—if there is a word
That I would trace as with a pen of fire
Upon the unsullied temper of a child—
If there is anything that keeps the mind
Open to Angel visits, that repels
The ministry of ill—'tis love!
God has made nothing worthy of contempt.
The smallest pebble in the well of truth
Has its peculiar meanings and will stand
When man's best monuments wear fast
away.
The law of heaven is love, and though its
name
Has been usurped by passion and profaned
To its unholy uses through all time,
Still the eternal principle is pure;
And in these deep affections that we feel
Omnipotent within us we but see
The lavish measures in which love is given
And in yearning tenderness of a child
For every bird that sings above its head,
And every creature feeding on the hills,
And every tree and flower and running
brook,
We see how everything was made to love.
And how they err, who in a world like
this
Find anything to hate but human pride.

—N. P. Willis.

Doing.

When you have a thing to do, you will do it right in proportion to your love of right. But do the right, and you will love the right, for by doing it you will see it in a measure as it is, and no one can see the truth as it is without loving it. The more you talk about what is right, or even about the doing of it, the more you are in danger of exemplifying how loosely theory may be allied to practice. Talk, without action, saps the very will. Something you have to do is waiting undone all the time, and getting more and more undone. The only refuge is to do.—Sel.

It is to be regretted that there are not more good, wholesome, helpful and instructive places of entertainment. Furthermore, it is a sad comment that there is so much trash and positively harmful stuff in the popular entertainments of today.—Sel.

Let every man be occupied, and occupied in the highest employment of which his nature is capable, and die with the consciousness that he has done his best.

THE SIGN OF HIS COMING.

AFTER leaving the Pharisees in the temple with the warning that it was to be made desolate, the Lord went out of the city to Olivet, accompanied by the disciples. As he left the temple he commented on the widow's mite that she deposited in the treasury, and one of the disciples remarked on the beauty of the buildings of the temple, whereupon he followed up his prediction to the Pharisees regarding the desolation of the temple by now answering the disciples further about it, by saying that the desolation would be so complete as not to leave one stone of the buildings on another. This so filled their minds that when they were alone at Mt. Olivet Peter, James, John and Andrew came to him asking the great question which provoked this master prophecy which ended in the three parables following Matt. 24, and filling all the 25th chapter, which question was in reality two questions, "when shall these things be? and what shall be the sign of thy coming and of the end of the world?" So that the Spirit, by Matthew, distinguishes between the desolation of Jerusalem and the second coming as being two separate events, happening at different times. But the same Spirit by Mark and Luke words the inquiry of the disciples as one question and puts the two events together, the desolation and the second coming, by their question asking, for one sign of the two events thus associated together as if happening at the same time, thus showing that the disciples associated the two events as happening at the same time, and that they did not in their minds separate the two events by the interval of the Gentile times, but passed over the latter period as if it did not separate these two events, but left them to happen together. The reasons they did so are evident: as their Master left the temple his prediction of its desolation associated that desolation with his second coming by the word "cometh," so it is but natural they should do the same in their questioning. Again, the prophetic psalm from which the Lord here quoted, "Blessed is he that cometh," finds David associating the rejection and coming thus of Messiah as one event, or at least as being fulfilled at the same time. So do many other prophecies thus pass over Gentile times and seem to associate events two thousand years apart, thus associating events of Messiah's first advent with his second. The very prophecy in Daniel to which he refers them in answering their queries regarding the desolation and his coming also thus associates the two events, for there is no intimation in Daniel's "abomination of desolation," and his associated words that the cutting off of Messiah at the end of the 69th week is separated from the 70th week which brings in everlasting righteousness, by an interval of two thousand years of Gentile times between the crucifixion and desolation on the one hand and the coming Messianic glory on the other hand.

So why should the disciples be expected to word their question in such way as to show they understood times that were hidden from the prophets, whose writings had been the authority for their faith?

Peter shows us that the prophets did not themselves understand the relation of the sufferings of Messiah and the subsequent glory, two thousand years apart. So that the prophecies frequently associate the two events. And Paul shows how the call of the Gentiles had before his apostleship been a mystery, leaving such two events together.

Jesus does the same here in his prophecy. By his associating the desolation with his coming and by their asking for "the sign" of what they think is all one event they have thus asked for a sign of two widely separated events. Then if he gives the one sign of the desolation they request it must be widely separated from the second event and thus lose its sign force for it, because the generation seeing the sign two thousand years before the last event would not live to see the second event it portended, in which case it would be useless to guide them from the attending catastrophes, seeing they would need no such sign guidance while in their graves, or else the sign must happen twice, the first time in the generation when he spoke, portending the desolation to follow the sign "immediately" as he showed, and the second time the sign happening in the last generation of Gentile times and then portending his coming. Our understanding of Matt. 24 is that he followed this latter course of predicting the two happenings of the sign, once for the desolation and a second time for his coming. Ponder this well, for on this interpretation of Matt. 24 depends a great deal in prophetic study and interpretation. We do not want to mislead you, so we ask you to offer any criticisms you can see on our interpretation, and we will continue next time unless someone overthrows our exposition.

J. W. Williams.

CHARACTER VERSUS WEALTH.

I DO NOT know from personal observation what the scale of values of mankind may be in other parts of the world, but I do know I have been rather disgusted in my visits to various cities in the United States to find what a very high place the dollar occupies in the estimation of most. I have been pointed out houses owned by men worth three, four, or forty million dollars, and have been told, in that mansion lives a woman whose jewels are worth anywhere from a quarter to a half million, etc. We have all known such cases in abundance when the character of the man was as nothing compared with the amount of money he possessed.

While many things have changed since Jesus Christ lived on earth, man's estimate of man's worth apparently has not, as we find him telling the parable of the rich man who had so much substance his barns would not hold all, and who, without a thought for the needy ones about him, decided to build larger storehouses and to eat, drink and be merry for years to come. But immediately the summons came, "this night thy soul shall be required of thee." A similar case has come to my attention this week. A man who apparently lived without thought of God and on the principle of get as much as you can and give as little as you have to, who did not care how many suffered so

he could increase his pile, who was moody and disagreeable if he did not add a certain number of dollars to his bank balance each month, and yet whose thought was to buy more and more, had his call one night when alone, and was not able to take one cent with him of all his hoard.

The scale of value which Jesus applied to mankind was a totally different one. The key verse of his ministry is found in Mark 10:45, "The Son of man came not to be ministered unto but to minister," and it is by the rule of personal character and personal service we shall be judged. Jesus said, "Seek ye first the kingdom of God and his righteousness and all these things (food, clothing, etc.) shall be added unto you."

During the Master's lifetime he faced one preeminent enemy. That enemy he called Mammon, which is simply an old Aramaic word for riches. Over and over again he saw men put money above character, wealth above spiritual life, reproving this position many times. One of his most discouraged exclamations, "A rich man shall hardly enter into the kingdom of heaven," came after the visit of the young ruler who was ready to listen to the Master, to appreciate him, to believe in him, and yet "went away sorrowful, for he had great possessions," when Jesus suggested he should sell what he had, give to the poor and follow him.

The Master's scale of values is so high that few follow him as fully as they should. The investment of life in personal character and in personal service alone brings real wealth, and are the treasures laid up in heaven "where neither moth nor rust doth corrupt, and where thieves do not break through and steal."

Let us all try to put first things first, and judge men by what they are rather than by what they have.

Lottie E. Young.

THE LEAGUE OF NATIONS.

PRESIDENT Wilson and David Lloyd George, the premier of England, are great sticklers for the League of nations. It is in no way difficult to see why the statesmen of Great Britain contend for a League of Nations, ostensibly to prevent wars. But just why the American people, depending on the illusory ideal of the President, should desire to join the League is not so clear.

England is practically without an ally on the continent of Europe, and hence takes advantage of Mr. Wilson's dream of "making the world safe for democracy," to advance her own interests in trade commerce, and wars.

English diplomats are more practical than the American President, and therefore deal with the facts of the present and future, in safe guarding her supremacy on the sea, and in the world of commerce.

Mr. Wilson is a dreamer, trusting more in a deceptive ideal vision of peace and fraternity of old world nations than he does in the real facts, concerning the racial and political hatreds of European nations great and small.

Great Britain has no equal in diplomacy. As a nation she always comes out on top. Doubtless she will succeed in patching up a peace treaty of some kind that will

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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.

—C—
ESTHER.
Part Two.

IN THE kingdom of Ahasuerus there was a man named Haman, whom the king had promoted above all the princes in his realm. All the servants about the palace would bow before Haman just as they did before the king. But Mordecai, the Jew, knew that Haman was a wicked man, and would show him no reverence.

After a while some of the servants about the palace told Haman that Mordecai was not bowing to him as the king had commanded. This made Haman very angry. For, although he had much riches and a beautiful home, he was so proud and envious that he became furious when he saw this man refuse to show him reverence, and he determined to kill Mordecai and all his people. So he went to the king and said:

"There is a certain people scattered among the people of your kingdom whose laws are different from those of any other nation; and they refuse to keep the king's laws. It would be much better for the king if these people were all destroyed. If it pleases you, let it be written that they may be destroyed, and I will pay a large sum of money to those who have charge of it."

The king gave his consent, and Haman had letters sent into all parts of the kingdom saying that on a certain day all the Jewish people in the kingdom should be killed and their property taken for a prey. The letters were sealed with the king's ring.

This was terrible news for the Jews and many of them went into deep mourning. They were not to be allowed to defend themselves, and there was no chance for them to escape. Queen Esther, in the palace, knew nothing of the writing and when word was sent to her that her uncle was so sad she sent a messenger to him to ask the reason.

Mordecai gave one of the letters to the messenger, that Esther might read it, and sent word to her that she must ask the king to save her and her people.

In that country there was a law that anyone who went before the king without being called should be put to death, unless the king held out the golden scepter. As Queen Esther had not been called she was

A WORKER'S HYMN

IF THERE be good in that I wrought,
Thy hand compelled it, Master, thine;
Where I have failed to meet thy thought,
I know through thee the blame is mine.

One instant's toil to thee denied
Stands all eternity's offense,
Of that I did with thee to guide,
To thee, through thee, be excellence.

Who, lest all thought of Eden fade,
Bring'st Eden to the craftsman's brain,
Godlike to muse o'er his own trade
And mankind stand with God again.

The depth and dream of my desire,
The bitter paths wherein I stray,
Thou knowest who has made the fire,
Thou knowest who has made the clay.

One stone the more swings to her place
In that dread temple of thy worth,
It is enough that through thy grace
I saw naught common on thy earth.

Take not that vision from my ken;
Oh, whatsoever may spoil or speed,
Help me to need no aid from men
That I may help such men as need!—Sel.

at first afraid to go. But Mordecai reminded her that she would lose her life any how, and that probably she had been placed there through the will of God to help her people at this time of trouble.

Then Esther sent this answer to her uncle: "Go gather all the Jews in the city and fast for me three days. I and my maidens will fast likewise. And then I will go in to the king."

On the third day Esther put on the royal robes and went in before the king. When he saw her, he was pleased, and stretching out the scepter to her, he said: "What will you have, Queen Esther? I will give you what you ask, even to half of my kingdom."

And Esther answered, "If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him."

This the king was glad to do and he sent word to Haman to hurry. At the banquet the king again asked Esther what she wished and she replied: "If I have found favor with the king, let the king and Haman come tomorrow to the banquet I shall prepare for them, and I shall then tell my request."

When Haman reached home he called for his friends and his wife. He told them how the king had promoted him above the other princes, how much wealth he had, and what a fine family he had, and then he said, "Today when the Queen made a banquet she let no one come with the king but me; and tomorrow I am in-

vited again. But I cannot be happy as long as Mordecai lives."

That night he had a tall gallows made, that he might have Mordecai hanged on it. He went early the next morning to the palace to ask the king if he might hang the Jew. But as he waited in the court of the palace the king sent for him. When Haman had come before him, the king asked, "What should be done for the man whom the king wishes to honor?"

Haman thought, "Surely the king means to honor me!" So he said, "Let the man wear the king's royal robe and crown, and ride the king's horse through the streets, while one of the noble princes rides before him crying, 'Thus shall it be done to the man whom the king delighteth to honor!'"

Then the king said, "Make haste and do this for Mordecai, for he saved my life from two of my servants and he has never been rewarded."

So Haman was compelled to show honor to the man he had wanted to hang on a gallows. This made him more angry than ever, but he was also much ashamed that he was compelled to do honor to a Jew. He had hardly reached home when messengers came to take him to Esther's banquet.

Then the king asked Esther again what her request was and she said: "Let my life and my people be given me, for a wicked man has bought us to have us destroyed."

"Who is the wicked man who dares do such a thing?" asked the king, and Esther answered, "It is Haman." The king had not known before that Esther was a Jewess, but he was not angry with her. He was only angry with Haman, and the wicked plotter and his ten sons were hung on the gallows that had been built for Mordecai.

The Jews were given permission to fight those who came to destroy them and on the day of the great battle many of their enemies were killed. The home of Haman was given to Esther and she gave it to her uncle. So you see the people of God prevailed against their enemies.

Selected Thoughts.

The time to give Christ our best is now; delay makes it our second best.

If we do consecrate our abilities how can we consecrate anything else?

We can have Christ's omnipotence to aid our bold endeavors, but not to aid our cowardice.

The question for us should be, not, "How little can I do for Christ, and still 'get by'?" but, "How much can I do for my Savior?"

If others should tell us that we are as powerless as we make ourselves out to be when asked to work for Christ, how angry we should become!—Sel.

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Life's Longings.

A child ran laughing on the beach.

The sun shone warm and bright
Upon her waving golden hair;
Her tiny form so slight.

“I wonder why the world's so fair,
So full of sunshine and song,
I wonder why big folks don't laugh
And play the whole day long.”

A maid was walking on the strand.

She gazed far out to sea;
Where o'er the sunlit waters rode
A bark so gallantly.

“Ah, love is coming o'er the waves
Is coming soon to me.
I wonder how, in this sweet world,
Old folks such shadows see.”

A woman stood upon the shore.

Her eyes with weeping red,
Looking sadly on the cruel sea
That ne'er gave up its dead.

“I wonder why the world was made
So dark and full of care,
No wonder that life's burden seems
Too great for one to bear.”

Near by the window's ledge there sat

A grandame, old and gray—
The window looking out to sea
Where ships at anchor lay.

“I wonder when mine eyes shall see
Life's ships at anchor lie,
Within God's harbor peacefully
For all eternity.”—Sel.

University at Jerusalem.

THE corner-stone of the Hebrew university at Jerusalem was laid July 24, 1918. Its medium of instruction will be the Hebrew language, the one tongue in which every Jew can communicate with every other. Besides the usual university branches, the institution will give special attention to archaeology, and to bacteriology and sanitation. Ancient Jewish learning will have its place alongside modern science. Though primarily designed for Jews, it offers affectionate welcome to every race and creed. Dr. Chaim Weizmann, in his address on the occasion of the corner-stone laying, expressed the hope that its class rooms would be open to all classes, and that the Jewish workman and farm laborer might find there the possibility of continuing his education in his free hours. The buildings are to be located on the Mount of Olives, overlooking the Jordan Valley. Isaac Goldberg, a Russian Zionist, provided the site.—Sel.

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something new. And after smiting the image, this stone "became a great mountain, and filled the whole earth," v. 35. In Daniel's interpretation it is clearly shown that the setting up of a fifth kingdom, not human, but divine, is here depicted, verse 44. And that is what we are now looking for as the climax of prophecy. We have seen most of the man, and in a little while from now we shall behold the stone from heaven and, if ready for citizenship, enter the eternal kingdom of our God.

The image is less valuable as we follow it down from its head to its feet. Thus, we have gold, silver, brass, iron and clay. John Urquhart in his Wonders of Prophecy calls our attention to this remarkable feature of the symbol, and shows that from the view-point of the monarch who had the dream this is a true representation of the historic situation. To Nebuchadnezzar the Babylonian Empire is more precious than that condition which is represented by the clay. Says Urquhart: "To the man of ambition—the man who lusts after lordship over his fellows—the first dominion is more precious than the second, the second than the third, the third than the fourth."

Now note what is said with regard to Nebuchadnezzar's kingdom in the book of Daniel: "And for the majesty that he gave him, all people, nations, and languages trembled and feared before him; whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down." Dan. 5:19. Compare chapter 2:37, 38. In other words, Nebuchadnezzar was an absolute monarch in the extreme; and that is why in his estimation the Babylonian Empire is properly represented by a head of gold.

Urquhart calls attention to Hegel's Philosophy of History, in which the philosopher in looking back over the history of the world sees just what Daniel describes, though it is not at all likely that Hegel borrowed Daniel's picture. What Daniel calls the head of gold, Hegel calls the childhood of history. The monarch is the father of all. His subjects are simply children, obedient and reverential. To quote Urquhart, "The state was in the beginning merely an enlargement of the family. Sovereignty was looked upon as invested with all the rights, and hedged round about with all the sanctity of fatherhood. The king was the father in whose care all confided, whose frown they dreaded, and in whose smile they rejoiced. He alone was free; the duty of every other was submission to his will."

But the child develops and the father finds a growing boy upon his hands. Hegel calls it "the boyhood of history, no longer manifesting the repose and trustfulness of the child, but boisterous and turbulent." Daniel calls it silver, as such a condition would be as silver to gold in the estimation of a king like Nebuchadnezzar who wanted absolute control. The Medo-Persian Empire is not quite so absolutely under the one head as the Babylonian was. See Dan. 6:1-3, and note how Cyrus grants permission to the Jews to return to their own land with a Jewish governor.

Next comes what Hegel calls "the per-

iod of adolescence,"—the youth of history, as seen in the Greek word. Then comes the manhood of history as seen in Rome, with the State supreme rather than the individual ruler. "The Caesar was in truth an absolute monarch. But in theory he was only a citizen, a senator, a magistrate."—Freeman. "The highest place left for ambition was simply to be left the first and greatest servant of the state."—Urquhart.

This Roman ideal may not have been followed all down the centuries in the various fragments of the old Roman Empire; but Rome as a whole would be to a Nebuchadnezzar like iron is comparison to the head of gold. If in the fragments there has been more or less of absolutism, the tendencies have been towards democracy, as for instance in England; while this very breaking up of world empire, with many rulers instead of one, all makes Rome less valuable than gold.

Finally, in the feet and toes of the image a new element appears—clay. "Iron mixed with miry clay," Dan. 2:41. This new element is less in value than the iron, as seen by the absolute monarch, and must represent the very opposite extreme from that represented by the gold. There is not enough of it to represent a universal condition, but the clay and iron are seen mingling to the very close of human government.

And now in the light of this prophecy let us turn to an editorial in one of our daily newspapers, the Boston Post:

"One of the most amazing features of the present momentous gathering at the peace table in Paris is the fact that among the members who are seated around the great green horseshoe there is not a single emperor, king or royal prince from any nation on the face of the earth.

We have only just begun to realize the splendid significance of that omission. It marks something that would have been an impossibility in the days of the past. Great peace councils made it one of their chief businesses to dicker and trade for the advantages of royal dynasties, and so, as a matter of course, dynastic representatives sat in at the tables and had their say—which was often all the say there was.

But in this most significant of all the peace gatherings the world has ever seen the monarch is conspicuous by his absence. The commoner has come into his own. Monarchies are represented, indeed, such as great Britain, Italy, Rumania, Serbia, Greece, Japan and Siam; but their monarchs are left at home. Even the Noble and democratic King Albert of Belgium has no seat at the table.

The significance of this exclusion of kings, emperors and princes is perfectly clear. This peace conference is not to arrange for the protection and preservation of dynasties, but of peoples. "Scepter and crown" are of not much more importance in these deliberations than "the poor crooked scythe and spade." Perhaps the latter are even more potent.

Would such a situation appeal to a Nebuchadnezzar? We think not. If one of Nebuchadnezzar's subjects had dreamed the dream, he might have seen a head of clay, and feet of silver and gold; but in the estimation of the king these modern

tendencies are properly represented by iron and clay.

And along with the democracy which we see around the peace table at Paris, there are other features of the present world situation which would be still more undesirable in the eyes of an autocrat, and therefore less valuable in comparison with ancient Babylon. Not only do we see marked tendencies in the direction of democracy in the few monarchical governments that remain, but we see the thrones of the mighty cast down, as for instance in Russia and Germany, while the ex-kings of these revolutionary days suggest a remarkable fulfillment, at least in part, of those words of Daniel with regard to what was to take place just before the coming of the Lord: "I beheld till the thrones were cast down," Dan. 7:9.

Then we have the spread of modern socialism, and the dangerous activities of the Bolsheviki at the present moment, surely the other extreme from the government represented by the head of gold.

Whether the clay is to be found in the ordinary democracy of our times as represented at the European peace table in Socialism, or in the more extreme tendencies of the times as represented by Bolshevism, anarchy and chaos, or in all these various features of the world situation, the Roman iron still lingers, and must continue to the end.

The world can never be all iron again; and it is just as true that it can never be all clay. To attempt either means bloodshed and all the horrors of modern warfare; but God has spoken, and we may expect in harmony with the divine program that the stone from the mountain is next in order, just as Nebuchadnezzar saw in his dream so long ago.

We are living down in the toes of the image, where iron and clay mingle but do not amalgamate. This mingling of the two elements may well be expected to cause further friction, more bloodshed and tears; but the real optimist has his eyes turned heavenward, while he patiently waits for the Stone from above which is soon to smite the image, when human government as represented by the image of a man gives way to the divine government of the future, and "the kingdoms of this world become the kingdoms of our Lord, and of his Christ," Rev. 11:15.

—Linden J. Carter in World's Crisis.

Selected Gems.

"Shod with the shoes of the gospel, I can go forward rejoicingly to the feast of the fatted calf in the banquetting house of my Father; there to sit by his side, and afterward to arise refreshed to live as his beloved son."

"A wondrous God, with wondrous love, should surely make us wondrous men and women."

The man who never sits alone and dreams of what he is going to become, and of what he is going to do, is but a liver-hearted man."

"That man who lets himself drift with the tide and becomes what the fashion of the stream would make him, is hardly worthy of such a name."

THE worst thing about the dead beat is that he is so very much alive.—Sel.

The Sign of The Son of Man.

WE HAVE seen that there was good reason why the disciples did not understand that two thousand years of Gentile times must intervene between the desolation of Jerusalem and the coming of Messiah as king, thinking the two events were one in time and asking for "the sign" for this which they looked forward to as one event, for the Master later told them, "It is not for you to know the times and the seasons which the Father hath put in his own power." There was also good reason for his not separating the two events in his answer when he gave the sign they requested of the future desolation and his coming, for in that answer he told them plainly that neither did he know the time of his coming, so it might have been at the desolation for all he could tell. But the spirit speaking by him worded his answer in such a way that we can understand his prophetic reply. Doubtless the spirit prompted, not only his reply, but prompted their question as well, as was the case in his question and Peter's answer as to "who say ye that I am?" that day in the coasts of Caesarea-Philippi.

So in answering their request for a sign of these two events he must give a sign that should happen twice, because the two events were to be so far apart. But the two questions can be answered by one answer, as if they were only one question, provided the same sign happen twice, each time just before each event. And it was to happen in each case in the last generation of time before the event, according to his answer, or in "the end of the world" in each case according to their question. This end of the world in which the sign came the first time to portend the desolation of Jerusalem, was evidently the Jewish world or dispensation, because by Heb. 9:26-28 the end of the world at that time was the period of his crucifixion, which by Dan. 9:26, would be the world closing at the end of the 69th week. And the end of the world in which the sign should come the second time, to portend his coming, is evidently "the times of the Gentiles," as that other was times of the Jews. This is evident by the fact that his words showed that the treading down of Jerusalem during Gentile times was to close at his coming, which second world is also referred to in Heb. 9, above, as the period of his coming "the second time."

So he gives the sign they ask. He does more. He gives many signs. But first he warns against the danger of deception, saying many should come professing to be him. He names two deceptions in particular: that he is in the desert, or in the secret chambers. For neither is Salt Lake City nor 1874 the place or time of his coming.

He also warned against the deception of gathering together to meet him. He said many would say, "Lo, here he is," or "Lo, there," and "The time draws near." Instead of being in congregations, his people at his coming will be sleeping in a bed, working in a field, grinding at a mill. Occupying till he comes, in whatever rightful thing they may be doing in his ab-

sence. They are not gathered till it is done by angels. Until then, only where is a "carcass" will any be assembled, and the assemblage is one of vultures.

Again he warns against thinking every war is "the end," showing the last sign to be one associated with war.

After warning against deceptions he proceeds to give the signs, the order of which is, false teachers, famines, pestilences, earthquakes, religious apostasy, wars, hearts full of fear, the gospel sent to all nations and then the final sign they asked, which was, Jerusalem compassed with armies.

The need for signs is that the innocent may flee from the judgment the signs portend, lest they suffer that judgment with the ungodly. So the godly are warned by signs which the ungodly cannot understand, even though they see them. "None of the wicked shall understand, but the wise shall." Thus Jehovah wisely delivers the godly out of temptations, and reserves the unjust to the day of judgment to be punished.

The saints back there needed "the sign" so as to flee from Jerusalem, which was to be desolated by the abomination. When they saw the sign, Jerusalem compassed with armies, the desolation was so imminent they would not have time to go into their houses, even, to get anything, but must flee to the mountains immediately, so close was the sign to the event. And by Zech. 14:5, his people also will flee to the mountains at the time of his second appearing, when they see the armies of all nations gathered against Jerusalem to that final conflict of earthly arms. Thus we find "the sign" to happen twice, once for the desolation of Jerusalem, and again for his coming. Likewise the other signs he gives have the same double signification. For he gave false Christs and false teachers as a sign of his coming, but John sees in the same sign a sure proof that he was living in the last days of the Jewish world. 1 Jno. 2:18-19. Likewise the gospel sent to all the world was given by the Master as a sign of "the end," that is, "the end of the world," which in their question was the time of his coming, the end of the Gentile world. But in Rom. 10:18 and Col. 1:23, Paul says the gospel went to all the world in his day, so by that again we see a sign of the end of the Jewish world.

Other signs will also be useful to the watchers for the close of our age. Since James associates the labor and capital trouble with the Lord's advent, wisdom counsels us that large cities will be places of greater suffering from strike privations and that country or smaller towns would be safer places for the saints. They will also wisely shun probable war zones and earthquake regions. As the last generation of Jewish time saw all the signs portending the downfall of Jerusalem, the last generation of Gentile times is seeing the same signs repeated to portend Christ's coming. The divine measure of a generation is given in two separate places in Scripture as 100 years. We are evidently near the end. When Peter saw with John and Paul the end of that world he exhorted to soberness, watchfulness and prayer, 1 Pet. 4:7. Because Jesus had said

to him and the others that day at Olivet, "Watch," and also told them to pray, not only that their flight be not in winter nor on the sabbath, but also to pray that they should be accounted worthy to escape the catastrophes of judgment portended by the signs he gave. In winter flight would be difficult, and on the sabbath the gates of the city were shut. Expectant mothers and those with infants in arms would also find flight difficult, as the Lord showed. So in 1 Cor. 7, Paul speaks for "the present distress," of that period by counseling unmarried life. But later he advised marriage, in writing to Timothy concerning young widows. All these counsels and prayers will be in order the second time the signs happen, for as we have seen, Zechariah foretells the same conditions and events around Jerusalem at the end of Gentile times. That end is evidently near. All the conditions and signs given by the Christ, the prophets and the apostles are largely fulfilled or fulfilling, all in this generation in which we live. So we must be well through the last generation.

The last signs, as we have seen, will be Jerusalem compassed with armies. Zech. 14, and Rev. 16, both show that he comes in the midst of this last conflict of armies at Jerusalem. The objection that Jerusalem compassed with armies is not a sign in heaven loses its force when we remember that it is a sign in the political heavens. And Jesus here uses "heaven" in the figurative sense, for his reference to the shaking of earth and heaven, in Hag-gai and Heb. 12, is shown beyond controversy that the upheaval of earth and heaven is political. This throws light on the falling of stars and darkening of sun and moon. But enough for this time.

J. W. Williams.

THE METALLIC IMAGE
or
From Gold to Clay.

THE SECOND chapter of Daniel gives us a remarkable outline of human history from the days of the first Babylonian king down to our own times. Babylon, Medo-Persia, Greece, and Rome are represented by the great metallic image seen in the dream of Nebuchadnezzar, as interpreted by the Hebrew prophet. See Dan. 2:31-46.

The reader will need but to read any good history of the world to see how wonderfully this prophecy has been fulfilled from the head of gold down to the feet of iron and clay. He will note especially in world events now transpiring before our eyes that which is represented by the clay that mingles with the broken fragments of iron.

"Iron of kings, their straining fingers grasping

A broken scepter still;
Clay of the people, plastic, freshly molded
By each new potter's skill."

The image is that of a man. It represents human government; while the beasts of Daniel seven show the bloody character of these great empires of history. Note, however, that this man is followed by a "stone cut out without hands," Dan. 2:34. This represents something not of human planning or power. The stone is from another source, and represents

prepared by the sisters.

If Bro. Lindsay had been there he would have found that these sisters did not believe in dieting, and that the food prepared was sufficient for a man of his physique.

After a recess of about two hours, during which time we filled up on good food and talked with the brethren, we went back into the house and listened to Bro. Robison speak from 1 Cor. 15:49. We were glad to hear him and to know he was able to speak. On Tuesday evening, July 1, Sr. Robison spoke for us from 2 Pet. 1:16. We were glad to hear her.

The meeting closed July 3, with a good attendance. After service we got into Bro. Antonide's car and went over to his home, near Brush Creek, where we spent the night. Next morning we went to Dayton, and took dinner with Bro. and Sr. Garard. Bro. Garard is just out of the hospital where he underwent an operation. We were glad to find him getting along as well as could be expected. We reached home July 4, and found all well. When we bade Bro. and Sr. Robison farewell they gave us an offering for our sick brother, Relmond, of Piedmont, S. C.

Before closing I wish to say that God has some faithful servants at Lawrenceville. Bro. David Beck, their leader, has proven himself a faithful shepherd.

J. H. Anderson.

Report of Work For June.

June 3-8, Pleasant Ridge,	Sermons 4.
June 13-15, Plainview.	Sermons 4.
June 18th, Prairie Land,	Sermons 1.
Total,	9.

Expenses.

Holbrook to Moorefield and return.	\$3.44.
Meal.	.45.
Holbrook to Bartley and return,	.50.
Total,	\$4.39.

Money Received.

Bro. Wilson,	\$5.00.
Sister Johnson and husband.	5.00.
Total,	\$10.00.
T. A. Drinkard.	

Nebraska Evangelist.

Michigan Conference Report.

The annual conference of the Church of God met at Dutton, Thursday, June 19, and continued over Sunday, followed by a week of Bible study. The principal speaker and Bible School teacher was Bro. S. J. Lindsay. He was helped by Bro. F. V. Blakely. Bro. and Sr. Woodward were able to attend but few of the meetings on account of illness.

On Friday the National Bereans had a very interesting and instructive program, the general topic being, "What the Berean Work Has Done in My State and What it Can Do in Yours."

The State Bereans held their business meeting Sunday P.M. Harry Sheets was elected Pres., Mildred Coats, Vice Pres., Mildred Lesh, Sec., Harold Simpson, Treas.

The annual business meeting of the church was held at 2 P.M. Saturday, Pres. F. V. Blakely presiding. Under new business a motion was made and carried to make Dutton the annual conference home and to erect a suitable building in connection with the church building for the entertainment of those who attend the conference. A committee of seven were ap-

pointed to direct the building proposition: Wm. McCrodan, Harry Sheets, G. E. Coats, Eva Fletcher, Beth Richardson, Charles Simpson, Lorenzo Decker.

It is a note of interest that before the meeting closed nearly one half the sum needed for the building was pledged.

Instead of the regular election, the officers of the preceding year were reinstated.

The conference was not as well attended this year as common, but we were more than glad to have so many present from other states.

The Bible Lessons began Monday, two lessons and one sermon each day. Some of the subjects studied were: The Abrahamic Promises; Israel and the Restoration; Love; Judging; The Resurrection and events to take place in the coming age. Some of the types were also studied, as Joseph the type of Christ.

As a result of the meeting three people asked for baptism: Sister Alice Holly, Bro. Henry Holly, and Sister Cerell Dunlap.

Everyone went away from Dutton greatly benefited by the meetings. Two general lessons that impressed each class member were, the need for more earnest and conscientious study of God's Word, and the value derived from memorizing and becoming familiar with the location of texts teaching the fundamental truths concerning the plan of salvation.

May we all retain the lessons we have learned and more diligently study to show ourselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth.

Mildred Coats, Sec.

The Sunday School.

By Alta King.

CHRISTIAN WORSHIP.

Lesson 5. August 3, 1919.
Lesson Text. Heb. 10:24-28; Col. 3:14-17.

Golden Text: God is a spirit; and they that worship him must worship in spirit and in truth. John 4:24.

Memory verses: Matt. 4:8-10.

Questions and Comments.

Worship defined: "Religious worship is the reverence and homage which is or ought to be paid to God; adoration, sacrifice, praise, prayer, thanksgiving, or other devotional acts performed in honor of the supreme God."—Century Dictionary.

According to the above, is "worship of God," an every day affair?

Private, individual worship: Because such worship is the basis of public worship it is of primary importance. Study Matt. 6:1-8, 16-21. This scripture mentions only "prayer" and "alms giving," but there are many other ways of worshipping God in secret. There are the secret thoughts of adoration, faith, love and thanksgiving. The many sacrifices of self by which "self" and the world are overcome. Only God sees and appreciates such worship. Unless we render such worship our public worship cannot be acceptable to God.

Public, combined worship of two or more: Necessity, Heb. 10:24-28. Necessary number, Matt. 18:20. Would this Scripture apply to the home where two or three are believers? Instructions for public worship: quietness and order that all may be edified, 1 Cor. 14:26-40. See Gen. Note 1, for practical application. Song, prayer, thanksgiving, mutual teaching and admonition, Eph. 5:17-21; Col. 3:14-17. Love, Eph. 4:15. Social equality, Jas. 2:1-10.

Vain or useless worship: obedience to commandments (of men) which on the surface seem to honor God, but which in reality counteract a law of God, thus covering up disobedience with hypocrisy. Study carefully Mark 7:5-13. See Gen. Note 2. Studying and hearing God's Word and then forgetting it. 1 Cor. 15:1-2; Jas. 1:21-27. In other words, non-application of what we have learned to be right, makes our study useless. Lip service, that is public worship, which is not the outgrowth of private, secret worship. Matt. 15:8, 9; Ezek. 33:30-33. Discuss the following: Value of family worship; the especial value of united worship; the things that mar the value of worship.

General Notes.

1. The Rev. Stephen S. Estey, D.D., writes, "The charge is made that our Sunday Schools, because of disorderly, slovenly and undignified methods foster irreverence.

"If our schools do actually teach irreverence, one wonders whether they teach anything else that can possibly compensate for that evil, and so justify their existence. Truth compels the admission that Sunday Schools in which the opening exercises are marred by confusion, whispering and, perhaps, even paper wads, and in which the study hour is marred by disorder and inattention, are not so rare as we might wish."

The children should be taught to join, all of them, in the singing, and to make the prayers their own by following every word in their own minds. They should close their eyes and bow their heads. The doors should be closed during prayer and their should be perfect stillness in the exercise of worship.

Being forced to attend divine worship does not of necessity give the boy or girl such a habit as will stand through the entire life. But if the teacher can so teach the scholars that they will both understand and practically realize the value to themselves of such a habit, the foundation is being laid for the habitual, because chosen, attendance upon all forms of worship.—Peloubet's Notes.

2. God's commandment is, "Honor thy father and thy mother," which, of course, involves care of them in old age, or when ever in need. But a tradition of the scribes and Pharisees made this lay of none effect. They decreed that if the son or daughter should give to the tabernacle service (thus apparently to God, but really to themselves), what ever they might have by which their parents should be profited, they would be freed from the care of their parents. They did not openly teach disobedience to God's command, but indirectly they encouraged it. Similarly, the modern tradition that "it makes no dif-

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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.

Sometime ago we advertized for the book, "God's Plan of Salvation," for some one but we have lost the inquirer's letter and have forgotten who it was that wanted the book. If the person will write us, we will give address of one who is willing to part with the book.

We have just returned from our Michigan-Indiana Bible School and Conference work where we enjoyed every minute of the time. Good work was done at each place and as a sign that there is life, both places voted to choose and prepare permanent locations for annual Bible School and Conference work. The reports will give accounts more fully.

"Mr. and Mrs. Homer Taggart announce the marriage of their daughter, Florence, to Mr. Lowell McKinley Roose, on Tuesday, June twenty-fourth, one thousand nine hundred and nineteen, South Bend, Indiana. At home, Nappanee, Indiana."

Lowell is the only son of Bro. and Sr. Willis Roose of Nappanee, Ind. We join with his many friends in a wish for a long, happy and prosperous life.

"Announcing the birth of Thornton Ritenour Cleek, on June 21th, 1919. Weight 10½ pounds. Mr. and Mrs. Geo. W. Cleek."

The mother of this buster of a young man is Sr. Seraphine Ritenour, personally known to many of our young people through her visit to the Illinois Bible School a few years since. Long may they live to be a joy to each other.

We suggest to contributors not to let the warm weather get the best of them. We need some good, short, to-the-point articles. Get busy.

Again we wish to call attention to our practice of permitting discussion upon some subjects which the people of the Church of God as a body do not stand for. Speaking from a wide experience with our people we do not hesitate to say that they do not believe in the preexistence of Jesus generally, and the only object we had in publishing a discussion upon it was to give arguments on both sides for the proper education of our people as to the merits of the case. In this connection, also, we may say that not all the contributors on that subject were members of the body.

It may be a matter of interest to Bro. "Billy" Cooper, of our Blush, Mo., church, to know that the editor met his Waterloo as a fisherman on his recent trip to Indiana. Never refusing an invitation to go fishing, a friend in Indiana (don't ask who it was) asked us to go and when we got to the stream he and a helper got into the boat and directed us to go through sand and sun a half mile or so to a bridge where we could see the whole operation. After standing in the sun for an hour we returned to the shade where we whiled the time away fighting gnats and mosquitoes. He got the fish and we had an experience in im-"patient waiting." Will someone please tell Bro. Cooper.

Bro. and Sr. E. C. Railsback and Bro. and Sr. Geo. Rahn, of South Bend, Ind., on their way to their new home on the Pacific coast, stopped over for a visit with their Oregon, Ill., friends on Wednesday, July 9th. We regret to see these willing workers leaving us but our loss will be gain somewhere else. We bid them God-speed.

Remittances.

C. T. Stevenson; Lula Zeigler; John Hammond; Mrs. Dora McChesney; Willis Roose; Leroy Austin; Mrs. H. M. Kinney; John W. Burget; Ernest S. Logan; Mrs. Hugh Shafer; J. S. Gates; J. J. Bronson; Mrs. Alfred Harper; C. F. Vincent; Mrs. T. R. Swindler

HELPING FUND.

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

Ernest S. Logan, \$50.
Leroy Austin, .35.

Mrs. Alfred Harper, 3.50.
Mrs. T. R. Swindler, 10.00.
Lula Zeigler, .50.

Notices.

California Conference.

The third California Conference of the Church of God will be held July 19 to 27, inclusive, at Long Beach, Cal., in Chap-pell Hall, 313 West 3rd St.

There will be three sessions each day 10 A.M., to 12 M., will be devoted to Bible lessons. 2 P.M., to 4 P.M., to preaching and question box. 7 P.M., to 9 P.M., devotional and preaching.

An extensive program is being prepared and we admonish you, brethren, one and all, to prepare for the meeting. Bring your Bible, and may each one be determined to make the meeting a feast of fat things.

J. E. Adamson, Sec.

Pomona, Cal.

Meeting for Gonzales, Texas.

Bro. A. S. Bradley will hold a ten days' meeting here in Gonzales, Texas, the Lord willing, beginning Aug. 2, and we wish to invite all members of the true faith to meet with us. A home will be provided for brothers and sisters from a distance. Anyone able to attend will please write Mrs. E. L. Johnston, Gonzales, Texas. Box 408.

Missouri Conference.

The Missouri Conference this year will meet with the Blush Church, near Fredericktown, beginning on Saturday evening before the second Sunday in September, and continuing over the third Sunday. More complete announcement later.

P. J. Graham, Pres.

COMING DATES OF INTEREST.

Illinois Bible School and Conference, Aug. 5-17.
Nebraska Conference, Aug. 16-24.
Iowa Conference, Aug. 23-31.

Reports.

On June 24, 1919, we had the pleasure of meeting with the Lawrenceville church, near Springfield, Ohio, for a week's service. When we arrived we were too pleased to learn that Bro. and Sr. D. C. Robison, of Salem, Ohio, had come down for the meeting and that Bro. Robison had been able to speak for the church on the preceding Sunday. We found the brethren anxious for a meeting, and that always means a good meeting. On Saturday afternoon, June 28, we went to the water and baptized Mrs. Geo. Johnson, wife of Bro. Geo. Johnson, and Mr. and Mrs. E. T. Poole, son and daughter-in-law of Bro. Walter Poole. On Sunday, June 29, the Brush Creek church, came over for an all day meeting. The weather was ideal for such a meeting. In the forenoon the writer spoke and after the service we went out under the shade of the beautiful trees and partook of a beautiful feast

also so shine that the world may see God's rainbow outlined bravely and hopefully against the prevailing gloom.

Perhaps we often think, "If God would only talk with me as he did with the Israelites, I would know better what to do." The first thing is to listen to God and find out what he wants us to do, and a safe rule to follow is to do the duty that lies nearest to us, and when that is accomplished we may be sure the next step will be shown. Don't let us worry about what is going to happen next week, or what we shall do then, but do today's cheerfully and well. A true Christian soldier is continually studying to know the will of his Captain, and we can only know that by an intimate acquaintance with God's Book.

We must also cultivate a consciousness of God's presence with us. If he is only a far away vision, and not the loving Father who is interested in all his children's wants and sorrows, we will continue to worry and fret over the future and its possibilities of evil, and the peace which this world can neither give nor take away will never be ours.

One of the most depressing facts in life is the unreliability of people. How few can be trusted at the critical moment, but the great Jehovah has promised, "I will not fail thee," and let us believe from the bottom of our hearts that this is true, and, as he old hymn says:-

"Our lives will be all sunshine
In the presence of the Lord."

Lottie E. Young.

Thoughts on Jeremiah.

"The words of Jeremiah the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin." Jer. 1:1.

JEREMIAH was one of the greatest of the ancient prophets. Cunningham Geikie says: "Jeremiah, the second of the four so-called greater prophets, is the most striking figure in the last age of the kingdom of Judah, which he survived, to mourn over the ruins of Jerusalem with a tenderness and pathos associating him forever with its calamity." Says Rev. W. Fairweather: "Jeremiah was the Hosea of the Southern kingdom. Both prophesied in the tragic times of national shipwreck. Religiously and emotionally these two prophets had much in common. They were both men of eminent piety, of a plaintive turn of mind and melting tenderness." Says George Adam Smith: "Jeremiah beyond every other in the old dispensation, was the forerunner of Jesus Christ; and that, both in his teachings and his personal experience. He has been called the prophet of failure, but only in the sense that the Holy Spirit sometimes labors in vain."

1. The meaning of his name. One writer puts it: "Jehovah hurls." Or as in the language of Geikie, "The Lord casts down." This suggests his times and character. Cast down—sorrowful. He is called the weeping prophet. He was the type of the Great Sufferer, Jesus. He was rejected by his own people the Jews, as Jesus was. He was the saddest man until Jesus came.

2. His birth place. He was born in the village of Anathoth four miles north of Jerusalem. Anathoth means, the place of

answered prayer. A good place to live.

3. His call. Jeremiah received his call when he was but a youth (Jer. 1:6). In Jer. 1:2, we find that his call came in the thirteenth year of Josiah, king of Judah. In chap. 1:5, we are told that the prophet was even sanctified and ordained a prophet unto the nations before he was born.

4. The date of his prophecy. His ministry extended over a period of forty years or more, probably from B.C. 626 to 585.

5. Jeremiah's character. In the language of another: "By nature he was timid, reluctant, tender-hearted, shrinking, sympathetic. No other prophet was ever so sensitive to his surroundings."

6. His character and ministry. By the Spirit of God, Jeremiah was one of the most bold, and fearless messengers of Jehovah. In the face of the most stubborn opposition he proclaimed the captivity of his people. Some one remarks, "Jeremiah was preeminently a preacher." He was faithful in warning the people of all nations of on-coming judgment, and approaching destruction. He was faithful in denouncing sin. A good example for modern preachers.

7. The age of Jeremiah. It was an evil age, similar to this age. Prof. Robison says: "Morally the people were confused. Two conceptions of Jehovah prevailed, and two ways of serving him. False prophets misled the people. The princes and politicians were against Jeremiah." The prophet in summing up the evil committed by the people of his age said, "The sin of Judah is written with a pen of iron, and with a point of a diamond; it is graven upon the table of their hearts, and upon the horns of your altars." This was a startling message and a serious charge. Sin written as if with the point of a diamond, this would seem to imply that their sin was fixed beyond pardon. Because of the sin of Judah the crash of the nations was at hand. Let modern nations beware. Jeremiah's prophecy touched not only his own times, it reached beyond the crash of all earth's nations to the kingdom of Jesus Christ.

8. The last days and death of Jeremiah. After the destruction of Jerusalem, and the death of Gadiliah (the governor of Judah appointed by the Babylonian king), the remaining Jews fled to Egypt, taking the prophet with them; this is the last we hear of him. Tradition says he died here. Says Prof. Robinson: "At this point the patient, sorrowing prophet of failure passes beyond the horizon of history. Whether he was stoned to death in Egypt, or made his escape to Babylon, it is impossible to say." Another writer says: "The prophetic figure of Jeremiah is the bright evening sun which, with its golden beams, shed a glory over Judah as it sinks into the night."

Prof. Robinson, in contrasting Isaiah and Jeremiah says: "Isaiah put himself in the place of Israel, and suffered with them, the human suffering with the human. Jeremiah, on the contrary, put himself in the place of God, as Matheson suggests, and accordingly his sympathy was the sympathy of the human with the Divine. Isaiah was a humanitarian, he wants a Christ for the sake of men. Jeremiah was a mystic, he wants a Christ for the sake of God. Jeremiah suffered as Christ

suffered. Jeremiah is likest Christ of all the prophets of the Old Testament. No wonder that after his death a legend sprang up that he had risen from the dead."

Where Jeremiah is laid to rest in the dust of the earth no mortal knows. But when the last trumpet sounds he will come forth to shine as the stars forever.

There are some of life's problems that we cannot solve, but we may take them to the Great Master Teacher and all that is needful, and all that he desires us to know, will be revealed to us here. What is not, we may wait for until the unfolding of the things of eternity.—H. A. Mitchell, in an exchange.

Diary of a Bible.

Jan. 5. Been resting for a week. The first few nights after the first of the year my owner read me regularly, but he has forgotten me, I guess.

Feb. 8. Clean-up, I was dusted with other things and put in my place.

Feb. 8. Owner used me for a short time after dinner, looking up a few references. Went to Sunday-school.

March 7. Clean-up. Dusted and in my old place again. Have been down in lower hall since my trip to Sunday-school.

April 8. Busy day. Owner led League meeting and had to look up references. He had an awful time finding one, though it was right there all the time, in its place.

May 3. In Grandma's lap all afternoon. She is here on a visit. She let a teardrop fall on Col. 2:5-7.

May 6. In Grandma's lap again this afternoon. She spent most of her time on 1 Cor. 13, and the last four verses of the 15th chapter.

May 7, 8, 9. In Grandma's lap every afternoon now. It's a comfortable spot.

Sometimes she reads me and sometimes she talks to me.

May 10. Grandma gone. Back in the old place. She kissed me good-bye.

June 3. Had a couple of four-leafed clovers stuck in me today.

July 1. Packed in a trunk with clothes and other things. Off on a vacation, I guess.

July 7. Still in the trunk.

July 10. Still in the trunk, though nearly everything else has been taken out.

July 15. Home again and in my old place. Quite a journey, though I do not see why I went.

August 1. Rather stuffy and hot. Have two magazines, a novel and an old hat on top of me. Wish they would take them off.

Sept. 5. Clean-up. Dusted and set right again.

Sept. 10. Used by Mary a few minutes today. She was writing a letter to a friend whose brother had died, and wanted an appropriate verse.

Sept. 30. Clean-up again.—Sel.

God will exercise faith. There is not a single grain of faith in the breast of any living believer that is not exercised. God will not allow it to sleep; a sleeping faith, a dormant faith, I believe such a thing does not exist. If thou hast faith, my brother, expect labor; for, as surely as God gives faith, he will put it into the gymnasium, and make it exercise itself.—Sel.

ference what you believe," fosters and encourages disregard of God's gospel message and his command to believe it.

3. True worship: 1. God wants all men to worship him because they thus become like him, near unto him. 2. Thus every heart may become hallowed ground. 3. Worship must be spiritual rather than formal. 4. It must be sincere. 5. It must be the fruit of love rather than fear. 6. True worship cannot be separated from morality, while formal worship can. 7. Worship is essential to the religious life. 8. Forms and rites are valuable only as they aid the spirit in its worship. 9. It is not necessary to renounce forms (for some form is necessary in public worship), but to fill the forms with the true spirit.—Sel.

Our Present Condition.

AS WE near the closing scenes of this age we notice a spiritual deadness in the Church of God. There is no use to deny this fact, for it stares us in the face. Many are more inclined to talk about the future opportunities than of the ones they are turning down now. I know it is grand to know that God in tender mercy has in store many things for them who keep his commands, and I further know it is quite wrong to always have our minds in the future and forget our present obligations, because our future reward is dependent on our present work. God wants workers that will work all the time. A man who enlists as a worker in God's vineyard, and then plays off by resting in the shade of some excuse, or idling away his time, and then charging it to the Lord and expects him to pay will surely miss his reward when he gets to the judgment day of God. This spiritual condition was foreseen by our Savior and he calls our attention to the same by referring us to ten virgins. Some of these were faithful and loyal to their duty, the others were not, but neglected and put off for some other time that which should be done now, while we are living. If salvation is not worth the price that God has set on it, it is worth nothing. You may say it is free. True, in a sense, but God demands that we render absolute obedience to his requirements. There is no half-way business when it comes to dealing with God. He has the sole right to make divine laws to govern his divine cause. He has a perfect right to demand that we observe those laws in every respect. In discussing this part of the question publicly not long since a gentleman, after service, objected to it. Our reply was that no man living could present just one reasonable excuse for his not living a good, Christian life. That is the reason many are not living up to their duty, they are always looking for excuses, and if they are to be found they will always be presented and on hand, seasoned and coated over with a nice coat of sugar at the proper time, especially when the meeting begins or when requested to give an account of their stewardship to God. What we need now is not so much talk, for we have an abundant supply of that, but practical work. We need to see brethren and sisters at work; at work for God in a more God-fearing manner. We all confess that we are stand-

ing upon the verge of another age, and yet how many are working to show that they actually believe it? It seems like the nearer we get to the kingdom age the more indifferent many become even though they actually believe such to be true. It is very important that we note our pressing obligations, and render more acceptable service to God. The time is too short to be quarrelling over those questions that get us no farther than where we started. You may put all your endeavor on prophecy that is not plainly revealed, if it is not true, that is your interpretation, where are you? On the sea of doubt, of course. Prophecy is a profitable and instructive counsel if plainly revealed or made known, but when you put in your time in speculative guess work regarding what among historians is good, and what is not, disregarding the plain and simple demands of God, you are sliding away from God. Quarrelling among brethren as to what this beast or that beast, this symbol or that symbol means never gets you anywhere, and is not very instructive. If it is not plainly revealed beyond the question of doubt you had better leave it alone and get back to the more essential part of your duty. To this end I both labor and pray that the brethren of this state (Neb.) and all others, will put more life in their actions, and for your sake, your indifferent brother's sake, get to work for God and live every day as you want to be living when Jesus comes. Jesus is coming brethren, we need not doubt it, therefore may we be found faithful in him when he comes.

T. A. Drinkard.

Be Ye Filled.

IF YE then, being evil, know how to give good gifts to your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him." Luke 11:13. On the surface this seems very simple. But what does asking imply? Do you ask for food unless it be that you are hungry and desire to be filled? And again, would one attempt to fill a vessel that is already filled to the brim and running over? It may be with one thing and it may perchance be with a mixture, but anyone will tell you that it must be emptied before it can be refilled.

Suppose the heart is filled with pride—and one of the worst forms might be termed spiritual pride, though this is impossible to one who realizes that all they are came only by God's great favor through our Lord and Savior.

Still the Lord will show us all these things which are needful for our transforming, if our sole desire is to be "complete in him."

"Be not drunk with wine wherein is excess; but be filled (intoxicated) with the spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Yes, the melody will be there, dear ones, if we are filled to the extent of intoxication or to the exclusion of everything else.

And it is to those who have their minds "habitually exercised" that Jesus has reference when he says, "But the helper,

the Holy Spirit which the Father will send in my name shall teach you all things which I said to you." And again, "The Holy Spirit will instruct you, in that hour what it is proper to say." How can we expect to have our minds and hearts filled with everything except "the deeper things of God", and then have the spirit put the words into our mind that we should speak? Now these words must first become a part of us; that is, by faculties which have previously been exercised they must sink deep into our subconscious mind else the spirit cannot bring them to our conscious mind when needed.

Then Paul's language to the Ephesians might well be addressed to us also. "You were indeed formerly darkness, but you are now light in the Lord; walk as children of light; since the fruit of the light (or spirit) is in all goodness and righteousness and truth, searching out what is well pleasing to the Lord." We cannot have the fruits of the spirit, love, joy, peace, etc., unless we have the spirit, or mind of Christ. For the fruit cannot be produced without the tree. "Be silent unto the Lord and let him mold thee." Psa. 37:7, Luther's Translation.

"In quietness and confidence shall be your strength." It was "a still small voice," that Elijah heard and he had to be still to hear it.

The favor of the Lord Jesus, and the love of God, and the joint participation of the Holy Spirit be with you.

Grace Lawrence.

Life's Work.

WHEN I was a small girl I used to love to look through a prism and see the brilliant colors, red, orange, yellow, green, blue, indigo and violet, which came from it when the sun shone on it. Later on I learned that the apparently white light of the sun was composed of these colors, and that the rainbow, God's promise to man that no more would he destroy the world by water, was caused by the great lamp in the sky shining down through millions of raindrops.

When Jesus Christ was on earth he said, "I am the light of the world," and he is also the sun of righteousness. None of us can be all that Christ is,—shining with a pure, white light,—but we can each have our place and so this light is broken up into many different colors as it passes through the lives of his followers, as while each one has a talent, no two are alike.

When we look at a rainbow we see the red, yellow and green more plainly than we do the other colors, showing that they are stronger and fill a larger place in the world than the remaining four. So some of Christ's people on earth make a greater showing than others, but each one of us is a part of him if we shine with his light. He does not want us to try to be something that we are not, but to be that part of himself that he has given us to be.

How important it is in these days when darkness has covered the world and men are inclined to doubt and despair, that God's children, for whom the Sun of Righteousness ever shines, should let their light!

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.

TWO LITTLE FRIENDS AND A CHRISTENING.

BOBBIE and Billie were playmates. They lived next door to each other and played together much of the time. And such good times as they had.

In the winter they would make snowmen and play snow-balls, and coast down the big hill on their sleds until the keen, frosty air bit their fingers and toes and drove them into the house to warm up.

In the summer they played out of doors most of the time. Sometimes Bobbie's papa or Billie's papa would take them to the woods to pick flowers and hunt birds' nests. Of course the boys never broke the eggs in the nests, or took them away; because they knew that someday some birdies would come out of those eggs.

When school time came they went to the same kindergarten, where they learned the same pretty songs and games. And, when school was out, they would come home hand in hand.

One Sunday afternoon Bobbie was standing out on the porch watching the honey bees as they darted buzzing down into the heart of the climbing roses, when Billie came running over, very much excited.

"Oh, Bobbie," he cried, "You can't guess what we have over at our house!"

"Is it a new kitten?" asked his little friend.

"Something ever and ever so much better than a kitten," declared Billie. Then he added proudly: "It's a baby sister! Mamma says God has given her to us to keep always."

"Isn't that fine!" said Bobbie, who was almost as much pleased as Billie himself.

The next Sunday it rained and Billie could not go to Sunday School as he usually did. But when next Sunday came again he asked Bobbie to go to Sunday School and church with him: "For," said he, "Mamma is going to take the baby to church and have her christened."

"Christened?" asked Bobbie. "What does that mean?"

You see Bobbie and Billie do not go to the same church, and where Bobbie went they did not christen babies. Billie could not tell his chum just exactly what it meant to christen a baby; but told him he had better go and see for himself.

THE RESTORATION

CHRISt IS coming, surely coming,
Angels soon will chant the cry,
And the peon grandly echo
From the earth to bending sky.

Long we've watched the drooping fig tree
For some sign of waking life
That would point with certainty
To the end of Gentile strife.

Now behold, its buds are swelling
Zion's spring-time comes apace,
And the gathering of her people
Portends good to all our race.

The prophetic day is nigh.
The great nations in agree
Have now made "Euphrates dry,"
And the Holy Land is free.

Soon her persecuted children,
Coming from the ends of earth,
Bringing with them stored up treasure,
Will change mourning-cry to mirth,

Judah's hills will not be barren,
Comes the husbandman with vine,
In the valleys there'll be corn,
In the air the low of kine.

In the ancient fields of Boaz
Rosy Ruths shall glean again,
And the windswept threshing-floors
Once more be heaped with winnowed grain.

Shout aloud, Oh land of Judah,
Clapp the hands, Samaria,
Sing the triumph song of Miriam
E'en from Dan to Beersheba.

All ye war-worn Gentile nations,
Roman, Moslem, Slav and Hun,
Stand ye now with helmets lifted
And behold what God hath done.

The loved people whom he scattered,
Whom ye robbed and cursed and slew,
He is bringing back to Zion
There to plant fore'er—the Jew.

J. J. Bronson.

Bobbie ran in the house. "Mamma, may I go with Billie to see his little sister christened?" he asked.

"Yes," said mamma, "you may go if you will tell us all about it when you come home."

Bobbie promised and the two boys ran down the street to catch up with Billie's papa and mamma who had gone on with the baby.

When Bobbie got home mamma sat down in her big "sleepy chair," as he called it, and took her little boy on her lap.

"Now tell me all about what it means to christen a baby," she said.

"Well," said Bobbie thoughtfully, "in the first place Billie's papa and mamma and another lady took the baby up in the front of the church where the minister was standing. Then the minister asked

them: "Has this child ever been baptized?" And Billie's mamma and papa and the other lady all said 'no.'

"The minister read something out of a little book, and then made them all three promise that the baby would be good and join the church when it grew up. I didn't just understand that part, though. For how could those folks know what the baby would do when it got big? And besides that she didn't pay any attention to what they said, but just cried all the time."

"It surely does no good," said mamma, "for someone else to promise for us that we will be good. For that would be making a promise they could not keep, and that would be wrong. Of course they could promise to help us and teach us to do right, and they could keep that kind of a promise."

"The minister," continued Bobbie, "then asked Billie's papa and mamma and the other lady if they wanted to be baptized, and they all said 'yes.' But he didn't baptize any of them, though. He just read some more out of his little book. No it wasn't the Bible, mamma. Then he took the baby in his arms and asked them what its name was. They told him its name was Ethel.

"When they said that, he dipped his fingers in a bowl of water and put them on the baby's head, and said, 'Ethel, I baptize you,' or something like that. But he didn't baptize her at all. I guess she didn't like it much, either, because she cried harder than ever. After that he read some more out of his book and we all came home.

"I asked Billie why the minister didn't baptize his little sister when he said he was going to, and Billie said he did. But I told him that when Jesus was baptized he walked right down into the river and John the Baptist put Jesus clear under the water and then lifted him up again. Was that right, mamma?"

"Yes," she agreed. And always remember, dear, that Jesus and his helpers never baptized any babies. Only those who are old enough to choose for themselves, and who believe in God and the things they must do just as Jesus did."

G. Eldred Marsh.

The Value of the Bible.

Is it not beautiful to think how, through the Bible, it is possible for our sins to be forgiven, for us to study and know we are approved unto God, and then to know that Christ, by his Holy Spirit, will come and make his abode with us? Is it not grand to think that some day we may all abide together in the kingdom of our God and our Savior Jesus Christ?

John J. Allen.

THE man who waits to be given a chance has a live job as a waiter.—Sel.

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A Word in Season.

PERHAPS the greatest joy and satisfaction that can come into the human heart is that which comes through the knowledge of having been a humble instrument in the hand of God in saving a lost soul. The following incident is not told here for the purpose of lauding our part in it, but for the purpose of showing how much can be accomplished by dropping the right word at the right time. Many of these words may fall on stony ground, and wither and die; but occasionally one may reach fertile soil and yield a thousand fold. Here is the story: Last Tuesday a lady came into our office and with tears in her eyes, said: "I wish to tell you something. Last spring when I consulted you, I was very sick and was fearful that I would never get well. I so expressed myself to you, and you said, 'Are you ready to die?' Those words kept ringing in my ears all the summer. I knew I was not ready to die. I seldom attended church and had no belief in God or Jesus Christ. The future was a blank to me, and for me there was no hope beyond. But your words, 'Are you ready to die?' kept with me day and night until I was forced to seek the One who died for me. I am thankful to say that I found him and have given him my heart and life. I have received a joy and peace that is beyond expression. I would not go back to the old life again—with its doubts and uncertainties for anything in this world. I have come to tell you this and to thank you for speaking the words that changed my life from spiritual darkness to spiritual light and brought into my soul a peace and joy that passeth all understanding."

Friends, that testimony is worth millions to us. Each one of you can have the same experience. It may not come in the actual words, it seldom does,—but you can have the assurance in your heart that God knows of your earnest endeavor to do good and faithful service, and if there are no visible results in this life, the recording angel, with golden pen, will mark it down in the great record of the ages—"Even as ye did it unto the least of these my brethren, ye did it unto me." All about us are men and women whose hearts are tender; and a right word spoken at the right time may find the right place, and bring forth fruitage unto the glory of God. Who will speak the words? Will you? Will you?—Dr. Chapman in Seattle Bulletin.

Stop scowling, and smile awhile.

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the Lord appears to put an end to his wickedness.

In this sense I can understand how there could be war in heaven, as mentioned in Rev. 12:7, where we read, And there was war in heaven, and Michael and his angels fought against the dragon; and the dragon fought and his angels.

Life in Christ.

He that hath the Son hath life; and he that hath not the Son of God hath not life. The keynote of this verse is Life, which every moving thing on this earth possesses, and God alone can give. To all appearance every human being has the same life; all breathe, eat, drink, walk and sleep, and yet the apostle here speaks as if there were two lives for mankind, and so there are. The life which all moving have is the life temporal, while the life hid with Christ in God is eternal, and yet the vast majority of thinking, sensible people believe that all have this eternal or immortal life and are destined for everlasting happiness or torment, although very few would like to think that their loved ones, no matter how wicked a life they had led here, were suffering all the torments of the "fire that is not quenched." We are told in God's Holy Word to "search the Scriptures," and if we do the question need not be a vexed one to any mind as to what John meant when he said, "He that hath the Son (or one who rejects his commandments) hath not life." The immortality of the soul inherited from birth dates from the time of the Greek philosopher Socrates, who lived about 300 B.C., who believed that he had a demon or familiar spirit which would live on, but the Bible is of older authority than Socrates, and it asserts nowhere this idea, the word "immortal" being used but once in the Bible and then it applies to God, 1 Tim. 1:17, and the word immortality but five times, once that God only hath it, once that we should seek for it, once that it is brought to light through the gospel, and twice that it is not put on until the resurrection of the dead. If the breath God breathed into Adam was a part of God's immortal nature, as Ecclesiastes 3:19, says, "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth so dieth the other; yea they have all one breath, so that a man hath no preeminence above a beast." Why are not animals also immortal, for God gave them life at the creation even as he gave man? If then we have not this immortal nature inborn, how, when, and where can we obtain it?

Who gives this boon to man? Rom. 6:23.
To whom will God give it? Rom. 2:7.
Upon what conditions may we obtain it? 1 Tim. 6:12.

Where is now the Christian's life? Col. 3:3.

When shall he obtain it? Col. 3:4.
Is anybody rewarded at death? Luke 14:14.

Are we to be rewarded on earth, or in heaven? Dan. 7:27.

What will be changed? 1 Cor. 15:53.

Are the dead now praising God? Psalms 115:17.

Are the dead conscious? Eccl. 9:5.

When will Christ receive us? John 14:3.

Lottie E. Young.

Pestilences in The Light of Prophecy.

FOR NATION shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in diverse places." Matt. 24:7. Compare Mark 13:8; Luke 21:10.

These things are not new. The Scriptures record a war as early as the days of Abram, Gen. 12:1, 2. A famine is recorded in Gen. 12:10. Reference is first made to pestilence in Exodus 5:3. An earthquake is recorded first in Exodus 19:18.

But Jesus speaks of these calamities as to take place after certain other things. "But before all these, 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 21:11.

The remarkable thing about it is that Jesus could predict war, famines, earthquakes, and pestilences as to take place in days then future. They had taken place, but who could tell for certain that they would take place in the years to come? Jesus said they would, and his word has not failed. The history of the past one hundred years is full of these things, and the last few years and even the last few months have emphasized the truth of our Lord's prophecy in a remarkable way.

In the last few years we have had the Spanish-American War, the Anglo-Boer War, the Russo-Japanese War, the Italian-Turkish War, two Balkan wars, and the Great World War of the last four years. And these terrible wars have taken place in spite of all the peace talk of recent years, and some of them being engaged in by the most civilized nations of our advanced age.

In spite of modern means of transportation we still have famines, and in spite of all our modern skill in medical science we still have pestilences.

During the last four years and a half some 10,000,000 men have been killed in war, while some 20,000,000 people have died of famine in Europe during this same time. In one earthquake since the beginning of the war, that in Central Italy, Jan. 13, 1915, some 20,000 human beings perished.

Then we have the Spanish influenza pestilence, of which we on this side of the Atlantic know a little, more people having died of this epidemic in America than American soldiers killed in the great war.

There were 82,306 deaths from influenza and pneumonia in forty-six American cities from Sept. 9 to Nov. 9 of last year. In the Army camps and military centers of this country there were 338,257 cases of this disease with some 17,000 deaths up to Dec. 1.

As early as Dec. 19 of last year it was reported that 6,000,000 had died from influenza and pneumonia in the world in three months time. This is a terrible toll of life, and all this when medical science is developed as we see it today. The Lord included "pestilences" in his prophetic program for last day conditions, and they

are here just as he said.

And this is but one of the many last day pestilences. We understand, for instance, that 100,000 die annually of tuberculosis, or the great white plague. These figures, we presume are for this country alone.

It is said that there are something like 1,000,000 cases of cancer in the world, while some 700,000 persons are said to die each year in the United States as a result of parasitic plants and animals gaining access to the body.

It has been estimated that 5000 people die in New York City each year of infectious maladies communicated by flies, while one person in every 750 of the world's population is a leper.

When doctors seem to have one disease under more or less control something else appears to baffle medical skill. And thus the battle goes on, and we believe will continue until our Lord returns to deliver his people and cleanse the earth by fire in preparation for the eternal home of the saints.

Among the seven last plagues, we find under the last one a vial poured out into the air (Rev. 16:17), and this may include pestilences; but deliverance is certainly coming, not through human skill but divine intervention.

The deliverance is foretold in the 91st Psalm, where we are encouraged by the promise of a refuge "under the shadow of the Almighty," so that we need not be afraid "for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday."

That Psalm may be partially realized now, at least in the sense of a sort of foretaste now and then on the part of God's believing children; but we think a careful reading of the whole Psalm will show that it really points prophetically to the coming deliverance of God's people, when "only with thine eyes shalt thou behold and see the reward of the wicked."

May we be ready for that plagueless, deathless world which is to be, when at last God's will is done on earth as now it is done in heaven.

—Linden J. Carter, in World's Crisis.

Be True.

Thou must be true thyself

If thou the truth would'st teach;

Thy soul must overflow, if thou

Another's soul would'st reach;

It needs the overflow of heart

To give the lips full speech.

Think truly, and thy thoughts

Shall the world's famine feed;

Speak truly and each word of thine

Shall be a fruitful seed;

Live truly and thy life shall be

A great and noble creed.—Sel.

As Our Master Sees Us.

The crooked marks beside the pathway of life, caused by the conflicts of a struggling soul will not be seen by the eye of the divine Master in the hour of final triumph.

Or, if noticed at all, though ugly in the sight of the casual passer-by, to him they will be but lines of beauty which measure the value of the noble purpose that made possible the moment of triumph.—Sel.



Come and enjoy some of this beautiful scenery along Rock River and at the same time get the benefit of our Bible School and Conference, at Oregon, Illinois, August 5 to 17.

SIGNS OF THE TIMES.

A Series Of Thoughts Concerning
Signs to Precede Christ's Coming.
Lyman Booth.

Z.—Continuing our conversation, I wish to say that I will now attempt to show how "the heaven," where those two great wonders are shown, must symbolize the place of their fulfillment. The exalted station to be occupied by the agents symbolized, must be as much higher than surrounding objects as heaven is higher than the earth. Please bear this in mind and I will endeavor to explain its meaning.

We must not think that every time the word heaven occurs in Scripture it refers to the place where people say God dwells.

X. Isn't God's dwelling place called heaven, and doesn't heaven always refer to the same place?

Z.—No, not always the same, for we read of the heaven being destroyed in the flood. Gen. 7:23; of cities great and fenced up to heaven, Deut. 9:1; of rain and snow coming down from heaven, Isa. 55:10; of dead bodies given as meat unto the fowls of heaven, Jer. 34:20; of burning incense unto the queen of heaven, Jer. 44:17-19; also of one caught up to the third heaven, 2 Cor. 12:2. In all these instances the things referred to were directly connected with and in close proximity to the earth. Neither of them referring to any place far removed from the earth.

The fowls of heaven refer only to those which live upon the earth and have power to fly through its atmosphere, cities fenced up to heaven indicate only the height of their walls with which they were enclosed, as in the case of ancient Babylon, which was in a square, each side being about 14 miles long. The walls were of brick, and about 235 feet high, and about 85 feet thick, so wrote Pliny. It was governed at one time by a woman, and because of her exalted position she was regarded as, and was called, the Queen of Heaven. The city is said to have been founded by Nimrod, and governed by his wife, Semiramis, also known in history by the names of Ashtoreth or Ashtorth, the Queen of Heaven, or the goddess of the moon. Also known as Astarte. She was worshipped by ancient Israelites and other nations of Western Asia. To her and

Nimrod the charge is made of being the founder of idol worship. They compelled their subjects to pay homage to the sun, moon and stars. Several temples for idol-worship were erected in her honor, chief of which were at Tyre and Sydon. In this Idol-worship they exalted themselves to heaven. That is to say, they considered themselves and their forms of worship as much higher than all others as heaven is above the earth.

X.—I understand you thus far, but you mentioned a third heaven. How about that? Is it a three story affair?

Z.—Not exactly. The expression was used by Paul. By reading 2 Cor. 12:1-4, you will see by the first verse that this man was caught up to the third heaven, and in the fourth verse he was caught up to Paradise. This locates Paradise in the third heaven. Now if you, like most theologians, expect to go to Paradise, you will have to pass through two heavens, up into the third heaven to reach Paradise. But is such the case?

Listen to Peter while he contrasts the heavens which were before the flood with the heavens which then were. He says, "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water perished; but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Pet. 3:7. Peter has contrasted the heavens which were before the flood with the heavens which now exist. The one before the flood perished by water. The present will perish by fire. That is to say, the people before the flood perished by water on account of their wickedness. Those in this dispensation await destruction by fire.

In the thirteenth verse he says, Nevertheless, we, according to his promise, look for a new heavens and a new earth wherein dwelleth righteousness. That will be Paradise, indeed. Do you not see that the heavens which were before the flood, the heavens which are now, and the new heavens are all related closely to the earth? Isn't it plain that the idea that Paul was caught up to the third heaven is wrong? The word up does not appear in the original. In 2 Cor. 12:2, the Diaglott reads, such a one suddenly conveyed away to the third heaven. The fourth verse

reads that he was conveyed away into Paradise. This was a vision and the things he saw and heard were so real that, at the time he saw and heard them, he did not know whether it was a vision or a reality. Have you not seen places and objects in visions which appeared as real as if you were looking at them while awake? I have had difficulty in determining whether or not it was a dream. That was Paul's experience. His experience was similar to that of John the Revelator. Paul's vision conveyed him over into the third heaven, and John's conveyed him over into the Lord's day, which are the same. You will notice the Diaglott locates Paradise in the third heaven. As the first and second heaven here referred to have been on the earth and are to be followed by a third is it not reasonable to conclude that the third will also be on the earth and therefore Paradise will also be in the same locality? Isn't it plain that heaven does not always mean the place of God's throne?

X.—Yes, that part is clear to me now; but I have been given to understand that the place where God's throne is located is heaven, and is the highest place in the universe; while the earth is the lowest.

Z.—That may be true as regards the physical universe. I am not saying it is not; but in the sense that he is the Creator of the universe, and is the highest being in power and authority, wherever he may be, it is the highest place in the universe, and also the center; because all things good center in him, and all good emanates from him. So far as our knowledge extends the universe is good, except the earth, and it is only low, or bad or far removed from his throne because of sin and the curse that rests upon it.

However the idea that heaven is the highest point in the universe and the earth the lowest forms the basis for the comparison of this power, which shall arise, with all other existing powers, either political or ecclesiastical.

During the time this irreligious and blasphemous person reigns; during the time in which he exalts himself to heaven, and above God, and all that is called God, he, with his devoted followers and loyal subjects may be said to be dwelling in heaven. Indeed he will be living in the very last days of this present order of things, or as Peter calls it, the heavens which are now. It will be during the short period of his reign that the vials of wrath, and just judgments, which John beheld in vision, will be poured out upon him. Not that he and his following will be in the heaven where God's throne is, but in one of his own making; out of which he will eventually be cast into the earth; for it is against him and his angel that Michael and his angel shall stand.

Because this wicked one exalts himself above every other power, even above God, and because he assumes all power and authority in heaven and earth, all who accept him as their leader can be said to be dwelling in heaven; because they will be living the same evil life with him. The multitude of his followers will encourage him in his evil ways and therefore he will resort to every conceivable device to strengthen his power, and to persecute all who will not bow to his dictates, until

Six of the churches responded to roll call by delegate and their reports, one other by written report only. After the usual reading of the minutes, the reports, etc., they proceeded with the business of which the following are the principal items:

Owing to the fact that no chairman was appointed on the Song Book Committee last year (due to oversight, perhaps) no work has been done toward getting out a new song book; therefore a motion was made and carried that the committeeman of the Iowa Conference act as chairman of the committee appointed from each of the other State Conferences on the song book work, this action of our conference to be communicated to the other State Conferences, that they might also take action.

Indiana is in much need of evangelistic work—the fact being very forcefully presented before the conference by Bro. Richard Railsback. After some general discussion it was voted that Bro. Railsback be given power as a committee of one to take charge of the raising by subscription of \$1500 or more for an evangelist for the coming year.

The question next brought up for discussion was that of a permanent place to hold the annual Bible School and Conference. The President appointed a committee of seven, which represented the seven churches represented in conference. This committee reported on Sunday afternoon that after due deliberation and investigation it was their decision that North Salem was the best location. The conference accepted this decision and further ordered that the executive board be granted the privilege and power to carry out the work of planning accommodations, etc., using their own discretion and wisdom in the matter.

The following resolution was presented by Bro. VanVactor and recorded in the Secretary's book:—Whereas Bro. Asa O. Roose has passed under the power of death since our last meeting. And whereas by his death this conference suffers the loss of one of its officers and substantial members and supporters; be it resolved that we deplore and mourn his loss and that we extend to his bereaved family our sympathy and condolence. Be it resolved further that this be published in the conference papers and a copy sent to the bereaved family.

The business meeting closed after the election of the following officers:

President,	Wm. Huffer.
First Vice-Pres.,	Floyd A. Stilson.
Second Vice-Pres.,	Leroy Austin.
Secretary,	Flora H. Prior.
Treasurer,	Marshall Logan.

At the close of the conference a very hearty vote of thanks was extended to the members of the North Salem Church for their kindness, goodness and entertainment to their guests throughout the Bible School and Conference.

Flora H. Prior, Sec.

A good man will make sacrifices in order to fulfill a noble ambition; he will suffer temporal loss to gain spiritual riches, just as a sea captain will toss over his rich cargo to save his ship.—Sel.

The Sunday School.

By Alta King.

CHRISTIAN FELLOWSHIP.

Lesson 4. July 27, 1919.
Lesson Text, 1 John 1:1-7.

Golden text, If we walk in the light as he is in the light we have fellowship one with another. 1 John 1:7.

Memory verses: 1 John 1:6, 7.

Questions and Comments.

In last Sunday's lesson we studied the typical meaning of the "Lord's Supper," one of the two ceremonial services the follower of Jesus is required to observe. Name the other one and show that obedience of this ceremony typifies the complete obedience required of Christ's follower. As we have seen, the Lord's supper typifies man receiving benefit from the broken body and shed blood of Jesus, when he partakes of his words and works during life and of his power at the resurrection. In today's lesson we study the relationship which exists between Jesus and those who thus partake of him.

Analyze the word "fellowship." Use the dictionary. Fellowship is defined as a "mutual association of persons on equal and friendly terms; communion. Participation in something, especially in ideas and sentiments held in common."—Peloubet's Notes. To thoroughly understand today's lesson we must grasp the fact that "fellowship" is the result of mutual experience. It cannot be established by performing, in common with others, certain ceremonies and giving the "right hand of fellowship." Study the following Scriptures, noting the various kinds of fellowship and the mutual experience back of each. 2 Cor. 8:1-4, financial. Phil. 1:3-7, gospel. 1 John 1:1-7, knowledge. Phil. 3:10, suffering. Eph. 3:9, mystery, mutual understanding of a mystery.

If we, as individuals, have fellowship with our head, Jesus Christ, can we miss having fellowship one with another? Read again 1 John 1:6, 7.

Discuss Jesus and God as the unifying principle of the universe. This idea of them is found in Eph. 1:11. Are we guilty of causing faction when, through our influence, some one is convinced of wrong, separates himself from it and joins himself to right, or are we unifying agents of God? Is proselytizing, on this basis, right?

Since fellowship means communion, mutual participation, what is the only possible meaning of the phrase, have no fellowship," in Eph. 5:11? Read also 2 Cor. 6:14-18. Note the primary idea is to have no fellowship with evil works, no participation in evil works. The result of non-fellowship with evil works is that we are not yoked up with unbelievers, for an evil doer is an unbeliever. A believer in God's sight is one who lives in accordance with his belief and faith in the future God has revealed to him.

The word "disfellowship" is not found in the Scriptures. It is used to designate the formal action taken by an organization

to annul the membership of someone who has transgressed its laws.

The instructions to the church body found in 1 Cor. 5:1-13 and 2 Thes. 3:11-14, are sometimes regarded as disfellowshipping, but to our mind "having no fellowship" would more exactly describe this action of the church against an evil doer. The instructions do not contain a hint that the church body can nullify the evil doer's church membership, in other words, his initial repentance and baptism. They do show, though, that it is the duty of each individual in the church body (who loves right and hates wrong) to refuse to keep company with an evil doer in his evil deeds. They are to leave such an one alone and manifest, unmistakably, their disapproval of his evil. Note, however, that they are to do this for the evil doer's good as well as for the good of the church.

General Notes.

1. Fellowship with God and Christ is not established in an instant by formal baptism and the giving of the "right hand of fellowship." Formal baptism only typifies the process by which fellowship, companionship, with them is developed. The "right hand of fellowship" does not guarantee our reception into fellowship with God and his Son. It is only the formal expression from the person who thus offers his hand, of his good will and joy in seeing someone take the first step toward fellowship and harmony with God in actual fact and not in type.

2. "Have no fellowship with the unfruitful works of darkness," says Paul. John says, "all unrighteousness is sin," transgression of law, and therefore evil, or adverse to God. If there is one thing in our lives which is wrong, not right, but which we tolerate and excuse because it is a small wrong, we are having fellowship with unfruitful works of darkness. The size of the sin does not count. It is the spirit of disobedience back of it. The spirit of disobedience back of a small wrong is the same as that back of a big wrong. It is the spirit that God wants to eradicate from our natures. The proof of its eradication is the absence of its fruits.

It is this spirit of disobedience, rampant in all classes of people, that is bringing upon the world the gross darkness of the last days. If we have fellowship with that spirit we must fellowship its darkness and suffering.

3. "Honor thy father and thy mother." We are bidden to honor, because love is instructive, and can only be spontaneous. The honor for our parents is love combined with reverence; the love must be honor touched with emotion. The word honor includes love, for there can be no true honor without love.—Farrar.

"That thy days may be long upon the land." Keeping this command tends to give a long, happy, prosperous life. And when the majority obey it, the nation shall abide long in the land. Disobedience to parents quickly leads to disobedience to God and country.

"The fifth commandment is the law of the sanctity of the home, that is always based on this honor between parent and child, for it must not be forgotten that

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.

She-boy-gan.

It is said that the city of Sheboygan, Wisconsin, derived its name from an enquiry made by the Indians upon the announcement of the birth of a child to the white people, they asking, "She-boy-'gan?" In our case, however, we have fallen into the habit of asking, "Is he a girl again?" Bro. F. E. Siple is playing the part of a good sport in appearing happy over the advent of the third girl while having a boy's name all in readiness. Mother and baby doing fine.

Bro. Everett Warren and family have recently removed from West Lafayette, Ind., to St. Joe, Mich., where he has taken up work at his trade. The good wishes of many will go with this estimable family.

Sr. Ella L. Hanson writes from Thermopolis, Wyo., that she and her brother, Will, will start on July 19 for a trip

through Yellowstone Park, and will land up in Oregon, Ill., in nice time for Bible School and conference. With as loyal children as these a teacher has comparatively easy work—easy because pleasant—conducting a Bible School.

Bro. George Siple, of Hammond, La., after a vacation spent with friends in Colorado, made a few days visit with his brother F. E., and friends at Oregon, Ill., on his return trip. We believe that Bro. George enjoys Oregon and its beautiful Rock River enough to make this a permanent home if opportunity should knock at his door. We'd be glad to have the family with us.

The church and Sunday School over which Bro. Benj. Cummings presides is to have a picnic and rally day on Aug. 1st, in the grove one mile north of West Millbrook, Mich. Would like to drop in on them for a visit and to take a look in upon the baskets.

The Indiana Conference at its recent business session voted to have Sr. Edna Alford, of Ft. Dodge, Iowa, act as chairman of the Song Book Committee which was appointed by the various conferences last year. It is hoped other conferences interested will take like action since nothing can be done by any committee which is either all head or all tail.

Bro. L. M. Howell, of Gallipolis, O., is now at work near Woodstock, Ill. He has some fears that he will not get to Bible School this year. We trust he may be able to attend.

Sr. M. A. Woodward was in very poor health during the Mich. Bible School and conference—so much so that she could be in attendance very little—and she was missed. On this account also she failed to meet her appointment at the Indiana Conference. Aunt Mary is one of the willing workers and, as is often the case, the life has been about worked out of her.

Remittances.

Mrs. O. E. George; James Browning; F. L. Austin; E. E. Haller; Mrs. Mandes Reed; Mrs. M. B. Johnson; Tillie J. Dunlap; Mrs. J. W. Wilson; Mrs. Simon Jacobs; Mrs. Geo. Knife; Mrs. Calvin Hammond; Mrs. Mary E. Hunt; Walter Miller; Earl Gesin; Viola J. Powell; Alex. Allan; Joseph Shellenberger.

HELPING FUND.

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

Alex. Allan, \$50.

Notices.

Meeting for Gonzales, Texas.

Bro. A. S. Bradley will hold a ten days' meeting here in Gonzales, Texas, the Lord willing, beginning Aug. 2, and we wish to invite all members of the true faith to meet with us. A home will be

provided for brothers and sisters from a distance. Anyone able to attend will please write Mrs. E. L. Johnston, Gonzales, Texas. Box 408.

COMING DATES OF INTEREST.

Illinois Bible School and Conference, Aug. 5-17.
Nebraska Conference, Aug. 16-24.
Iowa Conference, Aug. 23-31.

Missouri Conference.

The 12th annual Missouri Conference this year will meet with the Blush church, near Fredericktown, beginning on Saturday evening before the second Sunday in September and continuing over the third Sunday.

The whole week will be closely applied to Bible School, preaching, singing and prayer. Bros. S. J. Lindsay and J. W. Williams have promised to be with us to conduct the meetings.

A program committee will be appointed early in the week, otherwise the business conference will not be called until Thursday, at 3:30 P.M., and on thereafter until all business is transacted.

The Blush church invites all lovers of the truth to come and help us make this meeting a grand and glorious meeting to the honor and glory of God.

This invitation reaches from Maine to California and from the Lakes to the Gulf of Mexico. Pretty broad invitation, now isn't it? Well, that is what we mean. Come and make our homes your homes while with us.

Now a few words to our northern and western Missouri brethren:

Did you know that this is the only conference in Missouri of the Abrahamic faith?

Did you know this is your conference?

Did you know this is the 12th annual conference and your church has never been represented yet?

Did you know the brethren from Ill., Arkansas, Texas, Oklahoma, and Ohio have attended our Conferences?

Did you know the Morse Mills, and Blush churches are practically all that are represented and that we have been looking for a representation from your churches every year from the first conference which was held?

Now brothers and sisters, don't put it off any longer, but just say, I'm going down there and see the brethren of those two churches and help them in their Bible lessons and singing and hear some of the best sermons that can be delivered.

Now come, and let us enjoy your acquaintance. Your board will not cost you anything.

P. J. Graham,

Fredericktown, Mo., Rfd.

Reports.

Conference Report.

The Annual Conference of the Churches of God in Indiana met at the North Salem Church July 4-6, 1919, the president, Floyd A. Stilson presiding at every session.

The speakers were Elders Lindsay, Van-Vactor and Croy.

means much skidding with a rate of about ten miles an hour, and is very trying, indeed. By now the sun had hardened the roads sufficiently to make them fairly good so we made good time until a sudden down-pour of rain greeted us as we approached Logan, Iowa. This hilly village is provided with streets of loose, black clay. We are hoping that we never get into any more such mud, as the Dodge while making a steep hill slid into the gutter. After putting on chains we soon reached dusty roads and crossed the Missouri from Council Bluffs to Omaha about 9 P.M.

We anticipated the pleasure of camping in the yard of Sr. Bray, of Avery, near Omaha. We discovered that she did not live on Lincoln Highway as we understood, so rode to Elkhorn, the next town, and stayed at a hotel, as it was too late to camp.

Today, Monday, we are resting after the strenuous time of yesterday. We made about fifty miles this morning, and camped about noon in a school yard near Schuyler, Neb. We have been washing both clothing and cars and resting between times. We just learned of a river one mile south so we may have fish for breakfast.

Our greatest difficulty in this country is locating suitable camping sites, unless in school yards. Indiana and Michigan have many beautiful lakes, but we have not seen more than a pond since leaving the Hoosier State. Probably our dreams of camping on the banks of beautiful streams and lakes will materialize yet.

We cook our breakfast and suppers in camp but do not take time for more than lunch at noon.

Altogether we have covered 725 miles of ground.

Railsback and Rahn Families.

In Memorium.

Sacred to the memory of my dear daughter, Beulah E. Swartz, who fell asleep just six months ago today, July 9, 1919. Our baby dear has gone to sleep, and left us all to weep until the resurrection day, when God will wipe our tears away. Then we hope to meet her again, when this old earth shall be redeemed from the curse, and all things made new, and restored to its Edenic beauty. Oh, may that time soon come. Death to the saints is not the hour when Christ our Lord shall come in all the glory of his power to waft them to their home.

No, 'tis a dark and cruel foe, which has invaded earth, and to distress and fear and woe, intense hath given birth.

But death and he who hath its power, will be at last destroyed, and saints no more, Oh joyful hour, will be by them annoyed.

We miss our darling from our home. We miss her from her place. A shadow o'er our life is cast. We miss the sunshine of her face, the kind and willing hand, the fond and earnest care, our home is dark without her. We miss her everywhere.

Yet, we sorrow not as those who have no hope in God. We believe that Jesus died and rose again, even those who sleep in Jesus will God bring with him.

We may sleep, but not forever, there

will be a glorious dawn. We shall meet to part, no, never, on the resurrection morn.

In loving remembrance by her mother.

Mrs. R. J. Updike.

A Criticism.

Editor Restitution Herald:

In the issue of your paper of June the 25th, there appeared an article by W. J. Davis, entitled, A Remarkable Foundation. In respect to this article, occupying some three columns, I wish to say that it is open to criticism both in method and as to the doctrine under discussion.

It is perfectly patent and clear to any thinking man that it proves nothing to give the doctrine a bad pedigree. Because Buddhists teach that men are intelligent beings does not prove that men are idiots. Because Roman Catholics teach the resurrection of the dead does not in any wise discredit that doctrine. "Devils believe and tremble," but that fact does not annul Faith.

All this effort to set the doctrine of the immortality of the soul in a bad light, or to pretend that Protestants hold the doctrine because, forsooth, of the Roman tradition is manifestly the expedient of one who is a little too eager to win his case or who has an inexperienced audience.

The question is,—Does the Bible teach the immortality of the soul, or the existence of the soul after death? And this proposition is capable of direct and decisive answer.

Paul writes to the Philippians, "But if to live in the flesh, if this shall bring fruit from my work, then what I shall choose I know not. But I am in a strait betwixt the two, having the desire to depart and be with Christ: for it is very far better: yet to abide in the flesh is more needful for you." Phil. 1:22-24.

To the Corinthians he writes, "Being therefore always of good courage, and knowing that whilst we are at home in the body we are absent from the Lord (for we walk by faith, not by sight), we are of good courage, I say, and are willing rather to be absent from the body and to be at home with the Lord. Wherefore also we make it our aim, whether at home or absent, to be well pleasing unto him."

A. N. Durham.

Will someone please answer this criticism.—Editor.

Don't Speculate.

WE THAT are living now are witnessing many interesting things. Things that are to be in the last days of human rule. Things that cause men to wonder and look perplexed.

These things have been spoken of by prophets of old. From all indications and signs we are standing upon the verge of a new age, an age during which many wonderful things will transpire. The writer is deeply interested in these things that God sees fit to tell us about. But those things that are not clearly understood just now by him, he prefers to wait patiently upon God and he will make it plain in his own good time. He does not think it advisable to offer speculative ideas. These are quite injurious to us and

should not be encouraged in the least. But those things that are clearly made known are useful for our instruction and well-being.

When the field of speculation and guess work is entered, then it is you bestow your labor in vain. When we go forth to work for God let us know our lesson well, and present it in a clear and concise way, that our hearers may be benefited. Speculative reasoning is no good to anyone, not even the speaker himself.

It is better to teach about things that are plain than it is to indulge in teaching that is of a doubtful nature, and we have too much of that kind today. You may see fit to disagree with me, but nevertheless it is true. When this kind of work is indulged in, wrong results will follow, and consequently many will become discouraged and lose faith in religious work. Anyway, it is perfectly useless, for there is plenty already revealed to convert and save those who will hear.

I believe Paul referred to such when he wrote, "But foolish and unlearned questions avoid, knowing that they do gender strife." 2 Tim. 2:23. When we go so far away from truth that we have to speculate, then it is we are speaking about things that we are not so sure about—therefore they can be rightly styled unlearned. To the end we might remain in the plain way, the Apostle gives his advice.

He again advises against striving about words to no profit, but exhorts us to do that which will benefit and help the hearers. The times during which we live call for diligent and careful study, and careful teaching. We are passing through trying times and it is absolutely necessary that we be very careful as to what we teach. Let those things about which we are uncertain remain yet for a while, and perhaps they will be made plain to us. The church is passing through a testing time, a time during which she is going to need every ounce of strength and encouragement she can get to carry her through the trying hour.

Many are now unprepared to meet Jesus should he come soon. They are putting off for some other time the things that they should do now. The cry will be heard, Behold the bridegroom cometh, go ye out to meet him. They will then realize that they have waited too long. They have neglected and spurned their duty. May we all see the urgent need of living a good, Christian life.

T. A. Drinkard.

OH, WHEN we turn away from some duty or some fellow-creature, saying that our hearts are too sick and sore with some great yearning of our own, we may often sever the line on which a divine message was coming to us. We shut out the man, and we shut out the angel who had sent him on to open the door. There is a plan working in our lives; and if we keep our hearts quiet and our eyes open, it all works together, and goes on fighting till it comes right, somehow, somewhere. —Annie Keary.

Silence used to be golden. It is now a diamond of the first water.—Sel.

while the duty of honor can never be abrogated, it cannot be entirely fulfilled except towards parents who are worthy of honor. No race which denies the sanctity of the home and forgets a filial respect, will maintain its place among the nations. The keeping of this commandment is the source and spring of all private and public virtue and advancement.—S. S. Times.

And the parent who does not insist upon and obtain the respect and obedience due him is helping to increase and disseminate the spirit of disobedience and of disregard to law and authority outside the home.

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.

Report of Annual Conference.

The sixth Annual Conference of the National Berean Society convened at Dutton, Mich., with the Michigan Bereans, June 20, 1919.

After the devotional exercises conducted by Sr. Zelma Hill, of Blanchard, the reports of the Secretary and different committees were heard.

The Corresponding Secretary reported 238 letters written, 150 received.

The Treasurer reported money received \$172.28, disposed, \$74.36, leaving balance on hand of \$97.92. This assures the society enough money to pay for the new booklets, which will be published soon and ready for use by Oct. 1st.

The report of the Literary Committee shows an increase over last year both in interest and articles contributed. There were 28 articles contributed as follows:

Illinois, 12; Nebraska, 6; Minnesota, 3; Iowa, 2; Oklahoma, 2; Michigan, 1; Florida, 1; Missouri 1.

These articles are published in three different papers viz., Day Dawn, Restitution Herald and Restitution.

The Tract Committee reported 2747 tracts distributed in 19 states.

The Social Correspondence Committee wrote 150 letters during the year. This committee writes to new converts, shut-ins, lonesome, isolated, etc. If anyone wishes to receive social letters let them write to the chairman of this committee, whose name will appear in the next report.

Through the efforts of the Organization Committee two new societies were formed, one at Dayton, O., and one at Piedmont, S. C. These societies meet every week and study from Berean Booklets. Good reports were also received from other points in Ohio.

The talks from the different states on "What the Berean Work Has Done in My State and What it Can do in yours," brought forth such encouraging reports that we know no work was too hard that brought such good results. Increased activity in church work, good leadership developed in those that are shy and lack self confidence, increased interest in Bible study, training in systematic giving with an increased spirit of helping that follows

and greater enjoyment were some of the things reported as results of the Berean work.

The question of dues was thoroughly discussed. One reason the society insists on payment of dues is the training that is received in systematic giving. It has been found that the societies that pay their dues regularly have money to help when calls are received and respond most readily when extra money is needed.

Bro. Hanson's able paper on literary work will appear later in the Berean Column. Look for it.

Election of officers resulted as follows:
Leila E. Whitehead, Ill., President.
Mrs. Grace M. Marsh, Iowa, Treasurer.
Frank E. Siple, Ill., 1st Vice President.
Clyde R. Randall, Minn., 2nd Vice Pres.
Evelyn K. Harsch, Ill., Corresponding Sec.
Harry A. Sheets, Mich., Recording Sec.

The report of Committee chairmen will be announced later.

Harry A. Sheets, Rec. Sec.
Blanchard, Michigan.

The Seventy Weeks.

TIMES are not hidden from Jehovah. For time must be as much a part of his calculations as is any other item of his plans. He determines the times of the nations beforehand, and the bounds of their habitation. He foretold to Abraham the four hundred years of Israel's slavery in Egypt and to Jeremiah the seventy years of their captivity at Babylon. Jesus was born when the fullness of the time was come in the purpose of the Father. He knows the time when Jesus shall come the second time, though he had not then revealed it to any man, to the Son or to any angel. He has put all the times in his own power, said the Son.

So in many cases he has predicted the relative time when certain events will come, as indicated by signs of the times, and in a very few cases he has let man into the secret of the beginning, length, and ending of prophetic periods. As we shall see these are mostly, if not all, concerned in the seventy sevens of the angel's prophecy to Daniel. The angel definitely set the beginning of the seventy weeks at the proclamation of Cyrus for the Jewish restoration of Jerusalem and the temple. Then the seventy weeks began at the exact close of the seventy years' captivity. Then the angel definitely separates the seventy weeks into three periods, one period of seven weeks, a second period of sixty-two weeks and a final period of one week. The first division, seven weeks, was the period of the restoration, under Ezra and Nehemiah, with Haggai and Zechariah as prophets. They spent some time (say a year) to go from Babylon to Jerusalem. Then two years later they began to build the temple, Ezra 3:8. And it took forty-six years to build it, John 2:20. Here you have forty-nine years from the proclamation of Cyrus to the end of the restoration. But the angel calls this seven sevens. Hence the "weeks" are weeks of years. The angel's next measure of sixty-two sevens, or 434 years, carries Daniel to the crucifixion of Messiah at the end of the sixty-second week. The end of the full seventy sevens of years carries the prophet to the finish-

ing of Israel's transgression, the end of their sins and the bringing in of everlasting righteousness under Messiah the Prince. So the point first to determine in prophetic study is whether the seventieth week immediately followed at the end of the sixty-two, as the sixty-two immediately followed the first seven, or whether some other period of time intervened between the end of the sixty-ninth and the beginning of the seventieth week. We shall find that two periods thus intervene. For it is evident that the seventieth week did not immediately follow at the end of the sixty-second (or the sixty-ninth, counting in the first period of seven weeks). For seven years this side of Messiah's cross we find no termination of Israel's sin, no finishing of their transgression, no bringing in of everlasting righteousness, but instead we find long, weary centuries of war, crime, sin and death and a creation groaning in pain together until now. Then the last seven years determined upon Daniel's people are future, and we are living in a different period now, which Jesus called "the times of the Gentiles." The end of it will not be visible until Jerusalem ceases to be trodden down of Gentiles and reverts to the Jews for their last seven years of the angel's prophetic time. But before we study these times of the Gentiles we want to examine the period lying between the end of the sixty-ninth week and the times of the Gentiles, and we hope to do that in our next.

Let us have your prayers for knowledge and wisdom. Let us also have the counsel of your criticism if you can detect any errors in our effort to help you understand the holy words. Bro. Lindsay, Bro. Austin, and others, how about these things?

J. W. Williams.

To Our Friends in Indiana.

BY THE time this reaches you we will no doubt be nearing our destination. Our first night we spent in Oregon, and we had planned to leave the following morning but decided to remain a day to visit with friends. That evening we enjoyed a steak roast on Margaret Fuller Island. The next day, Friday, we traveled over good roads to Belle Plain, Iowa, where we camped for the night near a farm house. We also discovered that the Dodge was suffering from a broken spring. We were initiated that night by a storm which caused us to pack up most of our belongings about three A.M.

Saturday night found us pitching our tent near Jefferson, Iowa. A threatening storm broke about bed time and continued until seven the next morning, so we got rather wet before we broke up camp. We dispensed with all formality that morning and were glad to breakfast on hard boiled eggs previously prepared for Sunday's lunch, and pieces of bread. In speaking of Saturday's trip I must mention our call on Bro. and Sr. Marsh of Marshalltown, Iowa.

Damp tents and bedding do not pack well and fit in their places, as we discovered Sunday morning. We started out very hopefully but soon discovered that rain can make Iowa roads all that their reputation calls for. Forty miles of such roads

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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.

MARY LEARNS OF JESUS.

MOTHER and Father and little Mary lived near a pretty little lake. Mary liked to play in the nice white sand along the shore, and nearly every day in the summer she took her dolls for a walk along the "pretty water." But there was no one for her to play with and she sometimes got lonesome.

Father and Mother were very busy and Mother said they could not afford to buy very many toys. As there were no very close neighbors, Mary sometimes played for weeks with no other company than her dolls.

And then Cousin Sally came to spend the summer with them. Mary thought Cousin Sally must be the most beautiful lady that ever lived. Her eyes were blue like the water, her hair was golden, and her voice was just like music to Mary. But the very finest thing about her was the way she had of taking Mary in her lap and, with both arms around her, as they sat looking out over the lake, she would tell the most wonderful stories.

There were stories about animals, and flowers, and insects, and trees. There were stories about big men and little boys, about women and little girls. There were stories about the rivers, and the stars, and the Indians who lived not many miles away. Sometimes Cousin Sally would tell of the little boys and girls who lived in other lands.

But the stories Mary liked best of all were the ones that Cousin Sally told about Jesus.

Mary had never heard about Jesus before. Isn't that queer? Her mother told Cousin Sally that she couldn't tell stories, and Mary was too little to read. But Cousin Sally would sometimes read to her from a little Bible she had in her room. Mary liked that and if there were things she didn't understand Cousin Sally would explain them to her. Mary wondered why Mother had not done that, too.

At first Mary had thought they were fairy stories and she wondered how it happened that there were so many stories about the same prince, as she called him. But when Cousin Sally told her that the loving man who walked among the fishermen along the shores of the Sea of Galilee was just a man like her own father, only

A SUM IN ADDITION



ONE AND one are two,
Two and two are four,
But when we add
The good or bad
We cannot keep the score.

Add a gentle word
To a loving thought
(One and one are two, you say,
And think that I am caught);
Eternity alone can pay
The total that is wrought.

Add a wicked tongue
To an evil heart
(One and one are two, you say,
And think to make me start);
Yet you may cipher night and day,
And only add a part.

Add a pleasant smile,
To loving thought and word,
(Two and one are three, you say,
And think that I have erred);
You cannot reckon anyway
The total still deferred.

Add a crafty hand
To cunning heart and lip
(Two and one are three, you say,
And tell me that I trip);
Go seek the total as you may,
It still eludes your grip.

Add a noble deed
To thought and word and smile
(Three and one are four, you say,
"However you beguile,"
And yet the sum goes running on,
Increasing all the while.

One and one are two,
Two and two are four,
But when we add
The good or bad
We cannot keep the score.—Golden Days.

ever so much more kind and loving, she liked the stories better than ever.

"And would he love me as much as he did those babies?" Mary asked, after she had been told the story of Jesus taking the little children in his arms to bless them.

"Yes, indeed!" said Cousin Sally. "He loves you just as much as he did those babies, and, even if you can't see him, he knows when you try to please him and it makes him very glad. You love Mother a great deal don't you, dear?"

"Oh, yes, heaps and heaps!" exclaimed Mary. "And I guess I love you, too, 'cause I wish you could live here always and be my sister."

Cousin Sally laughed and gave Mary a big hug. "I am glad you love me, dear," she said. "And you may be sure that Jesus loved his mother and brothers, too. But let me read you what he said one time. 'For whosoever shall do the will of God, the same is my brother, and my sis-

ter and mother.' He meant he would love them just as much. Wasn't that lovely?"

"Oh, yes," said Mary. "But if he lived so long ago, how does it happen that he is alive now?"

"He was killed by some very, very wicked people," said her cousin. "His friends buried him just as lovingly as we buried Grandma, last fall. But God sent his angels to give him life again, and now he is like God and will never die."

"Oh, that's so nice," said Mary happily. "But won't we ever see him any more?" she asked wistfully.

"Sometime, dear, when we have learned enough about him to do his will, and all the work he left for his people has been done, he will come back; and all the people who have loved him enough to do his will shall be brought around him in one happy family."

"Yes, but lots of people have been buried like Grandma," persisted Mary. "It's too bad they won't see him, isn't it?"

"They will, dear," said Cousin Sally with a smile. "One of Jesus' disciples tells us that all who have died shall live again, and come before God. He will reward them according to what they have done. If they have been faithful they may live with him and with Jesus forever. If they have been wicked they shall die and never bother the good people any more."

"Oh, Cousin Sally," said Mary, "I do hope I soon learn how to be very good, for I do want to see Jesus so badly."

"You will learn more about him every day, Mary, and you will soon be old enough to read about him for yourself. Then you must try hard to do just as you think he would like you to do if he were here. And he will not forsake you," said Cousin Sally as she closed her Bible and went down stairs with Mary for supper.

A Religious War. "Do you know there are times when it is positively terrifying to enter a church," observed a lady to the Bishop of Lincoln at a dinner party.

"That cannot be, madam," returned the bishop. "Please explain."

"Why," said the lady, "it is when there is a canon at the reading desk, a big gun in the pulpit; when the bishop is charging his clergy, the choir murdering the anthem and the organist trying to drown the choir."—Sel.

Wisdom knowing what should be done. Skill is knowing how it should be done. Real human service consists in skilfully doing the things we know should be done.

—Selected.

When we are tempted to do a mean act, to speak the unkind word, to be grasping and selfish, let us set our imaginations to work and picture next year, next decade. How will our act look then?—Sel.

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TODAY'S SERMON.

By the Rev. Edgar E. Blake, D.D., Corresponding Secretary of the Board of Sunday Schools of the Methodist Episcopal Church, Chicago.

Text: "Ye have robbed me of tithes and offerings." Mal. 3:8.

It is a significant fact that over one-half of the children of the United States, 20,000,000, under 20 years of age are receiving no religious instruction whatever, Protestant, Catholic or Jewish. It does not require any unusual insight into the future to see what this condition spells for America unless it is radically changed.

After 100 years of missionary organization and propoganda the Methodist Episcopal Church is giving only 75 cents per capita per year for all the apportioned benevolences of the church. Only about one-fifth of our churches are giving as much as 2 cents a week per member to all our connectional causes. Out of our nearly 17,000 charges only seventy-three gave us as much as a penny a day per member, only 27 gave a dime a week, only sixteen gave 50 cents a month, and not a single charge in the entire church gave 25 cents a week per member for the total work of the church as represented by our benevolent boards at home and abroad. It is the gospel of Christ, and only the gospel of Christ, that can make democracy safe for Europe and the world.—A Chicago Daily.

The foregoing is in keeping with much that we teach in our columns. So far as heathen are concerned, we need not go across the briny deep to find multitudes of them. If we were to believe that God is striving in his strength with no better results than the foregoing would indicate, we surely would feel some discouragement, but since we know he is at this time only selecting "a people for his name," we do not lose courage.—Editor.

God's revelation to himself is also continuous in nature and in society. Every new discovery of the nature of created things is a new revelation of God. Every development of human character in accordance with his will reveals him. This makes the sacredness of the family. This exalts the calling of the teacher, and when fully apprehended makes every worthy pursuit a sacred vocation. This gives to all life a joyful, a solemn meaning. Nothing is common-place to those whose eyes are open toward God.—Sel.

This is undoubtedly the true definition of propitiation in Christ, whom God in his love for a lost world through sin, sent into the world, a gift of his grace, that in him we might be reconciled to God by believing unto righteousness.

Atonement:

Any exposition of the atonement in which it is necessary to employ such terms as satisfaction, substitution, vicarious, or expiation, should be rejected at once, for this reason: they are not terms of the Bible.

One may begin the study of atonement with the proposition that atonement was always made for the people, and say all that is necessary in few words. Or one may begin with the proposition that atonement was made for sins, then the subject becomes almost inexhaustible as in commentary atonement.

The law was: "If anyone sin through ignorance, then shall he bring a she goat of the first year for a sin offering, and the priest shall make atonement for the person that hath erred in his sinning through ignorance before the Lord: to make an atonement for him." Num. 15:23. From this these two things are clear. 1. That the priest, and not the sin offering made atonement. 2. That atonement was made for the person, and not for his sins.

These things being true of the type, we must find them true also in the antitype, or there is no type and antitype. The death of Christ on the cross then, is not the atonement. Dr. Robinson says, "To call that sacrifice the atonement, instead of the means of atonement, is an incorrect application of the word."

Atonement in the Bible has no such meaning as expiation. It means simply, reconciliation, a state of being restored to harmony with God. Again, Dr. Robinson says, "We have evidently lost the true import of the word atonement; when it was customary to pronounce the word one, as own, as in the time of our translators, then the word was resolvable into its parts, at-one-ment, or the means of being at one, i.e., reconciled, combined in fellowship." He then adds, "This seems to be precisely its idea in Rom. 5:11, Being (to God) reconciled, or atoned, we shall be saved by his life, by whom we have now received at-one-ment."

The false idea of atonement for sin, or expiation, represents God as angry with us and he the one who must be reconciled. The true import of the Hebrew word Kaphar (atonement) is strikingly illustrated to us in the case of Jacob who, when he was about to meet his brother Esau, of whom he had reason for believing hated him. So Jacob conceived the thought to reconcile his brother by an offering, or present of a great number of animals sent before him as a token of his continued brotherly love and goodwill. We read here that Jacob thought to appease his brother. Now the word from which "to appease," is taken, is kaphar. This same word so many times rendered in the Bible, "to make atonement."

We are to understand, then, that in the relative position of God and the world of mankind, that we were the enemies to be reconciled, or atoned, and that God is the reconciler through Christ whom he sent as an offering of appeasement, a propitia-

tion concerning our sins, in token of his great love for us, that we might be reconciled to God in Christ.

Alex. Allan.

To Our Friends in Indiana.

WHEN We wrote before we were camping in a school yard in Nebraska. Today, Sunday, July 20th, we are camping on the North Platte River, at Ft. Steele, Wyoming. Our camping spot is the only green sight for a long distance. But we will go back to when we left off in the first letter. We forgot to mention the crops in Iowa. The corn and wheat are simply wonderful. It seemed to us that the entire state was one grand, monstrous bed quilt made of green and yellow. Then eastern Nebraska had good crops, but the western part has a great deal of uncultivated land.

At Grand Island we discovered that the Dodge had a broken rear spring again, and decided that the bumper was causing the trouble, so had it taken off, and after an hour's delay in replacing the spring we journeyed on to a 1200 acre ranch, where we camped for the night. The ranch dog did a great deal of barking during the night and the lady informed us that it was because of prowling coyotes.

As we neared the western border of Nebraska we were congratulating ourselves that we were going to escape the trying sand-storms of which Bro. Lindsay had informed us, but as we changed tires about two miles from the state line we saw one coming which proved to be rather trying, but did not prevent us from proceeding on our way.

At Pine Bluff, the first town in Wyoming, the girls recognized a former South Bend schoolmate entering a store, and on calling to him he came to the cars and was delighted to see friends from home, as he is living in this country for his health. Our first camping site in Wyoming was at a regular camping park in Cheyenne, where there were probably fifty cars from almost as many states. Cheyenne is a beautiful, up-to-date little city, surrounded by some of the "wild and woolly west" country of which we have so often heard. We saw the cowboys and cowgirls practicing for a frontier festival to be held next week. We were nearly a mile higher at Cheyenne than at Omaha, and still kept ascending a long, graded incline to the top of the Continental Divide, where we saw the first range of the Rocky Mountains, and stopped at Granite Canyon for some of the famous spring water which is pumped up two thousand feet to supply the dining cars of the Union Pacific. On top of this Divide is the Ames monument and close to the road is a little grave yard containing about fifteen graves of three different names. We could not help wondering where these people had lived, as there was no sign of a home for miles. However, we could sometimes see a little home in a nook of the mountains and some cattle horses grazing in little fertile spots. Our road across the plateau was certainly a winding trail, and I would like to describe more of the details but I fear it would take too much space. We began to see signs of Rock River, and our guide book said good trout

fishing, so we promised ourselves a stop-over so George could enjoy fishing and the rest of us could enjoy eating them. But when arriving there rather late, we found it to be a little brook, entirely dried up in spots, with only a small space beside the road fit for camping, and a little railroad town higher up with some oil wells in the vicinity, we decided that one night was enough. Two other parties camped across the road from us and were very friendly as all tourists are, and I must say it is astonishing to see how many people are touring the country in automobiles.

We have seen many herds of cattle, and also of horses, with the accompanying cowboys in this desolate looking country, and it is surprising to see how fat and sleek they all look. On Saturday (19th) we ate our dinner on a winding trail where we had some tire trouble, with no sign of life, not even a telegraph pole in sight, and only a few cactus and small sage plants growing, and mountains on all sides in the distance. Soon after dinner we came to a deserted mining village in a hollow place in the mountains. There are probably fifty, or possibly more buildings more or less decayed in this place, and no signs of life. The guide book designates it the Ghost Village. We decided to explore it, or rather the girls did, and upon coming to an old stone building with roof caved in and windows gone they found that there were several pieces of furniture inside and decided to climb in the windows and investigate. Whereupon George, with the Ghost idea still fresh in his mind ran to the rear of the building and hurled some big stones into it. I wish you could all have seen those girls fall out of those windows and run for the cars. Jessie and I were the audience to this performance and we laughed until our sides hurt. This was about forty miles from our present location. We wound in and out, up and down, back and forth with four stops for tire trouble during the day, and as East-bound tourists told us that the Red Wyoming desert is ahead we decided to stop over Sunday here. We took a plunge in the river about the first thing, and had frog legs. (I won't say how many), sweet potatoes, canned corn, bread, butter and coffee and apricot jam for supper. We find that we did not bring enough bedding for the cold nights in this light altitude, and will have to purchase more as soon as possible. Mildred and Jessie have had sick-headache, but are enjoying it better now. Little Charlotte keeps well and good natured and Richard is having a glorious time. We are expecting to reach Twin Falls, Idaho, about next Thursday.

The Railsback and Rahn families. P. S.—George just came in with a big mess of frog legs.

Give to your enemy forgiveness. Give to your opponent tolerance. Give to your friend your heart. Give to your child a good example. Give to your parents deference. Give to everybody sunshine.—Sel.

We know the truth, not only by the reason, but by the heart.—Sel.

The resurrection of Jesus satisfies the conscience and the heart.—Sel.

Propitiation, Atonement, Reconciliation

IN A former article by the writer, the man Christ Jesus was seen under figure as the Ransom for all and our Emancipator from bondage to sin in order that we might be justified by faith, but no reference was made to Christ as our great high priest and mediator of the new covenant, who ever liveth to make intercession for the people of God and who is able to save to the uttermost, even all who come to God by him.

To better prepare our minds for intelligent study of this subject, let us again remember that the law, instead of giving life to those under the law, it had proven all, both Jew and Gentile, to be under bondage to sin in the flesh as the result of Adam's offence. Therefore, if any of the world of mankind were to be saved from this bondage of corruption, it must be by another way, it must be by some plan of salvation originating in God's grace apart from the righteousness of the law. It was for this very purpose that God sent his own Son into the world in the likeness of sinful flesh as the propitiation concerning sin, to condemn sin in the flesh as the cause of our inability to keep the law, and to provide a plan under the law of the Spirit, whereby we who walk after this law of life might keep, or fulfill all the requirements of the law, not by works of the flesh, but by the new mind given in the new covenant, or in other words, by having the mind of Christ. Thus the Apostle says, "So then, with the mind I myself (the new creature) serve the law of God, but with the flesh the law of sin."

Christ is spoken of as the "beginner of the faith." (Diaglott). He is the beginner of the faith, because he is the one who established God's righteousness by faith. He is the forerunner, because he is the first one to enter into life through the eternal spirit of faith and love to God; for having removed sin by his sacrifice in taking away the law by which we were held under bondage to sin, he became our ransomer by giving himself as a price for our deliverance from bondage, and having obtained eternal redemption (lutrosis—release by ransom) he went into heaven itself by his own blood, there to appear in the presence of God for us, and for all who come to God by him, by his sacrifice, confessing their sins in contrition of heart and in full repentance that they might find grace and forgiveness and salvation to the uttermost.

In calling attention to the heading of this article, the thoughtful reader's mind will revert to these three types under the law,—the victim, the high priest, and the blood-sprinkled mercy seat.

What commentators call the "pagan idea of the atonement," is the doctrine that the death of Christ was a satisfaction of divine justice. This idea may be extreme, or it may be modified as in the following definition of propitiation by Dr. Morrison, Glasgow, Scotland. He says,— "The propitiation is an expedient introduced into the divine moral government, consisting of the obedience unto death of Jesus Christ, which has completely removed all legal obstacles standing between

man and the attainability of salvation."

The Scriptures teach to the contrary, that Christ himself is the propitiation, and it is not some expedient for the removal of a legal obstacle said to stand in the way of man's salvation. In proof of this we read, "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for (concerning) our sins." Again, "Herein is love, not that we loved God, but that he loved us and sent his Son to be the propitiation for (concerning) our sins." 1 John 2:1, 2; 4:10.

In the old covenant and which was a type of these things pertaining to the new covenant, the propitiation was the sin offering, the Lord's goat which was offered concerning the sins of the people. It was not offered for the people outside the camp, but for the people of Israel, the people of God under covenant relations with him. But Christ is said to be the propitiation not for our sins only, but also for the whole world. This can only mean that he is the propitiation for all that come to God by his sacrifice, even if the whole world will be reconciled unto him. The sin offering was for the people and not for Gentiles, but God's promise is, "I will call them my people which are not my people." Again, the apostle reminds the Ephesians,— "That at that time ye were without Christ (our propitiation) being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world; But now in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ." Rom. 9:25; Eph. 2:12.

From these Scriptures it should be quite clear that the benefits of Christ's sacrifice are received only by those in the new covenant and that the world so far has not yet been reconciled unto God to receive forgiveness of sins.

Those holding to the pagan idea, teach that Christ the antitypical sin offering, made expiation for the sins of the whole world as the substitute of Adam. Dealing with this subject, a brother of high intelligence writes thus, "The penalty was paid in full, showing the exact picture of Jehovah's justice, which demanded that every jot and tittle be complied with, or punishment ensue. The brunt of these penalties fell upon the victims presented for offerings which stood in the place of, and received the punishment for the sins committed by the presenting party."

The brother's statement is seen to be absolutely erroneous when it is recalled that no death penalty was attached to those violations of the moral code for which animal sacrifices were offered. On the contrary, for those violations of the law which did incur the death penalty, no animal sacrifices were demanded and none could be accepted. That being true, then, that animal offered concerning the sins of the people did not suffer death in the place of and receive in the shedding of its blood the penalty or punishment for the sins committed by the presenting party; because no death penalty was attached to those sins, the presenting party was not at all under any penalty, but only he was

at variance with God, being in sin; because of the iniquity of his fallen nature.

It is deplorable that in both the Diaglott and 20th Cent. Translation the word expiation has been injected into the rendering of Heb. 2:17. In our common version this reads, "Wherefore, in all things it behooved him (Christ) 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."

The Greek word here translated reconciliation is, hilaskomai. It means properly, "To render gracious, or favorable to one's self; to conciliate; to appease, or propitiate by sacrifice, offering, or supplications." (Donegan). To inject expiation into this verse, is to destroy the correspondence between type and antitype. Whatever Christ is said here as doing for the sins of the people, he did it not as the man Christ Jesus in the flesh, but as our high priest after the power of an endless life. So to apply expiation to the ministrations of Christ concerning our sins, after having entered into heaven, is just as impossible as to use the word for explaining the typical significance of the high priest before the blood-sprinkled mercy seat. This passage of Scripture might be properly rendered, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation pertaining the sins of the people. That is in harmony, both with the teaching of the Bible on this subject and the type under the law.

In the old covenant the high priest went into the most holy with the blood of the Lord's goat to make atonement or reconciliation for the people concerning their sins, that they might be passed by.

At the same time the people stood without, afflicting their souls, while the priest was within making intercession for them. Now Christ our high priest went into heaven itself there to appear in the presence of God for us, to make intercession for us. So the Apostle tells us, "Likewise the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought, but the spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the spirit, because he maketh intercession for the saints according to the will of God." Rom. 8:26, 27.

The principle involved in propitiation by a sin offering, is the same as when the devout catholic offers the confessor money for the forgiveness of his sins. The priest will tell you it is not a commercial transaction; for the offering is made voluntary, not as a payment, but as a token of contrition, a token of penitence and sorrow for sins. When Israel fell into the pagan idea, that they were giving God something of value in exchange for forgiveness, then he rebuked them, saying, "When ye come to appear before me, who hath required this at your hand? Bring no more vain obligations." Isa. 1:12.

Dr. Robison defines propitiation (hilaskomai) as follows: "The propitiation is properly an offering from one party to another, which possesses the power, or property, or influence of reconciling, or uniting those who have been separated by offences."

lows:

President, Lydia Railsback.
Vice President, Maude Austin.
Secretary, Dale Rowe.
Treasurer, Leora Roose.

We all enjoyed a good week of Bible study with Bro. Lindsay on O. T. types, and Bro. VanVactor on the life of Christ. The meals were served at Bro. Marshall Logan's home. In all 908 meals were served during the week.

Lulu Stilson, Sec. Pro. Tem.

Northwest Conference, 1919.

The Northwest Conference of the Church of God was held from June 13th to 15th, at Felida, Wash.

Bro. Darby talked to us a few minutes Friday night from 2 Tim. 4, telling us of the importance of striving to win a home in the kingdom, rather than earthly gains.

Saturday morning our regular business meeting was held, led by the president. The minutes of the previous year were read and accepted. Then came the treasurer's report, stating we had on hand \$176.92, and had paid out during the year \$48.32. It was accepted by the conference. The evangelist's report stated that 38 discourses had been delivered during the year, including one funeral. The conference voted to pay Bro. Darby the amount due him for his services. It was also moved and seconded that we pay Bro. Darby \$2.50 per day for his work, instead of \$1.50 as he had charged. He was also asked to choose an evangelist for the coming year.

Bro. Jim Wolfe gave a report from the Felida Church and Sunday School, and Sister Morgan from the Corvallis organization. Both were favorable and encouraging. In the election of officers it was voted that the same ones be retained for the coming year. Sister Palmer suggested that each member pick out some individual and bring them to the truth.

Bro. Belshaw, Bro. Jim Wolfe and Grace West were appointed on the resolution committee and they adopted the following:

Resolved that we, as brothers and sisters of the Church of God, pledge ourselves to work more zealously for the Master and his kingdom, and that each and every member will strive to bring at least one into the fold during the coming year.

Resolved that we extend to Sr. Palmer and family our deepest sympathy in their sad bereavement in the loss of husband and father and to the Church in the loss of a dear old brother. Also extend to Bro. Harlan and family our loving and sincere sympathy in the loss of a dear wife and mother, citing them to our Redeemer and the Savior who hath said, I am the resurrection and life, knowing that if we are faithful we will all meet again in his kingdom.

Resolved that we extend to Bro. Horace Prosser our thanks and appreciation for his splendid letter on "The Synopsis of Paul's Life," and that it be published in the Restitution and Restitution Herald.

Resolved that we extend to Bro. Darby our thanks for his untiring efforts during the past year.

And lastly be it resolved that we extend to the brothers and sisters of Felida, our sincere thanks for their generous hospital-

ity during our stay there.

Chas. H. Belshaw, J. W. Wolfe, Grace M. West,

Saturday afternoon we had a social hour of prayer and song led by Bro. J. W. McIrwin, on the subject of "Hope."

Sunday morning we had Sunday School, followed by a sermon by Bro. Darby, on Restitution and the Restitution Age.

He talked to us again in the afternoon on Obedience. After the services we went down to a beautiful little stream and baptized Chas Lapp, Ida Lapp and Clarence Lapp.

Sunday night the resolutions were read and accepted and a finance committee appointed which consisted of Bro. Belshaw, of Eugene; Sr. Morgan, of Corvallis; and J. W. McIrwin, of Felida. Then Bro. Darby talked to us from the 65th chapter of Isaiah, on "Restoration," after which we partook of communion and extended to our new members the right hand of fellowship. Then came the goodbyes, and many eyes were dimmed with tears, yet a smile when we thought of our wonderful hope of reaching the land where there will be no more parting, and all tears will be wiped away forever.

A. W. Darby, President.
Grace Cramer West, Sec.

Lincoln, Nebraska.

Brother T. A. Drinkard, of Holbrook, Neb., has just closed a series of meetings at Lincoln,, beginning July 7th and ending July 13th.

Bro. Drinkard gave us some very interesting and instructive sermons. While the attendance was not very large those present took good interest in the subjects taught, and we hope good seed was sown that will bring forth fruit later.

The meetings were held in the Second Advent Christian Church, and the members expressed their desire to have Bro. Drinkard come again.

One in the faith.

Nettie M. Daharsh.

The Sunday School.

By Alta King.

WINNING OTHERS TO CHRIST.

Lesson 6. August 10, 1919.
Lesson Text, Eph. 1:1-12.

Golden Text: Ye shall be my witnesses both in Jerusalem, and in Judea and Samaria, and unto the uttermost parts of the earth. Acts 1:8.

Memory verses: Matt. 5:13-16.

Questions and Comments.

Winning others to Christ merely means that through our influence others are converted to a working belief in the principles Jesus taught and lived, whether those principles are political, social, moral or religious. His teachings include every phase of life. No one is fully won to Christ until he accepts and lives all his teachings.

What is the great work God has decreed should be accomplished through the church perfected of Christ, the head, and his brethren, the body? Eph. 1:9-12; 2:6, 7;

Col. 1:17-20, 25-27; Eph. 3:21.

The seed to whom the Abrahamic promises were made is identical with the perfected church. Gal. 3:16, 26-29. Explain how the seed composed of so many individuals maintains its oneness. 1 Cor. 12:12; John 17:20-23.

What does Gen. 22:17, 18, say is the work God has decreed that the seed, or the perfected church should do? Does this harmonize with what Paul says in Ephesians? Is there any greater blessing that could come to the world than that all things and all people shall be gathered together in perfect harmony with God?

To what is the completed church compared in Rev. 21:2-5? Study verses 3-5. They, too, reveal what the great work of the church is.

While the individuals in the church are waiting for its completion are they left without work to do? Recall a parable which will answer this question. The following Scriptures give some incite into the nature of their present work. As you read these Scriptures note that their work is a course preparatory to and consistent with their future work. How others are to be won to Jesus is also revealed in these Scriptures. Matt. 5:13-16, 43-48; 28:19, 20; 1 Tim. 2:1-5; Gal. 6:10; 1 Pet. 2:9-12.

The basis for winning others to Christ is to instill into their minds truth by teaching and living truth ourselves. Every truth which they thus learn and live brings them that much nearer to God. The distance between man and God is measured by the amount of error believed in and lived. The distance is lessened just as fast as truth displaces error.

Is God willing and does he desire that all men should receive this knowledge of truth? 1 Tim. 2:1-6; 1 Jno. 2:2.

Has he decreed that his will, as revealed above should be fully carried out during this age? Acts 15:14; 13:48; 2:47; John 6:44. Explain how failure to grasp this fact is the cause of much discouragement and wavering of faith among those who are working to win others to Jesus.

General Notes.

1. "Behold the tabernacle of God is with men and he will dwell with them and they shall be his people, and God himself shall be with them and be their God."

The tabernacle of God is the church, Christ and his brethren. God will dwell in his tabernacle and manifest himself to mankind through it, just as he dwelt in the Jewish tabernacle and manifested himself to the Jewish people. Through his dwelling in the hearts and minds and lives of the people making up his true tabernacle, he will dwell with men and they will be his people and he will be their God. He will dwell in his true tabernacle and with mankind by using those individuals who are "lively stones" in his house, to eradicate sin, sorrow and death from the lives of men. The true tabernacle will be "God with us," in the same sense that Jesus, while here on earth was "God with us," only on a much larger scale.

2. "That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus." Eph. 2:7. "Unto him (God) be glory in the church by Christ Jesus throughout

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 new Berean Booklets of 70 pages are now in the hands of the Secretary of the National Berean Society, Miss Evelyn K. Harsch, 5439 Ohio St., Chicago, Ill., to whom all orders should be sent. These books are for two years, contain 90 lessons, and are 15 cents each.

An elderly sister, writing, says, "The Herald is so plain. You don't use such big words." We take this as quite a compliment for our contributors. The writer who uses big words for common people to read evidently has greater desire to convince people of his wisdom than to convey to their minds thought that will do them good.

On Sunday, July 20, we were surprised by a call from Mr. E. R. Beydler, of Malta, Ill., but whose home was formerly near Woodstock, Va., where he was brought up among our people. The visit

of half an hour was very pleasantly spent in naming over friends and acquaintances made there during our visit of some ten years ago.

NOTES.

There were two things which added greatly to our gathering in Chicago on July 20. Sr. Clara Chaffee, who has been ill for so many months, and whose face we all missed so much, was once more able to be among us,—and she gives the Lord full credit for her wonderful improvement.

We were also overjoyed to see one from the dear old Land of Cotton, Sr. Bertha Haupt, of Crowley, Louisiana, who has been attending the University of Chicago this summer. The J. G. Haupt family is well and favorably known by the brethren of the Pelican State, and we were more than glad to have Sr. Bertha with us.

Frank E. Siple.

Remittances.

Fred Drew; Mrs. E. M. Hall; J. W. Williams; N. A. Hardison; S. W. Lake; Chas. T. Lindsay; J. R. Updike; Mrs. Eliza Hartley; Mrs. James Poland; Mrs. Calista Glotfelty.

HELPING FUND.

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

Mrs. Eliza Hartley, \$50.

Notices.

Notice of Stockholders' Meeting.

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. 14, 1919, at 4 o'clock, P.M., for the purpose of electing two directors and for the transaction of such other business as may properly come before the meeting. If you cannot be present, please do not fail to send proxy, properly filled out, to the secretary in time to be filed before the date of meeting.

S. J. Lindsay, Sec.

Oregon, Illinois.

Meeting for Gonzales, Texas.

Bro. A. S. Bradley will hold a ten days' meeting here in Gonzales, Texas, the Lord willing, beginning Aug. 2, and we wish to invite all members of the true faith to meet with us. A home will be provided for brothers and sisters from a distance. Anyone able to attend will please write Mrs. E. L. Johnston, Gonzales, Texas. Box 408.

COMING DATES OF INTEREST.

Illinois Bible School and Conference, Aug. 5-17.
Nebraska Conference, Aug. 16-24.
Iowa Conference, Aug. 23-31.
Missouri Conference.
The 12th annual Missouri Conference

this year will meet with the Blush church, near Fredericktown, beginning on Saturday evening before the second Sunday in September and continuing over the third Sunday.

The whole week will be closely applied to Bible School, preaching, singing and prayer. Bros. S. J. Lindsay and J. W. Williams have promised to be with us to conduct the meetings.

A program committee will be appointed early in the week, otherwise the business conference will not be called until Thursday, at 3:30 P.M., and on thereafter until all business is transacted.

The Blush church invites all lovers of the truth to come and help us make this meeting a grand and glorious meeting to the honor and glory of God.

This invitation reaches from Maine to California and from the Lakes to the Gulf of Mexico. Pretty broad invitation, now isn't it? Well, that is what we mean. Come and make our homes your homes while with us.

Now a few words to our northern and western Missouri brethren:

Did you know that this is the only conference in Missouri of the Abrahamic faith?

Did you know this is your conference?

Did you know this is the 12th annual conference and your church has never been represented yet?

Did you know the brethren from Ill., Arkansas, Texas, Oklahoma, and Ohio have attended our Conferences?

Did you know the Morse Mills, and Blush churches are practically all that are represented and that we have been looking for a representation from your churches every year from the first conference which was held?

Now brothers and sisters, don't put it off any longer, but just say, I'm going down there and see the brethren of those two churches and help them in their Bible lessons and singing and hear some of the best sermons that can be delivered.

Now come, and let us enjoy your acquaintance. Your board will not cost you anything.

P. J. Graham,

Fredericktown, Mo., Rfd.

Reports.

Indiana Berean Business Meeting.

North Salem, Ind., July 4, 1919. The meeting was called to order by the President, Emma Railsback, and those present represented the North Salem, Bourbon, and South Bend societies.

Reports were heard from the different societies present, and the secretary.

The treasurer was unable to be present but sent the following report.

Amount in treasury July 12, 1918, \$60.00.

Receipts,—	
Outlines,	\$4.20.
Leora Rose,	4.00.
Total,	8.20.
Grand total,	\$68.20.
Paid out,—	
To E. K. Harsch for outlines and one of Bro. McLauchlan's books,	\$5.50.
Balance,	\$62.70.
The election of officers resulted as fol-	

connected with that particular income, set aside one tenth of what is left of it for the Lord's work.

2. "The tenth of what?"

One tenth of every species of net income, whether it be for labor, or from the farm, or the herd, or the flock, or the mine, or the profits of merchandise, or from the increase of value of land sold, or rents of houses or land, or as before stated by the tenth on every species of income after deducting the outlay necessary to secure it.

Do not make the mistake of calling your living a part of the expense. You are to live and make your profit out of your nine tenths, which is your share. God graciously gives you nine parts, reserving only one part for his work. Your work is small in comparison with what God does toward bringing in an income. Consider what God has done. He gave life and strength for labor. He gave sunshine and rain—furnished the soil and the seed for the income from all cereals and fruits and vegetables. He furnished the timber, the coal, the iron, the water, the gasses, the electricity and all the chemical elements of the mechanical arts, through which all incomes are possible—all, all for one tenth. And what have you done? You have taken his materials and used them and are paid nine parts of the income, for your imperfect, bungling work. Is it not a shame to anyone having the ability to appreciate what God does for us, to rob him of his share? And especially when God's share is even devoted by him to make the world better for us. Anyone ought to be ashamed to steal from his partner in business, especially when we are dependent upon that partner for all income. Mal. 3:8-10.

3. "Supposing A. lives in the city; should he give one tenth of all his income?"

He should give one tenth of his net income, whether he lives in the city, in a palace, or in the country in a dug-out.

4. "Supposing you have property to rent, do you give one tenth of all rent, regardless of expenditures?"

Taxes, insurance, repair, painting, and all necessary expenses should be taken out, and pay one tenth of the remainder.

5. "Suppose B. lives on a farm, should B. give one tenth of only such money as comes into his possession; or list his produce at so much money and then give a tenth?"

If B. should sell his produce for money, he should take out all expenses of production and tithe the remainder. If he keeps his produce or any share of it he should estimate what he keeps at its market value, take out expenses of production and pay one tenth of the remainder to the Lord.

If I am not understood, or if other difficulties are in the mind of the Sister, I could make the matter plainer, perhaps, by illustrations. Write again.

A. J. Eychane.

Jesus Took Time to Pray.

IT WAS a busy day for Jesus in Capernaum, Mark 1:21-34. He had taught in a synagogue that day and cast a demon out of a man who was present at the service. Then he had gone from the synagogue to Peter's home, where he healed

Peter's mother-in-law of a great fever; and that evening after sunset he had "healed many that were sick of diverse diseases, and cast out many demons." We do not know how long into the night he continued his labor of love; but we are told that the next morning he rose "a great while before day" and went out to a "solitary place, and there prayed," verses 35-57.

This was our Sunday morning, when many modern followers of Jesus stay in bed a little longer than usual. But Jesus was up before daylight in order to begin the day with prayer, in quiet communion with the Father before entering upon another day of toil. He seemed to feel his need of this, though he was the Son of God. And from his knees he went forth that day to preach in other Galilean towns and cast out demons. Verse 39.

On another occasion, Luke 6:12, "he went out into a mountain to pray; and he continued all night in prayer to God." That night of prayer was followed by the choosing of his twelve apostles. Later on we find him on his knees in dark Gethsemane in preparation for Calvary. Jesus always found time to pray; and if the Son of God needed to pray, needed to spend whole nights alone with the Father in prayer, is it not possible that we need much more than he the help that comes through constant prayer? And yet in these busy twentieth century days how easy it is to neglect this all important matter, how easy to substitute human planning and human work for that which is the secret of successful ministry.

John Livingston spent a night in prayer, and the next day preached with such power that some 500 souls dated their conversion or some definite step in their Christian experience from that sermon.

John Wesley arose at four o'clock and spent two hours daily in prayer. John Fletcher sometimes prayed all night. Rutherford rose at three o'clock to commune with God in prayer.

Said Rev. A. C. Wyskoff in a sermon in the Christian Herald some years ago: "It cannot be said that the church of to-day is an unbelieving church. It cannot be said that the church of today is an inactive church. It has tried, and is still trying, every plan and scheme that human ingenuity can invent or suggest. We have tried everything from music to moving pictures, from baptism to billiards, from preaching to parades, from social service to suppers, from catechizing to advertizing. If one should examine the activities of some modern churches he would be tempted to say that we believe in everything but prayer."

It has been well said that "the greatest need of the present hour is not organization, nor education, nor agitation, but prayer, and the depth of life in God which flows from prayer, and from which prayer flows."—Linden J. Carter in an exchange.

UNDIVIDED ATTENTION.

ABOUT a year ago, while visiting my sister, I took advantage of the opportunity to catch up with my correspondence. One evening, just as I had seated myself at the table to write to my friend F—, my niece, magazine in hand,

sat down also, intending to read aloud to the family a serial story. Looking up she said, "Will it disturb you, Aunt Edna, for me to read?" "Not in the least," I replied, for I have trained myself to write while others are conversing.

The story was of a minister and the call of his daughter to the foreign field. It aroused my curiosity and I found that, by a slight effort, I could write my letter and at the same time take in the story, so I immediately concentrated my mind on both. After writing a twelve page letter, I read it over for corrections and sealed it just as my niece finished reading.

The following evening my niece brought out the next installment of the story and began to read. My sister, who had been absent the evening before, asked for a synopsis of the previous chapters, and to the surprise of all I repeated the story in detail.

Upon returning to my home, I had a peculiar experience. While about my work, it would suddenly come over me, "I must write to F—" or on another day, "I must answer F—'s letter!" as of a neglected duty; and as suddenly I would recall that I had written to F— while at my sister's. This occurred again and again, and one day I said aloud to myself, "Why do I keep forgetting that I have written to F—?"

I was having a wakeful night, and spent the passing hours in meditation and prayer. Suddenly through the darkness came a still small voice, distinct and tender, "Would you know why you forget that you wrote to F—? It was because you gave her your divided attention. Though you wrote long and much, yet you did not give yourself wholly to her while you were doing it. It was because you did not give her all there was of you, that the letter left so slight an impression on your mind." And then, while I listened in the quiet of the night, the still small voice said many things.

A divided attention! How lightly the divine impressions touch us, how far away and indistinct the voice of God, how slow our progress, how dwarfed our blessings, how empty our souls of his fulness, how ineffective our service because we give to our Lord a divided attention. His heart craves our all. Does our life as he sees it satisfy him? Is our worship a sweet smelling savor as it rises to the throne? Hurred prayer, careless reading of God's Word, formal public worship lacking the spirit, attention to so many worldly things that there is no place either in time or strength for the divine, slackness in obedience to his will—these are marks of a divided attention and they hurt his great loving heart. Most of us fail sometimes to give ourselves wholly to him and in so failing we defraud our Lord. Christ Jesus gave himself wholly, unreservedly, undividedly to us, and he can impress upon us his likeness and infill us with himself and use us for himself only as we give our love, our devotion, our service wholly, unreservedly, undividedly to him.—Mrs. C. F. L. Smith in World's Crisis.

If the manifestation of the Savior had done nothing else, would not this be much—this eternal reassertion of the essential dignity and capacity of human life?—Sel.

all ages world without end." Eph. 3:21. "To whom (the church) God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory." Col. 1:27.

The only hope there is that God's glory will be fully revealed, and thus the earth and all that is in it become filled with it, is Christ in the church. Unless the church grasps this truth and appreciates the wonderful grace bestowed upon it, it will never measure up to the responsibility placed upon it. But God has made known his truth to the church so that it may walk worthy of its vocation and high calling.

3. Witnessing for Christ: It is a duty and the privilege of those who have themselves accepted Christ as their Savior and king to use all the means in their power to personally win their friends and neighbors and all those with whom they come in contact. They must distinctly witness for Christ or they will witness against him. If those who have not yet accepted Christ see no difference between themselves and their neighbors who have taken the vows of the church, they will not be won to make the vows themselves.

"The Lord Christ wanted a tongue one day
To speak a message of cheer
To a heart that was worn and weary and
sad,

And weighed with a mighty tear.
He asked me for mine, but 'twas busy quite
With my own affairs from morn till
Night.

And the dear Lord Christ—was his work
undone

For lack of a willing heart?
Only through men does he speak to me?
Dumb must he be apart?
I do not know, but I wish today
I had let the dear Christ have his way."

—Selected.

SIGNS OF THE TIMES.

A Series Of Thoughts Concerning
Signs to Precede Christ's Coming.
Lyman Booth.

X.— I have been taught that this is figurative language and that Rev. 13:5-8, and Dan. 7:24, 25, were fulfilled in A. D. 799, when the Pope of Rome, as this mouthpiece of the king, uttered blasphemy against God by claiming to be Christ's viceregent, thereby usurping the rights of the Almighty. The Pope claimed he was judge, as God's vicar, and could himself be judged by none. A Roman council declined to hear charges against the Pope, declaring that he who was judge of all men was above being judged by any other than himself. So wrote Bliss,—page 174.

Z. I am afraid Mr. Bliss is leading you into an error. Now let me ask you, was the Pope ever a king?

X.— No, I cannot say that he ever was.

Z.— Wasn't this power spoken of as a king of fierce countenance, in Dan. 8:23?

X.— That is what it says; but you must understand that as the Pope was the mouth for the king he exercised kingly authority and therefore may have been considered king.

Z.— By some he may have been so con-

sidered; but was he in fact? You must remember this wicked king was to be destroyed by the brightness of Christ's coming. Was that true of the Pope to whom you refer? If so Christ must have come about 799, or near that time.

Now let us see if we can determine the time when this king shall exercise his power. If we can the question as to when he reigns will be settled.

In Dan. 11:36, we read, And the king shall do according to his will; and he shall exalt himself, and magnify himself above every God, and shall speak marvelous things against the God of Gods, and shall prosper till the indignation be accomplished. Dan. 8:19, tells us that this irreligious king shall prosper till the indignation be accomplished. It will be a time when transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. Dan. 8:23. You have just admitted that transgressions have not yet come to the full and if that be true, Mr. Bliss cannot be right when he claims this prophecy was fulfilled in A. D. 799.

Moreover, transgressors do not come to the full until in the end of the indignation.

Now please tell me when is that period of time of indignation, and how long a period of time does it cover?

X.— According to Daniel it is when the king of fierce countenance exercises his power; but I do not know as the period of time is given in years. It may be many or a few years.

Z. Daniel says, He shall prosper till the indignation be accomplished. It is evident if he prospers till the indignation be accomplished he will prosper to the end of it. Isaiah mentions a time of indignation. He says, Come my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment; until the indignation be overpast. Isa. 26:20. The next verse tells us it will be when the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity. Ver. 21.

Please tell me where the Lord's place is, where is he now, and when will he leave it?

X.— He is now in heaven, at God's right hand, where he will remain until the end of Gentile times, at least Peter so declared in Acts 3:20, 21. And he shall send Jesus Christ, which before 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.

Z. Then from Daniel, Isaiah, and Peter we must conclude that this time of indignation will end at the beginning of the times of restitution; therefore this king of fierce countenance, the Antichrist, Paul's man of sin, Son of Perdition, will be in existence and exercising his power at that time, for it is then that he is to meet his doom. And then shall that wicked (one) be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. 2 Thes. 2:8. This will be at the time when transgressors shall have reached the climax of sin and iniquity.

During his brief reign will come a time

of trouble the like of which never was known; nor ever shall be. During his reign the bride of Christ will be invited to enter into their chambers and shut the door, hide, as it were, for a little season till the indignation be overpast. At this same time the manchild will be delivered and caught up to God and his throne, while the woman will flee to a place of safety, there to remain for 1260 days, or three and a half years, at the expiration of which time Christ, with his bride will be revealed to the world, and by the brightness of his coming will this irreligious person be destroyed. His whole system of lying and all manner of deceivableness shall be exposed to a deluded and troubled world, and he will be left alone without friends and support - exposed by the glorious light of the son of righteousness.

X.— You say he will be destroyed by the brightness of Christ's coming. Do you mean that he will be killed at Christ's coming?

Z.— Not necessarily killed; but his power and influence will be stripped from him and destroyed. This, of course, will ruin him. The same as the Czar of Russia or the Kaiser of Germany.

This irreligious one will be exalted to the highest pinnacle of earthly glory through lies, and deception, aided by ecclesiastical power the world in general will, no doubt, look up to him as the greatest benefactor of the world. They may regard him as God or Christ; but when he shall have reached the climax of wickedness, in his monumental work of deception and persecution of those who will not receive his morsels of the number of his name, the Lord appears and proclaims that he is he who is alive and was dead, and behold, I am alive forevermore. When this knowledge (for knowledge is light) shall suddenly spread its bright rays over the world, so basely deceived, his followers' eyes will be opened and they will desert him. His influence and power will be gone. His political career at an end, destroyed, although he, like the Kaiser, may be permitted to live,—dethroned and cast out into the earth to live in disgrace, if permitted to live.

The Tithe Question.

IN THE Restitution Herald for July 2, there was a request for information on the subject of "Giving one tenth to the Lord." I will endeavor to answer the Sister's request in the order of her questions.

1. "How do you go about giving one tenth?"

The first thing to do is to find out your income at any time or for any length of time. Your income may be for work done, or you may receive an inheritance, or it may be a profit on a sale, or in any other way—find out first how much the income is which you wish to tithe, and all incomes are obtained either by labor, by gift, or by fraud. The Christian is interested only in the income from labor or from gift.

After you have found your income from which you wish to pay one tenth, deduct or subtract all expenses used in bringing in the amount of that income.

Then having taken out the expenses

THE RESTITUTION HERALD.

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Oregon, Illinois, August 6, 1919.

Number 44.

I Thought it Was Trouble.

I thought it was trouble, it looked like disaster,
The heart in my breast beating faster and faster,
Excited my blood till it throbbled in my veins
And something kept saying, "Look out when it rains!
Look out when it blows!
For nobody knows
Where your fond hopes will be when the whirlwind goes by.
It will scatter
And shatter
The fortune you've made in the wink of an eye."

I thought it was trouble, I fretted and worried,
Stood still in despair, and then wildly I hurried
Ran this way and that, and talked loudly as though
I could keep back the wind that was starting to blow.
Then all that I feared
From the distance appeared
The storm came and went and it wasn't so bad.
It rumbled and tossed me,
But nothing it cost me,
And now I can laugh at the scare that I had.

I thought it was trouble. It was for a minute.
I was heartsick and sore all the time I was in it.
But I've learned that the cares and the burdens we borrow
Are the things that we sit back and laugh at tomorrow.
So stand to the blow
And the oncoming foe
And wait till you're hurt ere you whimper and cry.
Just see the thing through,
Soon the skies will be blue,
And you'll laugh at yourself when the storm has gone by.—Edgar A. Guest.

The Gospel Alphabet.

IN THE 63rd chapter of Isaiah we have the A of the gospel alphabet. It is found in the sixth verse and reads, "All we like sheep have gone astray." One so often thinks when reading a sermon, or hearing one, describing certain disagreeable characteristics, "Now that remark just applies to Mr. A., or Mrs. B.," while said Mr. A., or Mrs. B., if asked who they thought would best answer the description might reply that it just fitted the aforesaid Mr. C.

Jesus knew how prone people are not to see faults in themselves, and so he gave the warning to first cast out the beam in

SOME ANCIENT VERSES

The following verses, though given here in modern English, are said to be six centuries old:

GUARD, my child, thy tongue,
That it speak no wrong.
Let no evil word pass o'er it,
Set the watch of truth before it
That it speak no wrong.
Guard, my child, thy tongue.

Guard, my child, thine eyes;
Prying is not wise.
Let them look on what is right;
From all evil turn their sight;
Prying is not wise.
Guard, my child, thine eyes.—Selected.

our own eyes before looking for the mote in our brother's. Isaiah meant what he said in his emphatic All we like sheep have gone astray. And how the reference to sheep fits mankind in general. There is no animal which will follow a leader so quickly, whether the direction be for good or ill. Another point in which men and sheep resemble each other is the fact that when they listen to the voice of the tempter they are apt to get into trouble. When a wolf or a coyote wishes to get a meal from a large collection of sheep, such as may be seen on these western prairies, he picks out the lamb which suits him and then tries to edge it away from its companions. If it gets closer to its friends, and refuses to be separated from the flock, Master Coyote soon turns his attention to one less cautious, and woe to the lamb caught on the outskirts of the flock and away from the protection of the rest.

We can all follow this simile in the man or woman who forsakes the assembling of those of like precious faith because they cannot agree with the way the rest are doing, or because they cannot quite agree with the way the rest are doing, or because they cannot quite see the interpretation of a certain Scripture in the same light as some other brother or sister, and so cannot fellowship with them (often going to some other gathering with few truths in common), or because they have to work so hard during the week they really must have Sunday in which to rest. These religious wolves of "indolence," "my way must be the right way," "intolerance," "and many others, are the ones which are depleting our churches and causing Sunday to be anything but God's day.

The All of Isaiah's day applies to this twentieth century equally well, but, thank God, we have the second letter in the gospel alphabet, which says,—

"Behold the Lamb of God which taketh away the sin of the world,"

and we who have laid not only our sins, but all our troubles on this Burden Bearer, and have listened to the C of the gospel alphabet,— "Come unto me all ye that labor and are heavy laden," may be sure of the rest he promised to those who follow him. He also says, "Take my yoke upon you," and if one end of the yoke is on his shoulder the part on ours is a light burden even now, and the promise is, "I give unto my sheep eternal life and they shall never perish."

How thankful we should be that we have heard the call of the Good Shepherd, and how careful we should be to listen to his voice and keep in his fold that we may spend eternity with him where sorrow and partings are unknown.

Lottie E. Young.

Prohibition and Better Manhood.

OF THE more than one million three hundred thousand volunteers for the army and navy during the first six months following the declaration of war, according to the Albany, N. Y., Knickerbocker Press, less than 450,000 were found physically qualified. Over 850,000 volunteers were rejected in less than six months's time. Although the former physical requirements of the army were relaxed under the draft, rejections for physical reasons were over 50 percent, which indicates that five million men between the ages of 21 and 31 are physically unfit for military service. Had the percentage of deficiencies for the nation been the same as that for Kansas, a prohibition state of thirty-six years' standing, 480,000 of the 600,000 rejected men in the first draft call would have been fit. (According to Governor Capper not one was rejected in Kansas on account of alcoholism). On this basis four million more men of draft age would have been available in the United States if it had all been as free from alcohol as is Kansas. For every young man physically unqualified by alcohol, a safe, well-guarded home must furnish a substitute.—Christian Advocate.

Anything we consider as a mere duty and perform it as such becomes irksome. Forced obedience lasts only until restraint is removed.—Sel.

THE board of health consists of three square meals a day.—Sel.

THE accomplished flatterer first practices on himself.—Sel.

No man or woman of the humblest sort can really be strong, gentle, pure and good without the world's being better for it, without somebody's being helped and comforted by the very existence of that goodness.—Sel.

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CONSISTENT, AT LEAST.

Dies From bite of Rattlesnake to Prove Faith.

Tuscumbia, Ala., July 13.—To exemplify his faith in the religion he had accepted and in the power of the Almighty to save those who put their trust in him, Cleveland Harrison, 32, a citizen of Colbert county, is dead after two days' intense suffering from the bites of a rattler at a meeting of the “Holy Rollers” held near Tuscumbia last week.

During the evening services the pastor in charge stated that there was in the congregation one of the followers of his sect who had such great faith that he would allow a rattler to bite him, feeling sure he was immune from the poison, as St. Paul at one time was immune from the strike of a serpent.

Harrison at once came forward, accepting the invitation, and a box containing a rattlesnake was opened in view of the congregation. Harrison caught the snake just below the neck and the rattler struck him five times in rapid succession on the arm between the elbow and wrist. The minister stated that Harrison had allowed himself to be bitten before, and surely there would be no harm result from the bites. Harrison was at once seized with sickness and, after lingering two days, died despite the attention and treatment of physicians. Harrison leaves a widow and two children. He was a farmer.—Chicago Tribune, 2—14—19.

When sorrow all our heart would ask,
We need not shun our daily task,
And hide ourselves for calm;
The herbs we seek to heal our woe
Familiar by our pathway grow,
Our common air is balm.—Sel.

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

God is doing every day as wonderful things as the things implied in the belief in the resurrection of the dead, and if he says there shall be a resurrection, there shall be, for there is nothing to hinder it.—Sel.

A noble man compares and estimates himself by an idea that is higher than himself.—Sel.

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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.

THE DAY OF THE LORD.

THIS is an expression used in various forms by the prophets about nineteen times and by the apostles about fourteen times. Invariably it refers to or involves judgment on the ungodly and reward and deliverance for the righteous. In a few cases it refers to the general and scattered judgments on different nations in the past, but in most cases the reference is either to the overthrow of Jerusalem prophesied by Jesus, or, more often, to the future judgment attending the second coming of our Lord. For just as we have seen Matt. 24 to have a two-fold signification to the overthrow of Jerusalem and to his second coming, so does this expression, "the day of the Lord," when used by the prophets, have the same two-fold signification to the same two events. When used by the apostles it refers to Christ's coming and day of judgment.

In Isa. 2:10 to 4:6, 13:6, Joel's three chapters, Amos 5:18-20, Zeph. 1 and 2, and Zech. 14, the judgment of Israel at Jerusalem is predicted, and in a few of these places the judgment of all Gentile nations is included in the prediction. Now in Matt. 23 and 24 Jesus showed that this accumulating judgment of the centuries was to fall on Israel at the overthrow of Jerusalem. But the fact that Armageddon did not happen then and that other matters predicted by such as Joel 3 and Zech. 14, did not then transpire, shows that the day of the Lord has a two-fold fulfillment, such as Matt. 24, and many other prophecies, that the first fulfillment of the day of the Lord was the overthrow of Jerusalem, and the second time the Lord's day comes it will be Armageddon and the attending judgments. The reason for all this two-fold fulfillment is that the times of the Gentiles are interjected between the 69th and the 70th week of Daniel 9 and other prophecies, such as Matt. 24, and this makes the double fulfillment. Then at the end of the 69th week, ending at Messiah's cutting off on the cross, we get the day of the Lord, from 33 to 70 A. D., a shortened forty years, for in Scripture 40 is a period always associated with trial, condemnation, or judgment, and suggesting a like period of 40 years at the close of Gentile times and preceding the 70th week, the first half of which we have seen to be the time of the two witnesses and the last half of this week the reign of the antichrist, the man of sin, the image of the beast of the first three and a half years of the seven, the latter half being the great tribulation ending at Messiah's manifestation to the world with his saints. This would suggest this 40 years of the Lord's Day as the period from Rev. 4 to 10, inclusive. But this must of course be only conjecture, as we cannot fill in prophetic details which the Bible does not supply.

And this two-fold idea of the day of the Lord suggests a possible two-fold prophetic aspect of the book of Revelation, suggesting a harmony of the conflicting "historical" and "futurist" interpretations. For John's "Lord's Day" may thus be like Matt. 24 in its two-fold meaning. We may say more on this later.

For the present we will conclude by a

brief study of Joel's and Malachi's predictions on the day of the Lord.

Malachi promised the advent of Elijah before the day of the Lord came to smite with a curse. Jesus said this was fulfilled in John the Baptist. Then the day of the Lord must have had a fulfillment shortly after the days of John and Jesus and culminating in 70 A.D.

Joel promised the Holy Spirit prior to the day of the Lord and Peter said that was fulfilled on Pentecost. Therefore Pentecost must have been followed by this judgment on Israel Joel predicted in conjunction with the spirit baptism, which day of the Lord on Israel then ended in 70 A.D.

But some specifications of Joel's day of the Lord did not happen then, and so must be reserved to the second fulfillment of the day of the Lord, for Joel's last words take us to the King reigning in Zion. This requires a second advent of Elijah by Malachi's prophecy and a second outpouring of Spirit, by Joel's prophecy, both the coming of Elijah and the outpouring of the spirit to take place before the day of the Lord and the judgments attending his coming and lasting through the thousand years of his day. And we have seen this to be true, for in our study of the two witnesses we found them anointed with holy spirit and that the first witness, Israel, corresponded to Elijah in testifying that Jehovah is God. And that this testifying of the two witnesses was at the time of the day of the Lord (the second time) as the first fulfillment of the advent of Elijah and baptism of spirit was at the time of the first fulfillment of the day of the Lord on Israel at the overthrow of Jerusalem.

We have now followed the seventy weeks to the end of the sixty-ninth and seen it was then followed by the day of the Lord.

Next comes the times of the Gentiles, then the seventieth week.

J. W. Williams.

REPLY TO CRITICISM.

Editor Restitution Herald:

You will excuse my boldness to reply in answer to a criticism by our Bro. A. N. Durham, in the Herald of July 23, 1919.

Our Bro. quotes Paul's letter to Phil. 1:22-24, as an evidence to prove the contention of the immortality of the soul. Let us see: Paul is in bonds and is held a prisoner for his teaching of the gospel of the resurrection. And in the 6th verse of this same chapter he says, he is confident that he who began a good work in the Philippians, will perform it until the day of Jesus Christ (must be the resurrection day). Again in the 10th verse he speaks of the day of Jesus Christ. Not once in this epistle does he say that that day is the day of death or after death, but he is belittling his afflictions and rejoicing that the gospel of Christ is advanced by his affliction. Even some preach Christ of envy and strife. By contentions, or even in denouncing Paul, they must tell the story of the gospel he preaches. Paul reminds that he is set for the defense of the gospel he preaches, even though he be slain. That Christ shall be

magnified by his body, by life or death. He does not fear death, knowing that whilst he is alive in the flesh he is absent from the Lord, and that if he is slain he will be preserved, kept with or by the Lord till the day of Christ Jesus. See 2 Tim. 4:8. When Paul's day of execution came he was ready to be slain, and said, "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 Jesus Christ. For Paul argues that death for his Master is far better than life in persecutions like he was enduring for the gospel's sake.

Paul's letter to the Corinthians (2 Cor. 4:14) says, "Knowing that he which raised up the Lord Jesus shall raise up us, also, by Jesus and present us with you."

Then, he goes on, that if our earthly house (body) be dissolved, we have a building of God, eternal in the heavens. For we in this (body) groan with burdens, longing to the clothed upon with our body from heaven, that mortality (fleshly body) might be swallowed up of life. (spiritual body). Verse 6. We know that whilst in the body (flesh) we are absent from the Lord. (We live this life by faith believing we shall be delivered from this body of sin). We are certain (our faith is sure) and willing (at God's own time and pleasure) rather to leave this body of flesh and be forever with the Lord (when he is ready to come). I find no immortal part of a man then until he is raised from the dead, in the day of Jesus Christ.

However, if our brother wants a citation teaching that man does not die, I refer him to Gen. 3:4, 5. And the serpent said unto the woman, 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.

However, in answer to his query, Does the Bible teach the immortality of the soul, or the existence of the soul after death, I would say that the Bible nowhere contains such words as immortal soul. Inherent immortality of man is not a Bible theory. Man obtains immortality through faith in Jesus Christ at the day of Christ, which Paul writes about. But the existence of the soul of man as a living, thinking, knowing entity between death and resurrection is a man made dogma, and such a reality would make the resurrection unnecessary. To believe that man's soul lives on in heaven whilst the body decays, before the day of Christ, would set aside the teaching of a resurrection as unnecessary, useless, not true.

This is the heaven that began to work whilst Paul was alive.

Your brother in Christ.

W. E. Jones.

He who thinks nobly and speaks charitably of his enemy, and acts kindly toward him, thereby adds a beautiful charm to his own soul.—Sel.

While laziness is looking for luck, honest industry has won the prize.—Sel.

He who in youth manifests the wisdom of old age, will surely in his old age manifest the energy of youth.—Sel.



OUR BLUSH, MO. CHURCH

The accompanying cut is of our Blush Church, near Fredericktown, Mo., and the place where the Missouri conference will be held this fall as advertized elsewhere in this issue. We bespeak for this meeting a full attendance. A more hospitable people cannot be found than those who will entertain you while at this meeting. Be sure to write Bro. P. J. Graham, Fredericktown, Mo., and he will see that you are met and conveyed to the place of meeting. Tell him when you expect to arrive and he will see that the rest is done.

Lay aside your cares for the week of this meeting and make it a point to be there.

SIGNS OF THE TIMES.

A Series Of Thoughts Concerning Signs to Precede Christ's Coming.

Lyman Booth.

X. You seem to have disposed of this irreligious king in a rather merciful manner, considering the enormity of his crimes. Does not his great wickedness merit total extinction? And did not Daniel say he should come to his end and none should help him?

Z.—Yes, as a ruler, he shall come to his end. The Kaiser has come to his end and none seem able to help him either.

To be dethroned, to be divested of all regal splendor and power, and cast out into the earth, a refugee from justice would be far worse than sudden death. There is a degree of humiliation and shame far worse to bear than death,—torments of mind are worse, many times, than those of body. This is, no doubt, the reason Judas sought relief in self-destruction.

X.—It is plain that this wicked one will come to his end at a time of serious trouble; but you have not yet proven how long that time will be. Have you any proof showing its duration?

Z.—That may not seem so clear to you until we examine a few texts of Scripture.

In the first place I think Daniel may lend some aid in this matter. In the 9th chapter of Daniel he has given some measuring lines. In the 24th verse he says, "70 weeks are determined upon thy people and upon thy holy city, to finish (to restrain) the transgression, and to make an end of sins, and to make reconciliation for iniquity and to bring in

everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy."

By this we learn that the 70 weeks will not be terminated until one comes to bring in everlasting righteousness, and all admit that one to be the Lord Jesus himself.

Bear in mind that those 70 weeks do not run in continuous succession, but there are intervals of years between the three times mentioned by the prophet. By reading the whole chapter you will see that the angel considered those weeks as weeks of years, and he also stated that seven of them would end at the completion of the rebuilding of the city and the temple. Then follows an interval of about 75 years to the beginning of the next period of 62 weeks, or 434 years which ended at the crucifixion or cutting off of Messiah. Then follows the second interval, the duration of which has not been given in years. The only means of knowing its end is shown by "the confirmation of the covenant," mentioned in Dan. 9:27, where he says, And he shall confirm the (a) covenant with many for one week; and in the midst of the week he shall cause the sacrifice and oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate (desolator).

Now take notice that this week is one of 7 years because it is mentioned as a part of the great desolation and all designated as weeks of 7 years duration each. Notice also that a covenant is made at the beginning of this 7 years and then broken in the midst of the week, or after one-half of the week shall have past.

The covenant mentioned, without doubt, will be between this wicked one and the Jewish people gathered in the Holy Land. The object of his breaking it will be to clear the way for him to carry out his wicked designs, and for persecution of all who will not bow to his will.

X.—If this prophecy refers to the time of great trouble at the end of this dispensation, you have made a fairly clear case. I do not see why you divide the 70 weeks into three periods of time.

Z.—I did not make the division. I was trying to show how the angel divided them for Daniel.

X.—Very well, have you more proof?

Z.—This is plain enough not to need more proof; but there are other Scriptures which refer to this same time, though in different terms.

This is evidently the time referred to

by Isa. 26:20. Come, my people, enter thou into thy chambers, and shut thy doors about thee. Hide thyself, as it were, for a little moment, until the indignation be overpast. This is also taught by our Lord in the parable of the ten virgins. Those who were ready went into the marriage and the door was shut. Those not ready were left without, and knocked in vain for admission. Those who were ready were faithful and true, the overcomers. They heeded the warning, "Behold, the bridegroom cometh, go ye out to meet him."

The ancient customs upon which the parable of the ten virgins was based, are still in force and form a very important part in their wedding ceremonies. The bridegroom accompanied by his friends, goes at night to the house of the bride, and brings her with pomp and gladness to his own home (or the house of his father) where they remain for a period of one week. Carrying the parable to its conclusion according to those ancient customs, when Jesus (the bridegroom) comes for his bride and finds one grinding at the mill, another in the field, he will conduct them to his own house (or the house of his father) for a period of one week of years. They will not have to pass through the last week of Jacob's trouble; for the Lord will hide them in the secret of his presence from the pride of man; and will keep them secretly in a pavilion from the strife of tongues. They will be in their chambers; the doors will be closed about them hid as it were for a little moment (7 years) until the indignation be overpast. The last week of Daniel's desolation.

The Lord knows how to care for his own and how to deliver in time of trouble. He entered the ark and closed the door seven days before the waters deluged the world; a striking type of the seven years the bride will be in their chambers before they with Jesus, the bridegroom, cometh out of his place to punish the inhabitants of the earth for their iniquity.

X. Let me ask you, how do you know for a certainty that Daniel's 70 weeks do not run in consecutive order until completed?

Z.—Tell me first when those 70 weeks began.

X.—They began in the first year of Cyrus' reign, which history says was about 558 B.C.

Z.—Now tell me how long a period is covered by 70 weeks of years.

X.—Four hundred ninety.

Z.—Isn't it plain that if they pass in succession, without any interval, they would not reach to the birth of Christ? For that was 558 years. By adding 1919 A. D., to 558 B.C., we have 2477 years since Cyrus gave the Jews permission to return and rebuild their temple. Taking 490 from 2477 we have 1987 years which have intervened between the times as given by the angel, and a few more may be added before the seventieth week will begin. By these figures and Scriptures I know 69 weeks have past and the seventieth is in the future. Do you believe it?

X.—I cannot disprove your figures, nor can I dispute the statements of the angel, hence I am forced to admit them as true. I have read the 9th chapter of Daniel a number of times, but never interpreted it in that light. Now I am curious to know what will transpire during the last week. Daniel does not seem to tell.

The Sunday School.

By Alta King.

CHRISTIAN MISSIONS.

Lesson 7. Aug. 17, 1919.

Lesson Text, Psa. 47.

Golden Text: Go ye into all the world, and preach the gospel to the whole creation. Mark 16:15.

Memory verses: Phil. 2:9-11.

Questions and Comments.

Today's lesson is a fitting sequel to last Sunday's lesson. It deals primarily with the question of winning foreign nations to Christ.

Authority for foreign missions: (The home of the Christian religion is Palestine. Authority to teach it in any place outside of Palestine is authority for foreign missions). Matt. 28:19; Mark 16:15; Acts 1:8.

Bible examples: Acts 19:1-27; 28:16, 30, 31. The book of Acts is one long account of how the gospel was spread among heathen nations. Locate places mentioned in the verses read.

Reasons for: Acts 15:14; 18:9-11. There is no Scripture which teaches that the preaching of the gospel in any nation is for the purpose of converting that nation from its heathen religion to the Christian religion. If there were we would have to admit, in the closing years of this age, that God has failed to accomplish his purpose.

Are whole nations ever to be won to the worship of the one true God, the God of the Jews? Zech. 8:18-23; 14:16-21; Psa. 47.

As you read the above Scriptures did you notice what people are to be instrumental in this work? Read again Zech. 8:18-23. Also Isa. 61:6; Zeph. 3:13-20; Isa. 62.

Under what government will they work, and in whose hands will that government be?

What place will be the center from which will spread righteousness and truth into all the world? Isa. 2:1-4.

Should those who believe in the true gospel and those foreign missions whose fundamental teachings are, "the church is the kingdom," and "man is immortal"? Should we help to spread the true gospel in foreign countries? Have we any right to say that some of God's elect are not in India as well as in America?

General Notes.

Foreign missions: To aid in the social and moral uplift work conducted by foreign orthodox (?) missions cannot be wrong, but in giving aid to this we would be giving first aid to the spread of their basic doctrines which are directly opposed to truth. Where good and bad, truth and error, are so confusedly mingled we cannot help the good without helping the bad even more. Should we, then, do nothing? No, for it is the duty of any believer in the truth to help spread that truth whenever and wherever it can be spread, whether at home or abroad, but in order not to help the spread of error he must work separate from those organizations

spreading error. In spreading truth we give the greatest impetus possible to the social and moral uplift of the people among whom it is spread. But our duty does not end with helping to spread the truth by preaching. We should give of our material substance to help better those environments which influence the morals of those we are teaching.

It is the very nature of living Christianity to want to spread the news of salvation. Love to Christ and love to man both compel it. "The very soul of our religion is missionary, progressive, world embracing; it would cease to exist if it ceased to be missionary.—Sel.

There are so many prophecies which reveal what God has decreed should be accomplished through the Israelitish nation, but man substitutes "church" for "Israel," Zion, etc., and thus fails to see the restoration of Israel to God's favor and as such the most glorious and powerful nation on earth, sending out such a powerful influence for righteousness and worship of the only true God, their God, that the whole earth will finally bend the knee to him in love and obedience. The church loses nothing by not assuming to itself those prophecies which belong to literal Israel. The church, with its head, will occupy the highest place in the Israelitish nation restored, and will direct the nation in its worldwide work of bringing the world into harmony with God.

The Lost Ten Tribes.

THAT THE caption above has been and still is a veritable bone of contention to those for and against, goes without saying. It is likened to a tune of many variations, and because of this, substantial light on the subject is retarded by lack of harmony.

For instance, one group maintains that the North American Indians are none other than the lost ten tribes. Another group are steadfastly devoted to the specious theory collated from data within and without the Scriptures, that the Anglo-Saxons are the identical lost ten tribes of Israel, while yet another group assert the English speaking peoples in the United States, Canada, Great Britain, Australasia, and at other locations on this planet are the ten tribes in question or "Israel found."

It has been aptly said, where speculation begins, there revelation ends. Evidently Holy Writ lends no definite color to speculation or even reading between the lines. So it follows this ancient fad in variety, or rather modern fancy, with others will be conspicuously absent in the domain of the great king when he comes to reign in equity, truth and righteousness.

It is safe to assume nine tenths of the surmising afloat concerning the unfortunate ten tribes are bogus beyond the shore line of the Scriptures. From 2nd Kings 17th chapter we have verse 5. Then the king of Assyria came up throughout all the land and went up to Samaria and besieged it three years. Verse 6. In the ninth year of Hoshea the king of Assyria took Samaria and carried Israel away unto Assyria and placed them in Halah, and on the Habor, the river of Gozan, and in the cities of the Medes. The Bible nar-

rative distinctly affirms that the Israelites or ten tribes, were carried away to Assyria and placed in the cities of the Medes, where in process of time they naturally adopt the manners and customs of the peoples among whom they were scattered and absorbed.

Thus the ten tribes were not lost in fact, but simply amalgamated with other peoples. Certainly it calls for no small ingenuity to reconcile the diverse views of the groups afore mentioned without ignoring Scripture testimony. Verse 20. And Jehovah rejected all the seed of Israel and afflicted them and delivered them into the hand of spoilers until he had cast them out of his sight.

Here then the oft predicted storm or cyclone of divine judgment had finally burst with all its fury and whelmed this obdurate and apostate people. Which they were amply warned would surely overtake them. When they deviated from the way and would not yield to walk in the way which God in his wisdom had mapped out for them to follow.

Energy in profusion has been expended in lectures and bales of printed matter have been distributed on this subject. But anyone disposed to investigate along Scriptural lines with the aid of an up to date geography can find the only authentic why and wherefore concerning the alleged lost ten tribes.

"Heaven and earth shall pass away but my word shall not pass away." These are the never failing words of the Majesty in the heavens, spoken by our faithful Savior, Jesus of Nazareth, in Galilee. Therefore the supremacy of the word which liveth and abideth forever ought to be paramount in dealing with the lost ten tribes. Floods of oratory to the contrary, notwithstanding.

It is readily admitted there are many brilliant and talented members in the ranks of Anglo-Israelism, in their zeal for their pet theory have ransacked in research, history galore, torn fulisades of Scripture texts from their surroundings, unearthed garish legends of folk lore, and mainly to brace up a highly suppositional case, and will be so long as Jehovah sees fit to keep those ten tribes out of his sight.

There is a spark of consolation in the fact that King Jesus will come without fail to speak peace to the turbulent nations and round out the voucher he gave long ago, "I, if I be lifted up... will draw all men to my self." All men is a generic term. The lost ten tribes may be included in this final drawing. Who can tell genealogically?

J. M. Gunn.

The walls of rude minds are scrawled all over with facts, with thoughts. They shall one day bring a lantern and read the inscriptions.—Emerson.

Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ.—Titus 2:13.

He who forgives most, most freely, enjoys the sweetest vengeance.—Sel.

Success is born of determination; prosperity is a child of purpose; while failure and slavery are reserved for weak wills.

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.

Sr. Grace Marsh has asked for a vacation through August. Therefore our front page will be made up otherwise and our little folks will be lonesome. Will try to find something entertaining.

"Can we prove what we believe by the words Jesus spoke when here on earth?"

A sister writing says she would like to have this subject handled by some of our writers. We shall be glad to entertain articles to this end.

Word indirectly received says that Sr. Austin is again confined to her bed with her old trouble. Sr. A. seems to be having more than her share of sickness and we do pray that she may soon be up and strong again.

The Adeline, Ill., congregation after Sunday School on Sunday, July 27, went to the home of Bro. and Sr. Fred Huber,

where they spread out the contents of well filled baskets under the trees. After dinner was eaten and a brief social time enjoyed, we repaired to the nearby stream for the baptism elsewhere announced.

Sr. Jennie Cox is at her home again in Ripley, Ill., after so long a sojourn away for treatment and care for an injury received more than a year ago.

HELPING FUND.

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

Mrs. Marie Coffman; Mrs. Catherine Schneider; E. S. Oliver; T. A. Drinkard; Mrs. Norman Warner; Mrs. Amy Johnson; John E. Miller, Jr., Mrs. Venus Emigh; Rufus A. Curtis; Mrs. Lawrence Vincent; Mrs. Seraphine Cleek; Mrs. Artie Chapman.

Remittances.

Mrs. Katherine Schneider,	\$3.50.
Mr. and Mrs. J. E. Miller,	1.00.
Rufus A. Curtis,	.50.
Mrs. Lawrence Vincent,	2.00.
Mrs. Seraphine Cleek,	1.00.

Baptisms.

It was our pleasure on Sunday, July 27, to officiate at the baptism of Mrs. Lena Lindsay, wife of our brother, Charles. She comes to the church strong in the faith and we are confident she will be a willing worker in the vineyard of the Lord. May she be faithful unto death and at the coming of the Bridegroom receive the crown of life.

S. J. Lindsay.

Notices.

Notice of Stockholders' Meeting.

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. 14, 1919, at 4 o'clock, P.M., for the purpose of electing two directors and for the transaction of such other business as may properly come before the meeting. If you cannot be present, please do not fail to send proxy, properly filled out, to the secretary in time to be filed before the date of meeting.

S. J. Lindsay, Sec.
Oregon, Illinois.

Meeting for Gonzales, Texas.

Bro. A. S. Bradley will hold a ten days' meeting here in Gonzales, Texas, the Lord willing, beginning Aug. 2, and we wish to invite all members of the true faith to meet with us. A home will be provided for brothers and sisters from a distance. Anyone able to attend will please write Mrs. E. L. Johnston, Gonzales, Texas. Box 408.

Missouri Conference.

The 12th annual Missouri Conference this year will meet with the Blush church, near Fredericktown, beginning on Satur-

day evening before the second Sunday in September and continuing over the third Sunday.

The whole week will be closely applied to Bible School, preaching, singing and prayer. Bros. S. J. Lindsay and J. W. Williams have promised to be with us to conduct the meetings.

A program committee will be appointed early in the week, otherwise the business conference will not be called until Thursday, at 3:30 P.M., and on thereafter until all business is transacted.

The Blush church invites all lovers of the truth to come and help us make this meeting a grand and glorious meeting to the honor and glory of God.

This invitation reaches from Maine to California and from the Lakes to the Gulf of Mexico. Pretty broad invitation, now isn't it? Well, that is what we mean. Come and make our homes your homes while with us.

Now a few words to our northern and western Missouri brethren:

Did you know that this is the only conference in Missouri of the Abrahamic faith?

Did you know this is your conference? Did you know this is the 12th annual conference and your church has never been represented yet?

Did you know the brethren from Ill., Arkansas, Texas, Oklahoma, and Ohio have attended our Conferences?

Did you know the Morse Mills, and Blush churches are practically all that are represented and that we have been looking for a representation from your churches every year from the first conference which was held?

Now brothers and sisters, don't put it off any longer, but just say, I'm going down there and see the brethren of those two churches and help them in their Bible lessons and singing and hear some of the best sermons that can be delivered.

Now come, and let us enjoy your acquaintance. Your board will not cost you anything.

P. J. Graham,
Fredericktown, Mo., Rfd.

COMING DATES OF INTEREST.

Illinois Bible School and Conference,	Aug. 5-17.
Nebraska Conference,	Aug. 16-24.
Iowa Conference,	Aug. 23-31.

Reports.

Kennard, Nebraska.

We are glad to be able to report another successful meeting in Kennard. Bro. Drinkard closed a seven day meeting Sunday evening. Much interest was shown by those not of the faith, and a good attendance was had all through the meetings.

We are very fortunate in having secured Bro. Drinkard as an evangelist, and hope he can arrange to be with us again after conference.

Your sister in the Blessed Hope,

Laura Bates.

No man's life will be broken from sin till his heart is broken for sin.—Sel.

from that time unto the present time have endeavored to unite in a body the same as existed before confusion of tongues. Their latest move is a League of Nations.

But thus far they have come far short of their objective. Nations have allied themselves together to protect their ideas, at the same time planning to force their ideas upon the other alliances of nations of different ideas, when they thought the right opportunity was come. The conquered combination would submit to the authority of their opponents until an opportunity came to throw off same. The recent conflict is an example of this. France attacked Germany in 1874, but Germany won. France submitted to conditions of defeat, but in meantime made preparation to avenge herself of same. Germany, on the other hand, prepared to hold what she had obtained. Neither wanted the disgrace of starting same, but when an excuse came, devoted all their energies to same to such an extent that it affected the whole human race, which eventually, through the permission of God, ended in the defeat of Germany, also in the abolishment of absolute monarchies, and the means for starting of the reign of terror in Russia.

But all this bloodshed, devastation and misery brought about by same has not changed man's heart. He is still that boastful, disobedient creature, thinking to change his nature by venerating it over with a preparation called civilization and professed Christianity, which, when their ideas are threatened wears off as rapidly as a cake of ice melts before the rays of a July sun. While man is striving to destroy absolute monarchies, and establish in its place democracies, God is planning to establish the most absolute monarchy this world has ever had (the monarchy of Christ). This effort on the part of mankind in organizing themselves in order to form a confederacy of nations means the creation of a condition similar to that which existed previous to the flood. God's statement at that time was that he would never destroy the world again by water, but that the world that now is was reserved unto a day of fire (fire of anarchy), which corresponds to Jesus' statement as recorded in the 24th chapter of Matthew. A time of trouble such as was not since there was a nation. A trouble so severe that if it were not for his sudden coming no flesh would be saved. This also corresponds to Paul's statement, when the rulers cry peace and safety sudden destruction cometh upon them.

So it is the duty of Christians at this time, like it was the duty of Noah in his time to warn the people of the coming catastrophe, and strive to follow Christ's instructions themselves, for by and through him only can they look for salvation; instead of listening to or aiding man in his ingenious schemes and plans.

Jesus has warned us that such conditions are coming, conditions so cunningly devised and arranged that they will endeavor to deceive the very elect, which means that everybody but the elect will be deceived. He also told his followers when such conditions as he recorded in Matt. 24, were in process of fulfillment not to be alarmed or over anxious, but

for them to lift up their heads for they were signs that his coming and their deliverance from the present condition was near at hand.

So in conclusion I would like to say, place not yourself in service to schemes of man, but in the service of the soon coming King, so that when the storm breaks you may be found among the saved ones.

Joseph Fletcher, Jr.

GEMS OF THE APOCALYPSE.

"The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his servant John." Rev. 1:1.

Here we have a brilliant gem, whose light-giving sparks light up the pilgrim's passage through the dark mists of trinitarianism, revealing in unmistakable terms the one living and true God, who knows the end from the beginning, and with whom the past and the present are one eternal now.

And in harmony with the words of the Master, "But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." Mark 13:32. This gem also reveals the fact that the things revealed were "shortly to come to pass."

The book being a prophecy of future events; therefore the events of chapter 12 were not events of the distant past, but met their counterpart in the days of Constantine. Also the angel taught John by signs.

Geo. Francis.

Clouds without Water.

SUNDAY, MARCH 16. Jude 12. "These are clouds without water." And what could be more ironical than for the earth to be dry, baked hard in the long drought, and for clouds to appear which carry no water? The clouds seem as if they were the home of refreshing showers, and as if they would open their treasures in gentle bountifulness; but never a drop comes from their showy parade! They have only the appearance of reviving ministries, and the thirsty land remains parched, and her fertility is checked. And there are things in human life just like these rainless clouds. They seem to be real things, but they carry no vital wealth. They have no water for the deepest thirsts of the soul. They are gay pageants, but they have no rain.

For instance, there is a sort of laughter which contains no vitalizing joy. It is a cloud without water. It confers a passing interest, but it does not enrich the soil of the life and make it a pregnant bed of more fruitful harvests. When the laughter is over, the soul's gropings are unappeased. The humor of good men is soft with showers. Their laughter holds the chalice to the soul. The fact of the matter is, some folks know the deepest of all laughs, a laughter full of reviving joy, and this laughter lends some of its treasure to every lighter season and makes it like an April shower. When the Lord turned again the captivity of Zion...our mouth was filled with laughter.

Then, again, there is a sort of society in

which there is no fellowship. It is a cloud without water. It provides gossip, but no communion. Deep never calls unto deep. Heart has no kinship with heart in the precious things of the spirit. Is there any society to be compared with the friendship of two souls who can move together along the light surfaces of life, and also descend together into the graver depths, —now amid clean frivolities, and now in the secret things of God?

It is possible for men and women to be clouds without water. We may move about in the world, delusive presences, bearing the promise of refreshing, and yet only mocking the expectations of men, like a mirage on the desert waste. We can bear the Christian name and yet carry no rain. We can be ecclesiastical and yet be spiritually dry. We can exhibit many suggestions of kinship with the Lord and yet not be the vehicles of grace. We may be like empty cisterns and not like inexhaustible wells. How far is all this from our purposed inheritance in Christ Jesus? Every pilgrim on the road is intended to find in us streams and showers of refreshment.—Selected.

Ruskin and the Bible.

JOHN RUSKIN was a constant student of the Bible. At an early age his mother had him memorize chapter after chapter. Someone counted sixty Bible references in a single lecture. Sir E. T. Cook, in his Life of John Ruskin, says: "He knew the Bible almost by heart, and he generally quoted in his books from memory. The accuracy here, as in other matters, was very great. I can recall only one slip, and that a very small one, in his references to the Bible. It occurs in the chapter of the Early Renaissance in The Stones of Venice. He is there speaking of the learning which the mighty Venetian masters wore without feeling it encumber their living limbs. 'But I speak,' he goes on, 'of the Renaissance as an evil time, because when it saw those men go burning forth into the battle it mistook their armor for their strength; and forthwith the painful panoply every stripling who ought to have gone forth only with his own choice of three smooth stones out of the brook.' Now the number of smooth stones which David chose him out of the brook was five. The two odd stones are hardly worth throwing at Ruskin's memory." —Sel.

His Will.

I BID thee do the will of God at any cost; I know that flesh and heart will fail; that sometimes tears will flow; I know that will will cross thine own and woo thee to the cross. I know that life will sometimes wear a look of heavy loss. I know that friends and foes alike will gaze in sheer dismay upon the heights thy feet must climb, and yet God bids me say, "Do thou the will of Christ, thy Lord, and dare whate'er betide to follow on to know the Lord; his footsteps are thy guide; they lead along a blood-marked way, thou followest alone, but Jesus beckons on, beloved, and yonder is the throne. And all the toils for every past, the tears forever dried, the praise wells up from thy pure heart that thou wert true though tried." —Selected.

Dear Brethren:

You all know how strangely a man or woman who is in love will act. All the world to them is nothing. The persuasion of friends, the advice of wisdom, the call of fame, all are thrown aside in the wild desire to win the object of adoration. I am going to tell you about a man in love. Paul of Tarsus was in love with the Lord Jesus.

Very few men have started out in life with fairer prospects than did Paul. He was brought up at the feet of Gamaliel, skilled in all the logic of the law. And as a young man he went forth from the greatest schools of learning to meet the issues of life. He tells us, however, that all the advantages were counted as nothing that he might "win Christ." Phil. 3:8. Yes, he was a lover. And now let us look at some of the things he did for the one he loved.

Twelve years have gone. Paul is at Lystra. Acts 14:12-21. A cripple has been miraculously cured. He was adored as a God but afterwards the Jews stirred up a mob against him. Gathering up the broken stones of the streets, this mob hurled them in a perfect storm at the brave Apostle until they thought he was dead. Then one catches him by the hair, another by the feet, another by the hand, and they drag him to the wall of the city and throw him over on the rocks below. Let us go along the crooked path down to where he lies. There he is by that thorn bush, garments all torn, hair matted with blood and dust, face all cut and bruised. See, he is breathing, he is not dead. Take your handkerchief and wipe the blood out of his eyes and off from his face. Let him lean against my breast. There, that is better. Now I am going to talk to him. "Paul, don't go too far in this matter; they will certainly kill you sometime if you continue to be so outspoken." Did you hear his answer? Phil. 1:20. As always, so now also, Christ shall be magnified in my body whether it be by life or by death.

There is no use trying to do anything with such a man as this; he doesn't know anything but "Christ, and him crucified." 1 Cor. 2:2.

Well, ten years have passed away. Let us try and find Paul and see if years of work or tent making have lessened the love which he formerly bore for his Master. This is the city of Philippi, in Macedonia. That low, dark bulding which you see right before us is a prison. What! somebody singing in this dismal place? Listen, the voice is like Paul's. I'm going over there and talk to him. What! shoulders bare and bleeding, flesh torn into ribbons! Oh, Paul, do you remember what we said to you ten years ago at Lystra? Wouldn't it have been better for you to have taken our advice? You have the truth but don't be so outspoken, they will surely kill you some day. Listen, (Rom. 8:18) I reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us. For if we are the children of God we are joint heirs with Christ; if so be that we suffer with him, that we may also be glorified together.

Brethren, what a manly Christian! How such experience puts to shame the weak

and aimless profession of our days.

One more glimpse we must take of this lover of Jesus. And at the same time let us ask ourselves, Do we love him? Who is the Christ? Again we enter the walls of a prison, in the voluptuous, wicked city of Rome. Do you see that block of wood hollowed out in the center and leaning against it a round bladed ax with a short handle? Tomorrow morning at ten o'clock the old man whom we came to see will bow his hoary head upon that block and the executioner with one blow will sever it from his body and the life of the grandest man that ever spoke the language of earth will be ended.

Yes, it is a dark, gloomy dungeon, and you can see him over there sitting on that stone. He is writing a letter. That damp, moldy straw in the corner is his bed. A chain is fast to one ankle and to a ring in the wall. His gray hair and beard and his bent form shiver slightly at the damp chill of the place. Let us look over his shoulder and read as he writes "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge, shall give me at that day; and not to me only, but unto all them also, that love his appearing."

Myriads of heavenly eyes are looking at the scene. To the eyes of that aged one the dungeon, the iron grating, the darkness, is swept away and he sees only the jasper and gold of the city of God. He is hearing voices we never hear. He is beholding visions our eyes have never beheld. Some one is in that cell with him we never saw.

God give us men; a time like this demands. Strong minds, great hearts, true faith and ready hands.

Affectionately,

H. J. Prosser.

Note: The above was a paper read at the recent North West Conference, Vancouver, Washington, and published by request.—Editor.

Will The League of Nations be a Success?

THIS IS a question which is being considered by a large number of people the world over. This question is giving diversity of thought; some claim it is the only hope the world has of bringing about permanent peace and harmony among men. Others that it is a hobby of a few dreamers,—others that it will be the means of spreading with greater rapidity the present unrest between the capitalist and labor classes.

Some people look upon the proposed league with great optimism because they think they will have greater opportunity of acquiring wealth and power, on account of the merging of the interests of the commercial and financial combines of the nations favorably protected under said league, so are organizing to that effect.

Another class of people realizing this and having had previous experience of the result of combined commercial interests, have been, and still are organizing to confuse the efforts of the capitalist class, into

labor unions, secret orders and societies, making known their desires or demands by means of organized strikes and walk-outs. So if the League of Nations were able to solve the differences which exist between the capitalistic class, it may not solve the differences which exist between them and the poorer classes. And to my mind, looking at this question from an unprejudiced viewpoint, a poor man has as much right to make known and have his right considered as the rich.

To my knowledge the peace document will be like all other such documents, will favor the rich at the expense of the poor. The League of Nations being drafted by a few people who want the document to read so and so, whether it is agreeable to the masses or not, and from the news I can gather from reading the different papers, what they cannot accomplish by strategy they are going to do by force, by increasing the strength of their standing armies one hundred percent from what they were previous to the last war. These extra soldiers will be drawn from the poor classes, to protect, if necessary, the selfish aims and ambitions of the rich class, so that they can enjoy all the advantages of life, at the same time living in luxury and ease at the expense of these more unfortunate brethren who labor every day early and late, through heat and cold, sunshine and rain, in order that they may obtain a decent living for themselves and families. While this condition as it now exists will, and is already hinging about a condition of unrest, also calamities. It will eventually be the means of proving to mankind his own failure to rule his fellow man, which will make them gladly accept the Christ as their ruler and king.

This is one side of the story. There being two sides to a story I will now give a few thoughts on the other side from a Biblical viewpoint; the proposed League of nations will be a colossal failure, not because some of the promoters were not sincere in their convictions, or because their aims were not high. But first because of their nature and environments. Secondly, because it is not in harmony with God's plan.

We read, Man's extremity is God's opportunity. This is decidedly true, man from the beginning having rebelled against God and his rulership, utilizing the strength, ability, opportunities, and resources given him by God to establish himself to such an extent that he began to think that he was self independent. God allows him to entertain this vision to a certain degree, then he brings a sudden halt to his operations. The flood is an example of this, but this did not teach him a lesson, God telling him he would never destroy the world again with water (instead of making them look to him for leadership), only made them concentrate their efforts to frustrate God's previous plan in case he happened to change his mind and again destroy them by water. Their effort was the erection of a large tower. The result of disbelieving God's word was a confusion of tongues which resulted in division of man's effort which consequently resulted in misunderstanding and suspicions and jealousy, which caused unrest, trouble, strife and war. People

THE RESTITUTION HERALD.

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SALVATION.

THE following story is told by Spurgeon: A lark which had followed a ship for a considerable distance, was compelled through sheer weariness to alight. It was so worn out that it was easily caught. The warmth of the hand, too, was so agreeable that the bird settled down upon it, not in the least afraid.

This is a touching picture of the soul aroused by the spirit of God and blown out of its reckoning by the winds of conviction. The warm reception which the weary bird received at the hands of the passenger conveys but a faint idea of that welcome which greets the worn-out, sin-sick souls, who commit themselves to the hands of the Savior.

To the weary sinner, this salvation is more than a warm welcome; it is more than a resting place. It is a dwelling place, a sure and safe retreat from the angry billows of temptation. The alighting is but the beginning of a wonderful experience.

The feeling of warmth which comes from the hand may be symbolic of the regeneration, which takes place generally at conversion. The touch of the hand drives away the chill in the bird, those repelling characteristics in man; it stimulates the warm heart action, the frantic creature is soothed, the disposition of the repentant sinner is changed. The hard, stony, old heart becomes a heart of flesh, tender and impressible. The new heart and the new spirit result in producing a new creature; the old man becomes the new man. "Old things are passed away; behold all things are become new."

The modern instances are wonderful. An inventory of your own life before conversion will prove the exactness of this statement.....

"What I need is a change of place," argued a dissatisfied young man in a business office. "I have made mistakes here. I have turned some people against me, and gained few friends. I don't like the place; I can start in a new place and do much better." "Your need is deeper than a change of place," replied his father. "Your mistakes will be repeated in a new place; your unfriendly disposition will cheat you out of friends. Your lack of self control and your dissatisfied moodiness will follow you. What you need is a change of heart, of spirit; then you can succeed, and be contented right here." A new heart and a new man makes a new world outside of him. This new world breeds contentment.

"The grace of God that bringeth salvation hath appeared to all men." "Wherefore he is able also, to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Listen, sinner friend! "How (then) shall we escape if we neglect so great salvation; which at the first began

SWEET THINGS AWAIT



SWEET things await thee, slumbering earth,
Outlying in the rain;
Though skies above thee darkly lower,
And chilling winds complain.
The gentle winds of spring shall charm
Thy torpid trance away;
And o'er thy pulsing breast shall break
The miracle of May.

Sweet things await thee, lonely wood,
Long scourged by tempests strong;
Life shall invade thy solitude—
A stir of wings, and song.
Green leaves shall clothe thy boughs again,
And blossoms open at thy feet,
Like star-flowers in the night.

Sweet things await thee, pilgrim soul!
Thy journey o'er the sands,
While beats the fierce, untempered light,
Along the desert lands,
Shall one day end beneath the palms
Where crystal fountains spring,
Where bivouac in shining tents
The children of the King! —Emma H. Weed.

to be spoken by the Lord, and was confirmed unto us by them that heard him?"
—Selected.

THE CHURCH.

THE CHURCH is made up of all that hear the gospel—the gospel preached—which is the means God uses in the calling—and who answer the gospel call by rendering obedience. But we understand by the word that the seed falls into all kinds of soil, some stony and shallow, some thorny, and some into good soil. These all constitute and make the church as we find it today. If they have believed the gospel and obeyed it, they become a part of the body of believers who go to make up the church, or woman of Rev. 12, and this woman is pregnant and about to be delivered of a man-child which is to be the "Bride," the Lamb's wife. These are in the church growing in grace and knowledge waiting to be delivered. The great red dragon is the world power of today, just as it was in the past. The same power, that together with the apostate church, stood ready to devour the head, Christ, as soon as he was discovered. It stands ready with the apostate churches of today to devour the man-child, the body, as soon as it is delivered. Then the woman, the rest of the church that was left, goes into the great tribulation, the wilderness of the people. Who was it that persecuted the true church, the people of God, during the war period that has just passed and put them in prison and even put some of them to death as John in the Revelation testified? The world powers, the great red

dragon, together with the apostate church will persecute and put to death those who desire to keep the commandments of God and the faith of Jesus. Those who declare they will not take part in the shedding of the blood of their fellow-man nor of the saints of God, the martyrs of Rev. 20. The man-child is caught up into the clouds to meet the Lord in the air and be united with their head, the Lord Jesus Christ. Then follows the pouring out of the vials of God's wrath and the final breaking up of the world powers by means of war and pestilence.

What a wonderful incentive for the saint of God to lead a pure and holy life and be found worthy. Some would separate the wheat from the tares now but Jesus said, "Let both grow together till the harvest." Human judgment is not able to distinguish between the wheat and the tares. If a person makes a confession and is baptized in obedience thereto, and commits no open acts of immorality or disobedience to the Divine commands, as you cannot read the heart in trying to root out the tares, you may root out the wheat.

A brother,

M. W. Perriné.

LEST WE FORGET.

IT IS generally conceded that we are now living in one of the most important periods in history. St. Paul said, "Whatever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. What have we been thinking? What have we been running after? Where have we been leading the child mind? War, sacrifice, heroes, patriotism, courage, bonds, thrift stamps, savings, all these are good and have served their purpose. Now let us get back to church, to Jesus, to God. To the greatest Hero history has ever told. To the greatest sacrifice ever given. To our giving tithes to the greatest body of soldiers on earth, those that go out to fight against evil, sin and death; those that fight for everlasting peace and home and life. Let us get back to consciousness of a life and peace beyond this on this earth, and get the incentive to fill our lives and send us forth to convey the glad news to other men. Let us get a change of balance in our energies and send Christ to the conquered ones and our allies of other lands who are taking up a new life. Never was there a time when there was more necessity to measure our obligations to our church, to our blessings, to our Savior, to our God of peace and everlasting life.

Abbie J. Layman.

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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.

Glush 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.

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.

Salem Church, near Marshall, Illinois. Sunday School each Sunday at 10:30. Sylvan Richie Supt., Elmer Gockler, 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 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. J. A. Garard, 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 Miss Edna B. Anderson, 193 Spruce 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 Church of God at Roll, Indiana, hold regular preaching services the second Sunday in each month at 10:30 A.M., and 7:30 P.M., and Sunday School each Sunday at 9:30 A.M., with Cantwell Drabenstott, Supt. D. E. VanVactor, Pastor; Geo. Hodson, Elder; Cantwell Drabenstott, Elder.

The Hillisburg, Ind., Church of God hold regular preaching services the third Sunday in each month at 10:30 A.M., and 7:30 P.M., and Sunday School at 9:30 A.M., during the summer. D. E. VanVactor, Pastor; Wm. M. Huffer, Elder; Mrs. Rachel Whitcomb, Sec.

Plymouth, Indiana, Church of God. Preaching 2nd and 4th Sundays by Eld. J. A. Croy, of Walkerton, Ind. Miss Dessie McDonald, Sec. Sunday School at 10:00 A.M. James Stilson, Supt., Sylvester Logan, Elder.

Sensual pleasure soon exhausts both itself and its victim; and gratification is always the proof of its own inability to gratify.—Sel

The fulfillment of the command of Artaxerxes to Nehemiah began Daniel's seventy Weeks, 450 B.C. These seventy weeks will be ended in 4036½ true, or Jewish time, or 4036½ years from the beginning of time. Jesus was born 3996½ Jewish time, and was crucified 4029½ Jewish time, or A. D. 29½, when Jewish time was cut off, leaving seven years to the future, to be completed beyond the gospel age, and marks the beginning of the "time of the end."

Three and one-half years will be added after the remnant of Jewish time is completed, given to antichrist, the fourth beast power of great Babylon (the time of the seventh seal).

If the words of the angel gave to Daniel skill and understanding should not the Word give us skill and understanding also?

Submitted for the truth's sake.

Sincerely yours,

L. V. J. Kimball.

The Western Trip.

To our friends:

Tonight we are camping at Ely, Nevada, three hundred miles west of Salt Lake City. During the day we were caught in two hard rain storms, in spite of which we easily covered one hundred and fifty miles.

One week ago today we left Fort Steele and pitched our tent that night at Green River, on the banks of the stream by that name. Enroute we passed through miles and miles of barren land, known as the Red Desert. In places the mountains were almost every color of the rainbow, with shades of red predominating. Near Rock Springs we saw evidence of the extensive coal mining industry.

Tuesday night found us at Cokeville, situated in a beautiful green valley surrounded by mountains. The sight of this valley was a welcome one after the monotony of miles of dry sage brush. On leaving this green spot we soon ascended the steepest grades of the trip. It was with difficulty that we gained the top and we were again creeping along mountain ledges, sometimes looking down hundreds of feet below. Wednesday we passed lava and mineral springs reaching Pocatello, Idaho, before dark. Many of the roads were of the poorest we ever travelled, with dust, ruts and washouts innumerable. That night we were visited by two severe wind storms so we spent our time between the cars and the tent. In a public camping ground in Pocatello some tents were blown down on the occupants.

Thursday we travelled through miles of irrigated territory, reaching Twin Falls, Idaho, in time to enjoy supper with our Aunt, Mrs. Landon. Two days here were most thoroughly enjoyed. Shoshans Falls, near by, are noted for their beauty. We ate a picnic supper near this place where the Big Snake River falls in the canyon three hundred feet below. In the irrigated tract around Twin Falls are 360,000 acres under cultivation which fifteen years ago was desert country. There remain three hundred million acres of barren land in the west, much of which will never be of much value.

After a good rest we resumed our journey Sunday morning, travelling south in-

stead of going back to Salt Lake City as previously planned. That night we stayed near a spring outside of Wells, Nevada, after traversing hundreds of acres of more desert with a couple of very small villages in over one hundred miles.

It is now Tuesday morning and we are getting ready for a breakfast of pancakes and coffee. The rain during the night makes us rather chilly but in a few hours we will be wishing for a cool breeze. Here at Ely we struck the Lincoln Highway again, having left it at Granger, Wyoming.

Aside from a burned out bearing in the Ford our troubles have been confined largely to punctures and an occasional blow out. If we continue as we have been doing next week will find us very near our destination.

Leta G. Railsback.

THERE'LL BE NO PAPER NEXT WEEK.

The Sacredness of Womanhood.

WOMAN will hold herself most sacredly sacred for her high and exalted place in this present day when she comes to know how important her ministry is to mankind.

Knowledge is being wonderfully increased in these days. Science is ahead of all we ever imagined it could accomplish. The last fifty years have opened to us the tremendous greatness of scientific invention. There seems to be no end to it.

We are not content with our railway cars rushing through the country with unparalleled speed, but the auto, at times seems to fly over the ground, to the dismay and danger of pedestrians. These, with the airship overhead and the submarine beneath the waters, tell us what man has accomplished a wonderful mastery of earth and air and sea. He has reached a very climax of scientific invention.

We are not content with telegraphy and the telephone, but the wireless telegraph must play its great part in the history of today.

It seems at times that chemistry must have almost reached its limit. All its past unknown resources are at our command.

We remember the sweets of our infancy lighted by gas. A man going the rounds at dusk with a ladder and lighter, lighting up our streets with a dim light. That was great in those early days. Now it is "light at eventide" with a regal splendor. Lights of all kinds, shapes and colors adorn our streets. Our beautiful Glory Flag gets more beautiful under the rays of electric light.

We have all kinds of work saving appliances in our homes. We can sew, sweep, wash, iron, and do a multitude of things in cooking, such as could not be done in the past, with great ease, comfort and saving of time, because of the wonders of present day invention.

What has all this to do with the sacredness of womanhood? Men are mostly or maybe always the inventors of these wonderful things. Listen! did she in the deep centers of her subconscious mind evolve these wonderful brain powers? Is she the first factor in these great present day achievements?

Women are educated to stand with men in our colleges and universities and busi-

ness houses. They are no longer slaves to ignorance as in by gone generations or heathen lands. The higher the ideals of womanhood, the greater the advancement of the race.

In motherhood lies all the resources of our humanity for good or evil. Set her free for all that is noble, educate her, hold her most sacredly sacred for her highest office to mankind; for in her bosom lies the restoration of the race. "The hand that rocks the cradle rules the world," is most true.

In the depths of her sub-conscious mind she forms the brain-cells of humanity. She gave to us an Edison and every other son who has lifted the arce from the substrata of ignorance into the realms of purity and divinity.

The race can never advance beyond its "Motherhood." In Mother and Home we have the power of national success, for she makes the nations what it is.—Sel.

THERE'LL BE NO PAPER NEXT WEEK.

EMIGRATION

To Palestine Is Planned.

(From an Exchange).

New York, July 23.—More than a million Jews, from every part of the globe, are preparing to migrate to Palestine as soon as its political status is fixed, according to a survey by the International Zionist Organization, made public the other day.

Emigration committees have been formed in many counties, it was said, while tens of thousands of young men from every occupation have organized groups for agricultural training and study of technical questions bearing on settlement of the Jewish homeland.

From Russia reports have been received that entire Jewish communities have "prepared to strike their tents" and strong protests have been made against the proposed limitation of immigration to 50,000 a year.

In Odessa preparations are reported to be under way for handling the vast throngs expected to pass through as soon as traveling is safe.

Not only in Poland, Hungary, Holland, Germany and other European countries, are thousands of Jews said to be liquidating their property preparatory to migrating, but Jewish residents of Canada and Central and South American countries are making ready, while England and the United States are expected to contribute their quota of man power.

THERE'LL BE NO PAPER NEXT WEEK.

No star is ever lost we once have seen.
We always may be what we might have been.

Since Good, though only thought, has life and breath,

God's life—can always be redeemed from death;

And evil, in its nature, is decay,
And any hour can blot it all away;
The hopes that lost in some far distance seem,

May be the truer life, and this the dream.

—A. A. Procter.

The Great Prophetic Parenthesis.

THE TIMES OF THE GENTILES.

OUR STUDY of the disciples' question as to the desolation of Jerusalem and the second coming of Christ, in which they spoke of the two events as synchronous, and the Lord's answer, in which he gave signs of these times as if they did so happen together, shows how, both in their question and in his answer the calling and times of the Gentiles were thus passed over as if they did not exist, and as if the desolation of Jerusalem were also the time of his coming.

We have seen that the signs by happening twice do not thus synchronize the two events, and that the two are separated by the times of the Gentiles. Our purpose in this article is to inquire further into this mystery, as Paul names the calling of the Gentiles and the blindness of Israel.

Was not the calling of the Gentiles into the fellowship of the gospel, the hope of Israel, predicted by the prophets? Yes, James decides the controversy over this matter in the conference at Jerusalem by quoting Amos in proof. How, then, was it a mystery? Because this seemed to refer to the time of the kingdom. For in the prophecies the call of the Gentiles is frequently associated with Messiah's reign, thus seeming to put their acceptance in the kingdom age beyond what we now know to be the times of the Gentiles, which is the time of their acceptance. The words of Amos quoted as above by James connect the calling of the Gentiles with the house of David, the royal line of Judean kings, thus suggesting Messiah's reign as the time for Gentiles to call on the name of the Lord, and not the time just subsequent to his resurrection, after his rejection by the Jews. Here as in much other prophecy, the Gentile times are passed over as if Messiah's first advent were the time ordained of God for his reign over Jew and Gentile. But we know by many Scriptures that the whole plan of Jehovah, including all the times, was ordained before there ever was a Jew or a Gentile.

We shall first offer several evidences that prophecy does pass over Gentile times and seem to synchronize the period of Messiah's sufferings with the subsequent glory of his kingdom.

Peter says the prophets who ministered these truths, not to themselves, but to us of later times, searched in what they wrote, to inquire both what was meant and when it would be, speaking of the sufferings of Christ and the glory to follow. This shows that they understood neither the what nor the when of their Messianic predictions, because it was the spirit of Christ speaking in them things that for that time were mysteries till unfolded to the later generation for whom they spoke. So after Gentile times began it was given to the apostle to the Gentiles to unfold this mystery of Gentile calling and the contemporaneous blindness of Israel with the times of the Gentiles.

We will now adduce a few examples of prophecy wherein Gentile times are passed over as if they did not exist.

Our Lord's prophecy giving signs of the desolation of Jerusalem and his second

coming is one case, which we have already studied. Daniel's prophecy of the seventy weeks is another. The angel gives Daniel no intimation that the seventieth week, the last seven years of Jewish time, does not follow the sixty-ninth, which ended at Messiah's cutting off on the cross, nor bring in everlasting righteousness under Messiah as king seven years after the crucifixion. Again in Daniel's prophecy of the four beasts he is given no idea that the ten horns do not immediately grow on the head of the fourth empire, to make the time of Messiah's reign immediately subsequent to the Roman Empire. Neither is Jeremiah informed that the time of raising unto David a righteous branch is not the time of the words immediately following: "A king shall reign and prosper." Nor is Isaiah informed that the time of a child being born and given to Israel is not also the time when the government shall be upon his shoulder. When Joel predicted the outpouring of Holy Spirit which Peter says was fulfilled at Pentecost he went on to predict also the turning of Israel's captivity, the gathering of the nations to earth's last battle in the valley of Jehosaphat and the Lord dwelling in Zion, as if these three last events followed immediately after Pentecost and not separated from Pentecost by the period of Gentile times.

We close by inquiring the reason why the mystery of Gentile times was so prophesied as to be a mystery. Paul in many places calls these Gentile matters a mystery. And under that title in 1 Cor. 2, he explains why it was a mystery in other ages, as he says in Eph. 3. It was in order that God's plan to save men through the sacrifice of Christ should be accomplished in their crucifying him. For he says if they had known this mystery they would not have crucified the Lord. Jesus, too, in his prayer for their forgiveness, says they knew not what they did. Peter again, tells the Jews later they did it ignorantly. Of course no one would knowingly do such a thing. So God purposely kept them in ignorance of the mystery, and used their ignorance and hatred to accomplish his purpose. Then they were not to blame, says one. But did they have to stay ignorant? Did not the Christ speak the gospel to them in parables so they would not know these mysteries but reveal the same parable mysteries to his disciples when alone, and were not the pharisees invited to become disciples and enjoy the privilege of knowing the mysteries? They were thus left without excuse. So, although they heard the prophets read every sabbath day in the synagogues, yet they knew not their voices, says Paul, and fulfilled them in condemning him. Thus he makes the wrath of men to praise him and works all things together for good to his beloved.

So although this Gentile matter was revealed in the prophets, yet the revelation was a mystery to the ungodly. They could read plain statements of it, but could not understand. As Daniel's vision, sealed till our present times was not to be understood by the wicked, yet "the wise shall understand." Like the disciples they are given to understand, but to those without it is not given.

J. W. Williams.

GOD'S FULL TIME REVEALED.

BRO. Williams, at the close of his article on "The Seventy Weeks," in Restitution Herald of July 23rd, asks for criticism, hence I offer a few words in the same spirit in which he asks, though I hardly consider this a criticism, as Bro. Williams is on the right road to a better understanding of the subject.

I wish to correct what I consider an error in his statement of the beginning of Daniel's Seventy Weeks being at the time of the liberation of the Jews by Cyrus.

This I am satisfied is a grave mistake, and has blinded the average prophetic student on the time question.

God has plainly revealed the full time, or chronology, and if this had been clearly understood, much confusion would have been avoided in the past.

I find that starting Daniel's Seventy Weeks at the end of their deliverance from Babylonian captivity, destroys the perfect harmony of God's order of time; it therefore must be set forward another seventy years, to the end of Israel's exile in Persia, as at that time Artaxerxes gave the command to Nehemiah to restore and build Jerusalem unto Messiah. Dan. 9:24. "Seventy weeks are determined on thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy." "Know, therefore, and understand that from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince shall be seven weeks and three score and two weeks." Verse 25.

It is clear that the seventy weeks would have brought in everlasting righteousness, and fulfilled all the promises enumerated in the 24th verse, and the going forth of the commandment, and the fulfillment of the same would mark the beginning of the seventy weeks.

In God's chronology, as revealed to certain of his prophets dating from the beginning of time, I find many divisions; these divisions are always indicated by some great event in the unfolding of his wonderful plan of the ages. I find but one break or parting asunder of this time, and that took place at the cutting off of the Messiah. This break left the gospel age a parenthesis of time, or a period without chronology, until we arrive at the time of the end, when the remainder of the portion of time which was cut off will be finished, namely, during Jacob's time of trouble; after this expires is added the time of Antichrist, three and one half years.

In an effort to harmonize prophetic time, we have lost eighty-one years of God's time (chronological), and by tradition have added sixty years without authority, causing all of this confusion of the time question.

Nebuchadnezzar besieged Jerusalem for eleven years before it fell, 601 B.C., the end of captivity, 531 B.C., the end of exile in Persia of seventy years, 461 B.C., eleven years of Nehemiah's building and restoration of Jerusalem unto Messiah (and is the antitype of the eleven years of siege and destruction), ended 450 B.C.

To Brethren in Texas.

Dear Bro. Lindsay:

I want to appeal to the brotherhood of Texas to take up the Lord's work and try to do more in the future than we have in the past. Why can't we organize and carry on the Lord's work in a systematic way? It seems to me that it is high time to wake out of sleep and to put on the whole armor of God, and if we put on the whole armor we can't be idle, but must be up and doing for the Master that has done so much for us. If we can't all preach we can help some one that can, and if each member of the body of Christ will do its part we can keep at least one preacher in the field all the time, and many will get to hear the gospel that would not otherwise. Where there are a very few, or perhaps only one at a place, and not able to have preachers come and our preachers being also not able to go without help, the gospel don't get to reach the people as it would if we would all work together. Can't we all work together, knowing that it takes drops of water to make the ocean, and the widows mite was accepted of the Lord? We are in receipt of a letter from Bro. Powers, of Abeline, saying he would start the evangelist fund for Texas with \$25.00, and the church at this place will follow with \$100.00.

Now who will be next? Let us hear from all interested, remembering the words of the Lord, that it is more blessed to give than to receive, and that if we sow sparingly we shall reap sparingly.

Will say to all that Bro. A. S. Bradley has been with us again and held a ten day meeting. It is a great pleasure to have Bro. Bradley with us, and hear him preach the whole counsel of God, for he don't shun to declare it. No baptisms, but we believe the seed is sown in good and honest hearts and with proper cultivation will yet bring forth fruit.

Your sister in hope of a more determined effort to spread the gospel and the coming kingdom,

Mrs. W. L. Robbins.

Riviera, Texas.

AN APPEAL.

To The Brethren and Sisters and Friends of the Truth in Indiana.

We all know, or ought to know, that we are greatly in need of having more evangelistic work done in our state. I therefore suggested to the conference, and now personally to you, that we raise a fund of two or three thousand dollars for that purpose. Let us put a little business into the work, by giving fifties and hundreds instead of five and ten dollars. If we were buying land or an auto, in fact anything that we really wanted, some would give much more. Christ said, "Be ye followers of me as dear children." He went about "seeking to save them that were lost." Are we following him? The Master is soon coming and I trust that we all want to share with him in his reign and glory. Let us all do our full duty so that he will say to us, "Well done, good and faithful servant, enter thou into the joys of thy Lord." May we all hear that "Well done."

If you don't get to see a subscription

paper, just send the money or say what you wish to pay for this year, to Marshall Logan, our conference Treasurer, Plymouth, Ind. Do this inside of the next thirty days if possible so the work can be started as soon as possible.

May the Lord bless us all in our effort to do good.

Sincerely your brother,
R. C. Railsback.

An Appeal.

Dear Bro. Lindsay:

We, that is, husband and I, received a letter from a Mrs. Howard in Canada asking that some one of our brethren go there to baptize her. My husband is a minister but not a paid minister, too poor in pocket to make the trip, or I would try to spare him to go. We are like the rest of those of like precious faith; we must labor for our bread. The dear one seeking baptism is in poor circumstances and is 65 years old with failing health. Must we that love and look for our Lord's coming soon, let this dear heart go down to the grave out of Christ? She is now begging to be taken into the Ark of safety. Our dear brothers and sisters can get enough together, I am sure, if they would try. Let us go to this poor woman and make her heart glad. We will give two dollars toward this service. Please heed this poor sister's call for help. With love to all of like precious faith.

Mrs. L. J. Sweet.

302 E. 8th St., Topeka, Kansas.

Will all who care to help in a worthy matter of this sort please send all money to Sister Sweet.—Editor.

Reports.

Report of California Conference.

The conference just ended was largely attended by brethren from the southern and central part of California and Arizona, the latter state being particularly well represented.

Some of the speakers were chosen from outside of our own membership because of their special ability to talk on the subjects chosen.

The Question Box proved to be an enlivening feature of the program.

At the business meeting some changes were made in the officers, J. E. Adamson being chosen president, V. W. Pratt, vice-president, Earl R. Taber, Sec., O. J. Allard, Treas., A. Grace Steffa, Cor. Sec.

It is the intention to carry on the work next year with more vigor and along broader lines.

A. G. Steffa, Cor. Sec.
Pomona, California.

Report for July.

Sermons, 14. Lessons, 6. Received salary and expenses, \$23.10. Car fare, \$16.62. Meals, \$4.19. Transfers, \$2.15. Postage 14 cents.

Places visited, Clarksville, Eagle Grove, Ft. Dodge, Hickory Grove, Koszta, Pleasant Prairie, Stanhope, Waterloo, and Woolstock.

Appointments were kept in about the usual way and with about the same conditions as usual except that we had a

service at Stanhope instead of at Gladbrook and one extra service again at Woolstock with a better attendance than last month, as it was preceded by an ice cream social which the Baptist ladies served. Bro. Jones has been speaking there regularly to them and his efforts are appreciated and seem profitable. At Hickory Grove we had an all day meeting, but through misunderstanding the preacher failed to get there for the forenoon sermon, but arrived for the picnic dinner. We had the pleasure of seeing the Sealine young people present from Stanhope.

Bro. Starbuck liked what he heard at Waterloo on prophecy so well he journeyed with us by auto to Clarksville next day to hear some more. The preacher took a fork and got in Herman Hunt's haymow, but we talked Scripture more than we mowed hay. Anybody around Herman must either talk Bible or listen to it.

We cannot tell any big fish stories, so will not begin.

Don't forget to come to conference.

J. W. Williams.

Report of Work for July.

7th to 13th, Lincoln, sermons,	7.
14th to 20th, Kennard, sermons,	8.
21st, Arlington, sermons,	1.
26th to 27th, Mulberry Ridge, sermons,	2.
28th to 29th, North Star, sermons,	2.
Total,	20.

Expenses.

Holbrook to Lincoln, Kennard, Arlington, and return,	\$12.97.
Holbrook to Moorefield and return,	4.12.
Telegram,	.43.
Total,	\$17.52.

Money Received.

Bro. A. E. Shaw,	\$12.00.
Friends at Lincoln,	6.53.
Church at Kennard,	45.50.
Bro. and Sr. Newell,	5.00.
Sister Mattie Pate,	5.00.
Bro. Stinnette,	5.00.
Bro. Stedman,	5.00.
Total,	\$84.03.

T. A. Drinkard.

Nebraska Evangelist.

Obituary.

Arthur R. Underwood.

After an illness of ten days, Arthur R. Underwood passed away at 9:20 p.m., July 22, 1919, at his home at 401 North Center St., in this city.

The cause of death was endocarditis, which is an inflammation of the lining of the heart. The blood carried this poisonous inflammation to all parts of the body. It was found that the heart was greatly enlarged, a condition which had been coming on for some time, evidently, but which had not been noticed. Injections of serum relieved the disease for a time, but could not stay it. The fires of disease burned out the life. The last fire call had come and the engine could not put out the flames.

He was of English parentage; his father, Edwin Underwood, and Maria Raggett-Underwood, came to St. Charles, Illinois, when the city of Chicago was in its infancy. Mr. Underwood was born in St. Charles, Dec. 23rd, 1853, and spent his boyhood days in that place.

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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- 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.

THERE'LL BE NO PAPER NEXT WEEK.

We have revised our list of tracts published on the last page. Be governed by it in sending in your orders.

We have just issued a 16 page tract on the Sabbath question. Anyone interested may have one upon receipt of postage.—1 cent each or 8 cents per pound.

THERE'LL BE NO PAPER NEXT WEEK.

We have on hand a large number of the bound discussion between Bros. Conner and Robison on the extent of resurrection. Send for it.

We have lost or mislaid our list of names of those who wish the Bound Vol. No. 8 of The Restitution Herald. Will all who have ordered it please drop us a card.

THERE'LL BE NO PAPER NEXT WEEK.

In this issue there are several appeals for help which, it seems to us, should meet with a ready response. Brethren, see to it that you may not be found delinquent in matters of service like this.

There is much copy that comes to this office that is splendidly written; yet there is much that is so miserably (by this we mean carelessly) written that it takes just twice the time to figure out what the author is driving at as it would take to run it if properly written. We say kindly but firmly, we don't want to take the responsibility of anyone's carelessness. If you were placed in our position for awhile you would know just how much this item comes from the heart. Give us good copy!

THERE'LL BE NO PAPER NEXT WEEK.

Because there will be no paper issued next week it is necessary to run both Sunday School lessons in this issue.

It is reported to us that Sr. F. L. Austin, of Fonthill, Ont., is confined to her bed most of the time. Her many friends will regret this very much.

Report says that Sr. M. A. Woodward, of Dutton, Mich., recently returned from Blanchard, Mich., quite sick. She had gone to help in a meeting near there. We fear the heavy work and nervous strain of past years are beginning to do a sad work with her. She has been a too willing worker.

The Illinois Bible School on 3rd morning had an enrollment of 45 with 5 states represented. Report later.

It is reported that in a recent storm, the barn of Bro. Howard Pearson, of Tippecanoe City, Ohio, was struck by lightning and burned to the ground. This is a severe loss.

THERE'LL BE NO PAPER NEXT WEEK.

Remittances.

Mrs. Henry Fox, Hugh Forsythe, W. L. Robbins, L. M. Howell, Mrs. Warren Smith, Miss Jennie Townsend, Mrs. J. A. Ordnung, Mrs. Earl Thayer, Almon Kelley, Ferd Winfrey, Mrs. Geo. Nell, Geo. Francis, Mrs. Katherine Townsend, Mrs. Grant Bowman.

HELPING FUND.

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

- L. M. Howell, 5.00.
- Mrs. Warren Smith, 1.50.
- Miss Jennie Townsend, 3.00.
- Mrs. J. A. Ordnung, 2.00.
- Ferd Winfrey, 5.00.
- Mrs. Grant Bowman, .50.

Notices.

Notice of Stockholders' Meeting.

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. 14, 1919, at 4 o'clock, P.M., for the purpose of electing two directors and for the transaction of such other business as may properly come before the meeting. If you cannot be present, please do not fail to send proxy, properly filled out, to the secretary in time to be filed before the date of meeting.

S. J. Lindsay, Sec.

Oregon, Illinois.

Missouri Conference.

The 12th annual Missouri Conference this year will meet with the Blush church, near Fredericktown, beginning on Saturday evening before the second Sunday in September and continuing over the third Sunday.

The whole week will be closely applied to Bible School, preaching, singing and prayer. Bros. S. J. Lindsay and J. W. Williams have promised to be with us to conduct the meetings.

A program committee will be appointed early in the week, otherwise the business conference will not be called until Thursday, at 3:30 P.M., and on thereafter until all business is transacted.

The Blush church invites all lovers of the truth to come and help us make this meeting a grand and glorious meeting to the honor and glory of God.

This invitation reaches from Maine to California and from the Lakes to the Gulf of Mexico. Pretty broad invitation, now isn't it? Well, that is what we mean. Come and make our homes your homes while with us.

Now a few words to our northern and western Missouri brethren:

Did you know that this is the only conference in Missouri of the Abrahamic faith?

Did you know this is your conference?

Did you know this is the 12th annual conference and your church has never been represented yet?

Did you know the brethren from Ill., Arkansas, Texas, Oklahoma, and Ohio have attended our Conferences?

Did you know the Morse Mills, and Blush churches are practically all that are represented and that we have been looking for a representation from your churches every year from the first conference which was held?

Now brothers and sisters, don't put it off any longer, but just say, I'm going down there and see the brethren of those two churches and help them in their Bible lessons and singing and hear some of the best sermons that can be delivered.

Now come, and let us enjoy your acquaintance. Your board will not cost you anything.

P. J. Graham,

Fredericktown, Mo., Rfd.

COMING DATES OF INTEREST.

- Illinois Bible School and Conference, Aug. 5-17.
- Nebraska Conference, Aug. 16-24.
- Iowa Conference, Aug. 23-31.

It doth not yet appear what we shall be.—1 John 3:2.

THERE'LL BE NO PAPER NEXT WEEK.

Questions and Comments.

Define temperance; define abstinence.

God's Word teaches temperance, 1 Cor. 9:24-27; 2 Pet. 1:6; Gal. 5:22, 23. See Gen. Note 1. What fact in worldly life does Paul use to emphasize the necessity of temperance in the Christian life. Notice his contrast between the prize which comes as the result of temperance practiced from worldly motives and the Christian motive—the love of righteousness. In Dan. 1:8-20, is found a Jewish example of godly temperance. Read the account noting particularly those verses which show the result of temperance. There is bodily health and strength and a clear, strong, mind.

God's word teaches unconditional abstinence from some things: 1 Thes. 5:22; 1 Pet. 2:11; 2 Tim. 2:20-22.

God's word teaches conditional abstinence from some things, Rom. 14:13-21. See also Gen. Note 2. Does Rom. 14 permit temperate indulgence in wrong as long as such indulgence does not become a stumbling block to others? Since man is a social creature can temperate indulgence in any wrong be without its bad influence?

Even if it were a scientific fact that the habitual, temperate use of poisons for the pleasure they impart is harmless to body and mind, the true Christian will refrain from such use when he reads Rom. 14. The intemperate use of poisons for pleasure has become so wide spread that no one can use them temperately without sending out a bad influence. Some one, not so strong as the temperate user of poisons, will be influenced toward intemperate use of poisons and all its companion sins. Mention some of them.

Is it a scientific fact that temperate use of poisons for the pleasure they impart, is harmless to mind and body? How should the follower of Jesus use his body and mind? Recall God's basic law. Read also Rom. 6:12, 13. Will the true Christian, then, wilfully or indolently impair his body and mind as instruments of righteousness? Is "temperance," or "abstinence," applicable to the use of poisons for pleasure?

Vast sums of money are spent yearly for indulgence in useless and harmful pleasures of the flesh, while many phases of God's work lack support. Show that this fact fulfills the prediction found in 2 Tim. 3:1-4.

General Notes.

1. Self control essential to success: A man is full of passion and impulses, of faculties and powers. The question with him is whether these are a mob or an army, and who is the general, the controlling power. All sin is the breaking away of some of these forces from the right control of conscience and reason and God as the source of both. It is the mob rule of the internal forces that ruins men. The drunkard is one whose appetites have broken away from due control. The perfect man is one who is perfectly selfcontrolled; all his powers are subject to his will, submissive to God, and guided by reason and conscience.—Sel.

2. There is one thing no true hearted Christian man or woman will do:

He will not be a stumbling block in the way of the weak and young.

He will not do anything to destroy him for whom Christ died.

He will not refuse to deny himself for their sakes.

His attitude will be that of love, not of selfishness.

Do not for the sake of mere drink overthrow the work of God; for you do that if you help by your example to spread the habit of drinking wine.—Sel.

3. Because it is wrong to indulge in the use of poisons for the pleasure they impart, it does not necessarily follow that it is wrong to use poisons in any way. Poisons have certain beneficial uses. The poison isn't wrong. It is the use made of it which is wrong.

—o—

4. The bodily desire for any article having food value is natural and right. Such an appetite is true. The bodily desire for anything not having food value is unnatural and wrong. Such an appetite is false. It is created within us by ourselves, when we (or some of our foreparents) use for food things God never intended to be used as food, as Eve did in the garden.

Lust is a natural, right appetite, increased beyond its natural bounds, by intemperant indulgence. The cure for false appetites is abstinence. The cure for "lust" is self control and temperance.

—o—

5. A national sin is a sin that is widely practiced by the people of a nation. The individual who partakes of such a sin often reasons that the reformation of one or a few would not count much and so he keeps on indulging. Similarly, some who do not themselves partake of the sin, neglect to make any effort to check the sin.

It is true that national sins must be combated with national measures and the believer in the true gospel knows that no adequate national measure can ever be taken until Jesus reigns as King of the Jews. Nevertheless, the individual is not excused from doing what he can now to check such sins. He must check it in himself individually and help to check it in others by his influence wherever he can use it.

THERE'LL BE NO PAPER NEXT WEEK.

The Prohibition Question.

WHEN CONGRESS passed the Act that was to inaugurate prohibition in this country as a war measure, it was stipulated that the Act was to remain in force until the close of the war, and until the demobilization of the army. The measure was not to go into effect until the beginning of the present month, (July), a delay wholly in the interests of the saloon, and granted on request of President Wilson.

These months have been months of a vast expenditure of money for liquor, and the saloon, instead of shaping its affairs to close out business, has loaded up and prepared to remain in business until the last minute. Every effort has been made to defeat the measure and defer the closing of the saloons.

President Wilson was importuned to set aside the Act of Congress, inasmuch as the war was practically closed. This action he declined on the advice of the At-

torney General, as he had no authority to act. He affirmed, however, that when demobilization should be completed he would then take action.

As might be expected this has produced results. The War Department at Washington has now issued orders that the army shall be reduced to a peace footing by September first. It probably will not be seriously questioned that this action has been suggested or hastened by the intense desire to save the saloon and allow the sale of liquor to continue. At least, it is not usual for any war department to hasten war measures back to a peace footing. Even our American War Department has been quite in favor of a larger army, of the fullest equipment, and of maintaining the country on practically a war footing. In face of this tendency, it certainly was coming to the rescue of the saloon that the department should definitely order demobilization at that early date, September first. There were no "ifs," "ands," or contingencies recognized. The order was peremptory, and evidently to be carried out. This means that President Wilson will be able at that time to exercise his right as President, and the measure that has been so hateful to the saloon interests of the country will be declared null and void. The saving of the American saloon and all that goes with it, at least for the remaining months of the present year, will belong very largely to the War Department at Washington and to President Wilson. If we had not been able before to guess their leaning on the temperance question, this action would clearly reveal the status of both.

We very much regret this seeming victory for the liquor interests of the nation. If they can remain in the saddle until National Prohibition comes about, they will, meanwhile, be hunting for other methods of delaying or defeating that act. Our principal hope of realizing National Prohibition, and living to see the saloons driven out, rests with the Southern and Western States, rather than with the cities of the East. If that issue was to be decided by Boston, New York or Philadelphia, the saloon would probably be retained. We hope the great preponderance of dry territory and dry sentiment that covers most of the map of our country, will yet prevail and that the insistent, law-breaking saloons of the East will receive the judgment and doom they have so long merited and invited.—Editorial in World's Crisis.

THERE'LL BE NO PAPER NEXT WEEK.

Rejoice evermore. In everything give thanks. 1 Thes. 5:16, 18.

Grave on thy heart each past "red-letter day"!

Forget not all the sunshine of the way
By which the Lord hath led thee; answered prayers,

And joys unasked, strange blessings, lifted cares,

Grand promise-echoes! Thus thy life shall be

One record of his love and faithfulness to thee.—Sel.

THERE'LL BE NO PAPER NEXT WEEK.

While yet a young man he went to Chicago, where he learned the printer's trade in the Restitution office, and during the Chicago fire he saved the record books and valuable mail lists of that paper. When this newspaper was removed to Plymouth in 1874, at the time H. V. Reed assumed the editorial management, Mr. Underwood accompanied it to Plymouth. Later in 1887 he became editor and manager and he retained complete control of the same until July, 1911, when he sold it to the Church of God Pub. Co., at Cleveland, Ohio, having spent twenty-five years of hard work and sacrifice in the interest of this paper, which he had raised to a high degree of excellence.

Mr. Underwood took an intense interest in the life and activities of the community of Plymouth, from his first arrival. In his quiet and efficient way he filled many offices which have materially helped in the betterment of this community. One of the chief features was the fire protection of the City of Plymouth. On May 6, 1884, at the time the late Fred H. Kuhn became chief of the fire department, Mr. Underwood became freeman of the Wide Awake Hose Company, and on May 28, 1887, he was chosen to be assistant chief, at the same time being retained as foreman of the Wide Awake Hose Company, and the continued efficiency of the Plymouth fire department has been largely due to the perfect harmony that always existed between the late Fred H. Kuhn and Mr. Underwood, as well as the co-operation of the other members. At the death of Mr. Kuhn, July 4, 1918, he became chief of the department, and was on duty as such until his death.

Besides the fire department, he was associated with the city in an official way in the matter of water supply, and took a great interest in this department. He was appointed first as water works trustee, Oct. 14, 1884. At later intervals he held the official position of superintendent of water works under several different city administrations, during the last and present administration he has been retained as superintendent and during which various periods he has installed many changes for the benefit and betterment of the department.

After severing his connection with the "Restitution" he held a position on The Plymouth Republican, as reporter until he left to assume again the official position as water works superintendent.

In addition to serving the public in the direction of the fire department, and as manager of the water works department, he served out an unexpired term as an alderman, on resignation of Mr. A. R. Clizbe.

Mr. Underwood united with the Church of God in 1875 to which religious conviction he remained faithful to the time of his death. He was superintendent of the Sunday School of the local congregation, and due to his long connection with the Restitution, the official organ of this denomination, his personal acquaintance with the people of that faith extended throughout the United States and Canada.

On May 9, 1876, he married Laura Evelyn Thompson, who survives him. In addition surviving him are his three sons, Arthur T., of Leroy, New York; Harold V.,

of Detroit, and Glen L., of this city. An only daughter, Litta E., died at the age of three years. He also leaves three brothers, Fred G., and Frank M. Underwood, of St. Charles, Illinois, and Charles A. Underwood, of Chicago; Two sisters, Emma M. Underwood and Sarah J. Underwood-Wilson, having died several years ago. In addition to these he leaves five grandchildren living, and many other relatives.

The funeral services, conducted by D. E. VanVactor, will be held at the residence, 401 North Center St., Friday, July 25, at 3:00 P.M. Interment in Oak Hill cemetery.—Plymouth (Ind.) Republican.

The Sunday School.

By Alta King.

SOCIAL RESPONSIBILITY.

Lesson 8. August 24, 1919.
Lesson Text. Luke 10:25-37.

Golden Text: As we have opportunity, let us work that which is good toward all men. Gal. 6:10.

Memory verses: Prov. 3:27-29.

Questions and Comments.

Discuss the meaning of the term, "Social Responsibility." The affirmative answer to Cain's question in Gen. 4:9, is another way to express the same thought.

God has placed such responsibility on Jesus and his followers, in other words, on the church. Mark 12:30, 31; Matt. 7:12.

Each member of the church is under such responsibility toward another; toward the erring one, weak in faith and works, particularly verses 1, 13, 15, 19, 21. Rom. 15:1, 2; Jas. 5:16; 1 Cor. 10:24; Phil. 2:4; Jude 22:23. Toward the poor and afflicted, Jas. 1:27; 2:15; 1 John 3:16-18; Gal. 2:10; 1 Tim. 6:17-19.

Each member is under such responsibility toward those in the world. 1 Tim. 2:1-3; Gal. 6:10. Are those social responsibilities which we have seen that one follower of Christ owes another, due also to those outside the church, or should we ignore the needs of unbelievers? If a believer and an unbeliever both stand in need at the same time which should be cared for first? Note: If the believer, who is in need, has the true Christian spirit he will insist that the unbeliever be care for first.

Relate the parable by which Jesus pictures a man living up to his responsibility as his "brother's keeper." Who in the parable show the spirit which results in helping one's own and ignoring the same needs in others?

Can the social responsibility of the church toward the world be fully discharged in this age, while it is still imperfect? (A perfect work cannot be accomplished through an imperfect means). Will its responsibility widen in extent and increase in volume as it becomes able to shoulder and carry such responsibility?

General Notes.

Social responsibility: Man is a social creature. God did not create him to live the hermit life, a life lived wholly for

himself and by himself individually. Hence he seeks the society of others by living in groups. Because of this social intercourse, there must be a mutual consideration of each other's welfare. This consideration is social responsibility which rests upon each individual as the result of his social life. Each individual is responsible for the welfare of those with whom he comes in contact, to the full extent of his influence for good.

God does not place this responsibility upon man at the time of his conversion. Man is born with such responsibility resting upon him. At the time of his conversion he merely realizes his inherited responsibility which he has been neglecting and turns from neglecting God and man to loving God with the heart and mind and soul, and his neighbor as himself.

"Lift some other fellow's burden—and you will find that your own has fallen off, or at least you carry it more easily. Self-absorption is the root of pessimism; dig out the root and the branch withers. Failures in optimism are always failures in altruism."—Sel.

The constitutional law, the basic law of God's kingdom on earth, will be love to God and man. All laws will be the outgrowth of this one law. God is now training and fitting a people to "run" his kingdom on this principle. Not one of the people he selects and trains will ever shirk the duty he owes to God and fellowman.

"Only what a person has can he give to others, and only in so far as he really possesses it. Pictures of fire will not warm, nor will semblences of virtues impart virtues. If a man has money he can give money. If one has courage, hope, love, he can infuse them into other souls. If he has strength he can use it for others."—Sel.

"Peter gave the lame man two things, each of which was worth much more than silver and gold. He gave him first, the power to earn his own living, not a basket of fruit, but a fruit tree. This is now generally accepted as the best and most effective method of bestowing charity except in emergencies, while waiting for work. It is justice, not charity, that the laboring men want today. The chance and the right to work a fair amount for a fair pay; not overwork and underpay, and then a dole of charity." Then Peter bestowed a far greater gift,—he brought him to the Lord Jesus, the Christian life. And no man will be content until he has received this gift—little as he may now realize the fact. God has not made a single human soul so small that the entire worldly universe, without God, can fill it.—Peloubet's Notes.

TEMPERANCE AND ABSTINENCE.

Lesson 9. Aug. 31, 1919.
Lesson Text. Dan. 1:8, 11-20.

Golden Text: Every man that striveth in the games exerciseth self control in all things. 1 Cor. 9:25.

Memory verses: Prov. 25:28.

THE RESTITUTION HERALD.

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Number 46.

FEAR AND ITS ANTIDOTE.

THERE IS for nearly every poison an antidote. So also, an antidote has been provided for each of the poisons which may have gotten into the Christian anatomy. God's pharmacy—the Bible—is rich in instantaneous and sure relief. There is a counter action for hatred, for prejudice and fear. This last antidote consists of faith, prayer, and love. When properly combined, these elements will entirely eradicate fear.

Faith, the first constituent of this antidote is "the substance of things hoped for, the evidence of things not seen." David testifies of faith, "In God have I put my trust; I will not be afraid what man can do unto me." The effect which faith has upon man is easily illustrated by the account of how Adjutant S. A. M. Byers of the Fifth Iowa Infantry, carried to Grant, before Richmond, the news of General Sherman's advance through North Carolina on his march to the sea in 1865. "I ripped open my clothing, handed him my dispatches, and excitedly watched the pleased changes on his flushed face, while he hurriedly read the great news I had brought from Sherman," says Mr. Byers. "General Ord happened in at that moment and the good news was repeated to him. Ord clanked his spurs together, rubbed his hands and manifested joy. 'I had my fears,' he muttered. 'And I, not a bit,' said Grant, springing from his seat by the window, 'I knew Sherman—I knew my man.' Through faith we come to know our man, God, and to lose our fear for the perils of our journey. We have not the slightest doubt that things will come out right.

"The effectual, fervent prayer of the righteous man availeth much," so we have in our antidote a second curative element. An Englishman invented the plow. When Queen Victoria asked him how he overcame the difficulties, he said, he prayed them out of the way. It is true that many of our difficulties would never be realized, if we would pray them out of the way. We will have no need to fear the mountains of difficulties if they are not.

"There is no fear in love; but perfect love casteth out fear. He that feareth is not made perfect in love." It is clear from this that love banishes fear. "Love envieth not, becometh not rash," etc., but on the other hand, "beareth all things, believeth all things, hopeth all things, endureth all things." All things work together for good to them that have love. There is nothing here that fosters fear.

This antidote, since it contains the best constituents, surely an enemy to fear, for fear and courage cannot exist in the same place at the same time, and faith, prayer and love stimulate courage. Faith, prayer and love are an armor in battle, a refuge in the valley of death, and a staff in the

INVOCATION

BY THY faithful arm defended
From the arrow's flight by day;
By thy gracious love befriended
When nigh baffled in the fray.
By thy constant care directed,
Though the past was oft obscure;
By thy Spirit's call elected
To new life, forever sure.

We, thy children, still dependent,
Still so conscious of our need,
Magnify that love transcendent
Which from sin the sinner freed.
In thy promises abiding
We in worship humbly bow;
With our hearts in thee confiding,
Be our loving Master, thou.—Sel.

hands of the traveler on the mountains of difficulty.

Fear impairs service. Overcome it....
Take the antidote, and by so doing get fear out of your sustem.—Sel.

Books of the Old Testament.

In Genesis the World was made, by God's Almighty hand.
In Exodus the Hebrews marched, to gain the promised land.
Leviticus contains the law, holy, just and good.
Numbers records the tribes enrolled, sons of Abram's blood.
Moses in Deuteronomy, recounts God's mighty deeds.
Brave Joshua into Canaan's land, the hosts of Israel leads.
In Judges their rebellion oft, provoked the Lord to smite.
But Ruth records the faith of one well pleasing in his sight.
In first and second Samuel, of Jesse's sons we read.
Ten tribes in first and second Kings revolted from his seed.
The first and second Chronicles, see Judah captive led.
But Ezra leads a remnant back, by Prince Cyrus' aid.
The city walls of Zion, Nehemiah builds again;
While Esther saves her people from the plots of evil men.
In Job we read how faith can live beneath affliction's rod;
And David's Psalms are precious songs for every child of God.
The Proverbs like a goodly string of choicest pearls appear.
Ecclesiastes teaches men, how vain are all things here.
The mystic songs of Solomon exalt sweet Sheron's rose;
Whilst Christ the Savior and King, the prophet Isaiah shows.
The warnings of Jeremiah apostate Israel

scorns;

His plaintive Lamentations their awful downfall mourns.

Ezekiel tells in wondrous words of Daz-zling mysteries,

Whilst kings and empires yet to come Daniel in vision sees;

Of judgment and of mercy, too, Hosea loves to tell.

Joel describes the blessed days when God with men shall dwell,

Among Tekoa's herdmen, Amos received his call.

Whilst Obadiah prophecies of Edom's final fall.

Jonah displays a wondrous type of Christ our risen Lord.

Micah pronounces Judah lost, but again restored.

Nahum declares on Nineveh just judgment shall be poured.

A view of Chaldea's coming doom, Habakkuk's visions give.

Zepheniah warns the Jews to turn, repent and live.

Haggai wrote to those who saw the temple built again.

And Zechariah prophecied of Christ's triumphant reign.

Malachi was the last to touch the prophetic chord—

Its final notes sublimely show the coming of our Lord.—P. G. Cox.

NOTHING is small or great in God's sight; whatever he wills becomes great to us, however seemingly trifling, and if once the voice of conscience tells us that he requires anything of us, we have no right to measure its importance. On the other hand, whatever he would have us do, however important we may think it, is as nought to us. How do you know what you may lose by neglecting this duty, which you think so trifling, or the blessing which its faithful performance may bring? Be sure that if you do your very best in that which is laid upon you daily, you will not be left without sufficient help when some weightier occasion arises. Give yourself to him, trust him, fix your eye upon him, listen to his voice, and then go on bravely and cheerfully.—Sel.

It is by doing our duty that we learn to do it. So long as men dispute whether or no a thing is their duty, they get never the nearer. Let them set ever so weakly about doing it, and the face of things alters. They find in themselves strength which they knew not of. Difficulties which it seemed to them they could not get over, disappear. For he accompanies it with the influences of his blessed spirit, and each performance opens our minds for larger influxes of his grace, and places them in communion with him.—Sel.

Then shall we know, if we follow on to know the Lord.—Sel.

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TURNED DOWN BY ROME.

THERE is a movement in England which has attracted considerable attention which aims at a merging or union of denominations. It has even had the ambitious aim to unite all the churches of the country, the Roman Catholic included.

A few months since a delegation was sent out from England, composed of several bishops and notables of the church, commissioned to visit the Vatican at Rome. This delegation had an interview with the papal secretary and also with the pope himself. Their mission was fully explained and official advances were made looking to a closer bond of union with the Catholic church. Both the secretary and the pope heard the delegation patiently, but gave the same reply, that while Rome would be glad for a basis of union with all Christian bodies, their own church must be the basis for such a union. The delegation were told that the Catholic church had not changed in spirit and that all its children would be welcome back into the fold, but that the church could not recognize the validity of orders or respond to the advances for union while such remained in communions outside the Roman Catholic Church. The delegation completing their visit turned back to their several places of activity but without having accomplished anything to further the mission that was intrusted to them. They made what seems to us a halting report, condoning and excusing to some extent the frank attitude of the church of Rome.

It remains to be seen what further steps will be taken. The Roman attitude is clear, that is, no union only as Protestants come back into the mother church. It is very probable that some of these enthusiastic advocates of union will not be adverse to taking that step and going over. It is certain on the other hand that a great element of Protestants has not forgotten the intolerant and persecuting attitude of the Catholic church in days when they maintained and directed civil power. It will be going a long way back when the Christianity of our twentieth century is willing to accept the dictates of the Vatican, and say that Martin Luther and his successors were heretics and apostates from the true and only church. - Editorial in World's Crisis.

Be thou my sun, my selfishness destroy,
Thy atmosphere of love be all my joy;
Thy presence be my sunshine ever bright,
My soul the little mote that lives but in thy light.—Sel.

THERE'LL BE NO PAPER NEXT WEEK.

have passed from death unto life, shows that there was a time when we didn't have eternal life and that a time comes when we pass from death unto life.

We pass from death unto life in two ways:- by PROMISE and in FACT. God's promises are sure; hence the Scriptures in speaking of God's promises very generally speak of them in present tense because they are sure to be fulfilled. For instance, in Isa. 9:6-7, we read: "For unto us a child IS born, unto us a son IS given." etc. That this refers to Jesus no student will dispute, and while it was spoken as being already fulfilled, yet we know that the child was not born until 700 years later. However, the prophet knowing how sure are God's promises of being fulfilled, wrote of the event as already having taken place. Again in Rom. 4:17, Paul refers to Gen. 17:5, where God said to Abraham, "A father of many nations have I made thee," before Abraham even had a child. But because God's promises are surely to be fulfilled, and because God "Calleth those things which be not as though they were," in God's plan and purpose he was already a father of many nations.

We have eternal life by promise now, but at the resurrection we will have it in fact as revealed by 1 Cor. 15:51-55. There will be no victory shout until what is here recorded takes place.

Now as to being born of God. 1 John 4:7, which you say the minister used to show that we are "born of God" at conversion, shows that he has given that word "born" but a surface study. The word "born" comes from the Greek word "gennao," which means to beget, to bring forth, etc. This word "gennao" is translated "bear" twice; "be delivered of." once; "beget," 49 times; "bring forth," once, and "conceive," once. The word is translated "begotten" in these texts: 1 John 5:8; Matt. 1. many times "begat." The word seems to cover the whole period of time from conception to the actual birth. It is because minds are narrowed down to a weak understanding of Bible terms that we meet such erroneous views. If by being "born again" I am to understand that we have been born from the grave and made immortal and incorruptible, then I know a mistake is made. The spirit of God operates to cause the actual birth to take place as revealed by Rom. 8:11. We are children of God now in the begotten state, but will become truly so when the resurrection of the dead takes place, as was the case with Jesus. See Rom. 1:4. By James 1:18 we find that the word of God is the instrument of begetting, and by Rom. 8:11, that God's spirit is the instrument of the birth as we understand these terms.

Your brother in hope,

S. J. Lindsay.

Bro. Brickey's Last Article.

The Restitution Herald:

I am enclosing a piece to you which my husband wrote several weeks ago, but now he is dead. He has been poorly for the past four months with cancer of the liver. He has indeed been a great sufferer, and now if you think this piece is worthy of a place in your paper, I

should like to see it in print. From his wife,

Mrs. Wm. Brickey.

Kamiah, Idaho.

Dear Editor:

With your kind consent I wish to present a few plain propositions which I am sure will stand the test of the Scripture. First, I believe God never promised any blessing to any man, or nation, only on condition of faith and obedience, either expressed or implied. This is so self evident it should not need proof. But the proof is abundant. At what time I shall speak concerning a nation and concerning a kingdom; to pluck up and to pull down and to destroy it: if that nation against which I have pronounced, turn from their evil I will repent of the evil I thought to do unto them. And at what instant I shall speak concerning a kingdom to build and to plant it: if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them. Jer. 18:7-10. This is plain and we could show many times when this principle was worked out. He said yet forty days and Ninevah shall be overthrown. Jonah 3:4. It was not overthrown, because they repented. God promised to lead the children of Israel into the land of Canaan, but they perished in the wilderness for their sins. See Numbers 14:34. Just now the whole world is on the very tiptoe of expectancy to see the Jews return to Palestine in fulfillment of certain promises in the Old Testament, which promises were certainly conditional, on repentance, faith, and obedience. Those conditions were not met, therefore the promises were not realized. Will they never be realized? I believe some of them will be realized by Christian believers, in richer measure than those old prophets themselves ever dreamed of. Upon the authority of the Apostle Paul I can confidently affirm that the old prophets did not understand the plan of salvation in their day as it was revealed to the holy apostles and prophets by the spirit. Eph. 3:5, 6. The very best things described by the ancient prophets, are as far behind the promises of the gospel, as the moon is behind the sun for light. Rev. 12:1. But let us not forget that every promise is made on condition of faith and obedience. If God spared not the natural branches take heed lest he also spare not thee. Rom. 11:21. And it is plainly and painfully evident that he did not spare them. Isaiah told them that they should be slain and he would call his servants by another name. Isa. 65:12-16. They were to be broken as a potter's vessel that cannot be made whole again. Jer. 19:11. In view of these threats how can we ever look for them to be gathered unless they repent? And where is the evidence that they have repented? They may hatch up some man-made scheme and gather a few together, and gather a lot of money into their pockets. But the question with me, Does God sanction it? Will they return in the spirit of Christ, and build the great temple described in the last chapters of Ezekiel, and will God accept their sacrifices? Would it not belittle the all sufficient sacrifice of Christ?

He offered one sacrifice forever. He took

away the sacrifice and offerings that he might establish the will of God. Heb. 10:5-14. The blood of the beasts can add no virtue to the blood of Christ which cleanseth us from all sin. 1 John 1:7. One writer said they would offer sacrifice to keep in memory their former sin. If God will not remember our sins, why should we? Heb. 8:12. I believe God has something better for us. 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.

William Brickey.

How to Hold Old Age at Bay.

IT IS simple—treat yourself as well as you do your automobile. The body grows old just as an automobile does, and for the same causes.

Let two automobiles leave the factory at the same time, finished on the same day. At the end of a year one may be old and worn out, fit only for the junk heap, while the other is "good as new." It is altogether a matter of care.

There is one important difference between a man and an automobile. The idle automobile keeps in fine shape, while the idle man rapidly deteriorates. Activity is essential for the preservation of the living machine.

A man who wishes to get the most, the longest service, out of his automobile gives it excellent care. He continually guards it against accidents. He doesn't use it for a battering-ram to beat down telephone poles and fence posts. He selects the smoothest road he can find instead of rushing over ditches, plowed fields, and stone heaps. He drives slowly over rough places and climbs steep hills on low gear.

Every few months the owner of a worth-while machine has it looked over by an expert who takes care to tighten every loose bolt and screw, to inspect and adjust every automatic device, to clean and oil, in short, to correct every defect. Such an inspection will certainly precede a long touring trip. And, also, the automobile is properly housed and kept clean. If it gets dirty, it is given a bath at once.

Most important of all, the master of an automobile will take care to feed it properly. Oil adapted to its bearings, and gas of the finest quality. No oil or gas is too fine for a high-priced automobile.

Now that is the way a man should treat himself if he wants to live out all his days, if he desires to hold that grim enemy, old age, at bay as long a time as possible.

To keep an automobile young, one uses it sensibly and cares for it scientifically. To keep a man young as long as possible, it is only necessary that he should live scientifically, biologically; that is, he should live naturally.

But he does not do this. As Seneca, the wise old Roman philosopher, said, "Man does not die, he kills himself."

That's the real truth. We destroy ourselves with bad habits, abuses, and neglects. The average man lives less than fifty years. If he took as good care of himself as he takes of his automobile (if he has a high-priced car), he would live a hundred years at least.—Selected.

The Seventieth Week.

THIS IS evidently the closing period of human history, the saddest of all the long chronicle of man, demonstrating his civil failure in the reign of the man of sin, his social disaster in the great tribulation and his dream of world-wide and lasting peace ended in the valley of Jehosaphat. But being the last week of the seventy determined on Israel, at the end of this last seven years we find Israel's transgression finished and everlasting righteousness brought in under Messiah the Prince's beneficent reign. Israel's sad experience with antichrist, and Armageddon has opened their eyes to the true Messiah and the Prince of Peace. The angel divides this week into two equal parts, three and a half years in each part. The division is made at the event when the wicked prince causes the sacrifice and oblation to cease, showing that during the first half of the seven Israel's national and religious life has been so far restored that they are then to resume their sacrificial system of worship as provided by Moses. But this will necessitate the restoration of the temple. And we find Paul showing that the man of sin will exalt himself above God in the temple, so we conclude the temple will then have been rebuilt and that Paul's man of sin is Daniel's wicked "prince," who causes the sacrifice and oblation to cease. And John in Rev. 11 reveals the temple in existence at the time he unfolds the prophecy of the two times of three and one half years each, the first period being the time of the two witnesses, and the last period being the time of the beast from the bottomless pit. So we find Daniel's prince, Paul's man of sin, and John's beast of the mystic number are all one and the same. This is confirmed by prophecy, for in Dan. 7, the final form of civil power is the little horn, whose dominion is consumed till the time of the end, when you find associated the same time period of time, times and a half (three and a half years). But in Dan. 2, the ten horns of chapter 7 are ten toes, ground to powder and swept away. Hence the ten horns reduced to seven by the conquest of the little horn are the same as the feet and toes stage of government at the end of the age, and this same civil power in Revelation is given in various forms, a dragon of seven heads (the ten horns of Daniel reduced to 7) and ten horns of Rev. 12, the combined beast of Rev. 13, and the later beast who is the eighth, and is of the seven. In Daniel 7 the beast is given to the burning of flame, and in Rev. 20 he is cast into the lake of fire. As Paul's man of sin he is destroyed and consumed at the presence of Christ in earth.

Not only by this antichrist thus coming to the same end according to all three witnesses, Daniel, Paul and John, but also they all three give two other identifications, blasphemy and self-exaltation to be worshipped above Jehovah. Daniel shows his blasphemy as speaking things against the God of gods and his self-exaltation to worship as magnifying himself above all. Paul shows his blasphemy as showing himself that he is God and his self exaltation

as above all that is called God or worshipped. And John says that on his heads are the names of blasphemy and that he forbids worship of anything but the beast and his image.

The time is also identified as the same by all three of these witnesses. Daniel has him prospering till the indignation (tribulation) is accomplished, and again as lasting till the saints take the kingdom and his dominion is consumed till the end and also mentions the time of his course as the time, times and a half. (Evidently the last half of the 7 years. Not the first half, for at the end of that he is not consumed, but causes the daily sacrifice and oblation to cease, and begins to exalt himself). Paul again fixes the time by showing his destruction at the presence of Christ. And John brings his course to an end in the lake of fire at the time of the setting up of the great white throne.

We have just referred to this time of the great indignation of tribulation. We hope to discuss that shortly in a succeeding article. We shall prepare the way for it and the abomination of desolation by our next study.

J. W. Williams.

 The Western Trip.

Los Angeles, Cal., Aug. 7, 1919.

To our friends:

After journeying four weeks we arrived safely in Los Angeles yesterday afternoon, tired and ready to settle down.

Just outside of Ely, Nevada, we passed many copper and lead mines, one of which we visited. The scene before us was most surprising. As one man described it the mine met his idea of an orthodox hell more than anything else he had ever seen. On approaching the edge we looked down hundreds of feet below into a pit of immense proportions. There were numerous ledges on which steam shovels worked, scooping the ore out of the rocky soil.

Thirty miles west of Ely we crossed, or rather attempted to cross a white sage flat. After being mired three or four times, with the aid of shovels, chains, sacks, and the strength of the passengers, we were again crossing the mountains. At bed time we were in Eureka, one of the oldest gold and silver mining towns with many deserted and tumbled down houses. Wednesday night we camped eight miles west of Austin on a broad plain. It was this night that we were greatly frightened. We had passed many Indians during the day, and while we were not afraid of them when we were suddenly awakened by a war whoop we thought one might be in camp. We turned on the flash light in time to see George leaving the tent. After stumbling over the ropes outside he was awake and found his way back to bed. Even though it was only a nightmare it took us a while to settle down again.

From Austin to Fallon, the nearest town, was a distance of one hundred and nineteen miles, with only three or four ranches between. Water was very scarce, too, as evidenced by the fact that in many places it was for sale. Gasoline was as high as forty five cents per gallon. Most of the country we crossed was mere desert,

with not as much as sage brush in many places. It was here that we first saw a mirage. Far ahead of us appeared to be a large lake with the reflection of distant objects. As we drew nearer what appeared to be water had disappeared and nothing but sand was to be seen.

From Fallon we went to Carson City, the Capital of Nevada, thence up the Sierra Nevada mountains and around a narrow ledge with very steep grade for fifteen miles. When over six thousand feet high suddenly a huge lake burst on our view. Lake Tahoe is twenty five miles long by ten miles wide, and a deep blue, surrounded by snow capped mountains with large pine trees and many colors of flowers growing down to the water's edge. Underneath these pines on a carpet of pine needles we pitched camp, an ideal one, too. It was indeed a wonderful place to spend a vacation.

We left this place rather late next day and soon crossed the state line into California, where we found that we had the steepest climb of the trip before us. On reaching the summit of this mountain range we took some time in viewing the scenery. We spent the rest of the day going down this mountain range, stopping at different places to view waterfalls and camp-sites, which are very numerous. We camped that night near Placerville, one of the oldest gold mining towns of California. From here we visited Sacramento, and Stocktown, and reached Modesto, where we called on relatives, journeying south next day through Fresno and other prosperous towns which are surrounded by fruit ranches. We had rather expected to reach Los Angeles Tuesday afternoon, but as we drew near the Tejon Pass, where the Sierra Nevada and the Coast Range meet, the Ford engine began to show signs of balking, so we spent the most of the day at a small station, where George made the necessary repairs, and Wednesday, after passing through numerous gorges, canyons, and tunnels, we finally reached our destination, having traveled about thirty two hundred miles, and consuming one hundred and ninety-five gallons of gasoline in the Dodge.

Railsback and Rahn Families.

 An Answer to a Letter of Inquiry.

Dear Brother ———:

This is Saturday morning and we have only one class today and Frank has that, so I will spend some time on answering your letter.

John 5:24 and 1 John 3:14 are texts they always use to prove that they have everlasting life NOW, but they overlook such texts as Rom. 2:6-7, which shows that it is now for us to SEEK immortality; Mark 10:28, which shows that it is "in the world to come," that we are to receive eternal life. The one who came to Jesus (Matt. 19:16) asked what he might do to attain to eternal life, which shows that he recognized the fact that he was not in possession of it; also, Jesus' answer shows that Jesus did not recognize him as already having it, but he imposed certain duties upon him which could have brought him eternal life if he had performed them.

The very fact that it is stated that we

Did you know the Morse Mills, and Blush churches are practically all that are represented and that we have been looking for a representation from your churches every year from the first conference which was held?

Now brothers and sisters, don't put it off any longer, but just say, I'm going down there and see the brethren of those two churches and help them in their Bible lessons and singing and hear some of the best sermons that can be delivered.

Now come, and let us enjoy your acquaintance. Your board will not cost you anything.

P. J. Graham,
Fredericktown, Mo., Rfd.

Marriages.

At noon, Wednesday, August 6, 1919, at the home of the bride's parents, Bro. and Sr. A. K. Richardson, near Coats Grove, Barry County, Michigan, was solemnized the marriage of Sr. Beth Richardson to Rollo G. Mosher, a newspaper publisher of Wayland, Mich.

Sr. Mosher (sounds odd doesn't it) is very well known to the Bereans in general, and quite particularly to those in Michigan, as she was our worthy and efficient President of the Bereans in this state last year. While Sr. Mosher will be very busy in her new home, still we have every reason to believe that she will continue to render proper service to the Bereans.

The writer's acquaintance with Mr. Mosher has been rather limited, having met him but once or twice previous to his marriage, but in all modesty we can say that his appearance and actions bespeak his being a fine gentleman, and from those who have known him for many years come only words of commendation. Mr. Mosher has only just recently returned from over-seas, having served for our "Uncle Sammy" in the A. E. F., and now succeeds his father in the publishing business at Wayland, Mich., his father having died just recently.

With the qualifications of this young couple, their integrity and aggressiveness, we bespeak a most successful life's journey for them, and may the God of love grant to them all the blessings that may seem to him for the best. May their lives be patterned after him who is the great Shepherd of us all—having him always in their counsels, is the wish and prayer of
Your brother in hope,

F. V. Blakely.

Reports.

Report of Stockholders' Meeting.

The stockholders of The Restitution Publishing Company, representing shares to the number of 182½, gathered at the home of S. J. Lindsay, Oregon, Ill., at 4 o'clock P.M., Aug. 14, 1919, for the purpose of electing two directors for the full time, the terms of Bros. J. E. Cross and E. F. Gesin expiring.

Owing to the fact that Bro. E. F. Gesin's health has not been good for some time, and that his absence compelled the election of some one present to take his place,

Bro. L. E. Conner nominated J. E. Cross to succeed himself and F. H. Knodle to succeed E. F. Gesin. No other nominations being offered, the secretary was instructed to cast the full ballot for them.

Bro. Conner moved a vote of thanks to Bro. E. F. Gesin for faithful services rendered as director of the company for the past years and that it is with regret that we feel it our duty to him and his family not to ask him to serve longer in that capacity, because of failing health. Seconded by Bro. Glotfelty, and unanimously carried.

At the directors' meeting Bro. J. E. Cross was reelected President; L. E. Conner, Vice President; S. J. Lindsay, Sec.-Treasurer.

The report showed the various lines of work in prosperous condition, with a general advance all along the line. We appreciate the efforts of our friends and supporters and will do all that lies in our power to merit that support by remaining faithful to every duty.

S. J. Lindsay, Sec.

Report of Tract Fund.

Balance previously reported.	\$53.90.
John Burget. membership.	1.00.
Hugh Forsythe. "	1.00.
<hr/>	
Total receipts.	\$55.90.
Printing of tracts.	17.50.
Balance. Aug. 1. 1919,	\$38.50.

Illinois Bible School Report.

The seventh annual Bible School of Illinois convened Aug. 5-14, 1919. We started with an attendance of 28 the first day, 43 the second day and then at the close we had an attendance of seventy-five. Seven states being represented.

The lessons in the mornings were on the parables, with the exceptions of one or two special lessons asked for by the class. The morning lessons were taught by Bro. Siple. In the afternoons the lessons were taught by Bro. Lindsay, taking up the study of the gospel by Isaiah.

Much interest was shown in the study and work.

If the Lord should tarry until next year we should pray for a larger attendance, to prepare more people to carry his Word to others. May the Lord be with each and every one.

Your sister in Christ,
Ella L. Hanson, Sec.
Lebanon, Ill.

Gonzales, Texas.

It has been our great pleasure to have Bro. A. S. Bradley with us for a ten days' meeting at this place, commencing Saturday, Aug. 2. The meeting was held under the large tent both morning and afternoon and we are glad to report good attendance and the best of interest. The truth was presented very ably and clearly, in a kind, but forceful way. Four became joint heirs with Jesus Christ by faith in the gospel and obedience in baptism, two brothers and two sisters, one of the brothers being 84 years old, and his hair white as snow. At services Sunday night we partook of the emblems of the Lord's broken body and shed blood, and gave the hand of fellowship to the four new members. We had the pleasure of having Sr.

Rose, of Yookum, Bro. and Sr. Moses, of Houston, Texas, Bro. Jos. Hutcheson, of Goose Creek, Texas, and Bro. and Sr. L. V. J. Kimball, of San Antonio, with us during our meeting.

Brother Kimball gave us two lectures on prophecy, and also illustrated them with his beautiful chart, which was a great treat to us all. It always affords us a season of pleasure to have our sisters and brothers meet with us, and we hope, the Lord willing, that they may all meet with us again. So ended our good meeting.

Your sister in hope,

Mrs. E. L. Johnston.

An Appeal.

Dear Editor:

I am left in bad circumstances. My husband died with the flu the 20th of Dec., leaving me with a little girl of two years old, and now I have a little boy two months old. I am left without any support at all, and poor health, and in debt to the amount of \$75.00. I wish to ask the brethren of the Church of God everywhere to help me to pay my indebtedness, for which I shall always thank those who see fit to help me and my poor children. My father boards us all, which is quite an item in these high prices of everything.

My address is,

Mrs. T. B. Baggarly,
Winchester, Virginia.
315 National Ave., Frederic County.

Dear Bro. Lindsay:

I know this Sister to be a worthy sister of the church. Please give this a place in your paper, and many, many thanks.

Your sister in Jesus Christ,

Mrs. L. E. Cook.

The Sunday School.

By Alta King.

THE KINGDOM OF GOD.

Lesson 10. Sept. 7, 1919.
Lesson Text. Matt. 13:24-32.

Golden Text: Seek ye first his kingdom and his righteousness. Matt. 6:33.

Memory verses: Luke 17:20, 21.

Questions and Comments.

God's kingdom and absolute supremacy on earth foretold in His Word. Isa. 9:6, 7; Rev. 11:15; Psa. 98; Zeen. 14:9.

Two conceptions of his kingdom. First, God's universal control of the minds and actions of people, accomplished through the church preaching his truths during this age under the invisible direction of Jesus. Second, God's organized government on earth under the visible direction of Jesus as king, which will result in God's universal control of the minds and actions of people.

Which of the two conceptions do the following Scriptures support? Isa. 2:1-4, Dan. 2:44; 7:13, 14; Jer. 23:5; Matt. 25:31-34; 1 Cor. 6:2, 3; 15: 24, 25; Rev. 2:26-28; Rev. 5:9, 10; Rev. 3:21. As you read these Scriptures note the extent and supremacy of God's power manifested through his kingdom, also the location of his central

THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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

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

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The Restitution Herald

teaches the establishment of the Kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with Him in the government of the nations; the restoration of Israel as a nation; the literal resurrection of the dead; the immortalization of the righteous; the final destruction of the wicked, and life only through Christ. Also a thorough belief in repentance, and immersion in the name of Jesus Christ for the remission of sins, as prerequisite 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.
Adelina, Illinois, the second Sunday.
Oregon, Illinois, the fourth Sunday.
The third and fifth Sundays are optional at present.

Mrs. (Sr.) Thos. Wilson, of Quincy, Ill., recently paid a visit to the home of Lewis Lindsay, Oregon, Ill., and took occasion to visit the Bible School. She came with her son, Walter, who has just returned from overseas, to visit her daughter, Sr. Lewis Lindsay and grandson, Edward.

We have been informed that on Tues. morning, Aug. 5, during a severe electric storm, the home of Sr. Emma Jackman, of Grand Rapids, Mich., was struck by lightning and fired so that she was able to get but little of the furniture out of the building which was entirely consumed.

We hear that Bro. B. W. Woodward, of Dutton, Mich., has suffered an attack of hemorrhage of the kidneys and that he is a very sick man. At his advanced age disease is doubly hard to fight.

Bro. L. E. Conner has recently been called upon to lay away to rest his only

brother. For a long time death had hovered near but a brave fight stayed off the inevitable a good while. Bro. Conner has had much grief comparatively recently, resulting from the work of the enemy death. Our love and sympathy go out to him fully in it all.

Remittances.

Wm. Hanson; Mrs. Wm. Lansbery; Miss Gertrude Miller; Mrs. F. T. Powers; H. F. Adams; J. S. Prime; Leila E. Whitehead; Mrs. Chas. Williams; Jos. Shellenberger; National Berean Society; Mrs. L. E. Ewing; Sylvan Richey; Mrs. Martin Peterson; Wm. T. Hardesty; H. S. Lasher; Walter Lake; C. V. Doll.

HELPING FUND.

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

Wm. Hanson,	\$5.00
Mrs. Wm. Lansbery,	2.00
Mrs. F. T. Powers,	.50
Mrs. Chas. Williams,	1.50
Sylvan Richey,	3.50

Obituary.

Sr. Katherine Huber.

Our hearts were saddened on August 13th when the message came that Sr. Huber, of our Adeline church had fallen asleep and that we were expected there on the following day for her funeral. She had been a sufferer for a long time, but we had not supposed her condition to be so critical. Our hearts go out in sympathy to the husband and two sons, who will miss her more than words can tell.

Katherine Knock was born March 10, 1856, at Adeline, Illinois, and spent almost her entire life in that immediate vicinity. She was married to Fred Huber on March 9, 1881, to which union two sons were born. These two sons, Carl O., of Dixon, and Walter E., of Adeline, together with their father, survive of the immediate family.

Only last year it was our privilege to induct Sr. Huber through the waters of baptism, and Oh, what a comfort it is to loved ones not to have to sorrow without hope.

May we meet her in the soon coming morning.

Frank E. Siple.

Harold Doll.

Harold Doll, son of Clarence and Helen Doll, was born in Dayton, Ohio, Feb. 28, 1915, and died Aug. 12, 1919, age 4 years, 5 months and 14 days.

His short life was full of sunshine, and he was a joy to all who knew him during his short time on earth, robust he ran, he leaped, and joy was where he went.

But the hand of affliction bore upon him, he made a brave fight, but death is in the land and slowly but surely he sank away. All that is born must die.

We believe him to be dead. But as surely as Jesus did come upon the earth, so

surely will he come again and resurrect all that have fallen asleep in him. Truly the Master did say, "Suffer the little children to come unto me, for of such is the kingdom of heaven." And we look forward to the day of the great resurrection when we believe Harold will live again, and if we obey the Master we will dwell with him forever.

He leaves a sorrowing father and mother, and a host of relatives and friends to mourn his loss.

Mr. and Mrs. Clarence Doll.

Baptisms.

We are glad to report that on Sunday, Aug. 17, Mrs. F. G. Unger, of Hoopole, Ill., presented herself, prepared for Christian baptism. In the afternoon we went with her to a quiet spot along the beautiful Rock River, where she made the good confession, and was buried with Christ in baptism.

Sr. Unger is a sister of Sr. Lillian Dauntler, of our Dixon church. She has been considering this step for a long time, and we are glad that she has come to the right conclusion. We heartily commend her to the Father, and to his Word for her strength and guidance through life.

May the Savior find her worthy of his love.

Frank E. Siple.

Notices.

Missouri Conference.

The 12th annual Missouri Conference this year will meet with the Blush church, near Fredericktown, beginning on Saturday evening before the second Sunday in September and continuing over the third Sunday.

The whole week will be closely applied to Bible School, preaching, singing and prayer. Bros. S. J. Lindsay and J. W. Williams have promised to be with us to conduct the meetings.

A program committee will be appointed early in the week, otherwise the business conference will not be called until Thursday, at 3:30 P.M., and on thereafter until all business is transacted.

The Blush church invites all lovers of the truth to come and help us make this meeting a grand and glorious meeting to the honor and glory of God.

This invitation reaches from Maine to California and from the Lakes to the Gulf of Mexico. Pretty broad invitation, now isn't it? Well, that is what we mean. Come and make our homes your homes while with us.

Now a few words to our northern and western Missouri brethren:

Did you know that this is the only conference in Missouri of the Abrahamic faith?

Did you know this is your conference?

Did you know this is the 12th annual conference and your church has never been represented yet?

Did you know the brethren from Ill., Arkansas, Texas, Oklahoma, and Ohio have attended our Conferences?

One article was written for the Berean column.

The Secretary and assistant took up the work of the Isolated Committee, writing a total of 27 letters.

We had our business meeting on June 22, 1919, just one year after organizing.

The election of officers resulted as follows:

Harry A. Sheets, Blanchard, . . . President.
Mildred Coats, Hastings, . . . 1st Vice Pres.
Mildred Lesh, Blanchard, Secretary.
Harold Simpson, Grand Rapids, Treasurer.

We wish to extend to the National Bereans our sincere and heartfelt thanks for the timely encouragement they gave us. We also wish to extend to them a standing invitation to meet with us at any time that they find convenient.

We feel that it gives any state a very great lot of new vigor to come in contact with the subtle influence of the National Berean officers and we congratulate the state that shall have the honor of having them as guests in the coming years.

Harry A. Sheets, former Secretary.

Extract from a letter of encouragement from Bro. Caylor, of Texas, who is eighty-five years old:—

I received the Berean program you sent me of June 15th. As I am isolated, I appreciate Berean kindnesses and they have been plentiful. Thanks to all. May the Lord bless you all is my earnest prayer.

One faith—the Abrahamic; one church; one baptism; and faith without works is dead, and if there is no resurrection we will all perish. I am glad God's grace is amply sufficient for all that love and obey him. Christ is not slack concerning his promises and it is grand to contemplate being a recipient in his kingdom. Therefore, I am trying to follow Paul's instructions. Rom. 2:6, 7.

A reply.

Editor Restitution Herald:

I note in your issue of July 23, Bro. Durham's criticism of my article published June 25.

First, I never said anything about Buddhist's being "idiots, or intelligent beings," neither did I say anything about Roman Catholic's belief of the "resurrection of the dead."

I am heart and soul in the belief of the resurrection of the dead, as my article of June 25 indicates; that our only hope for future existence is in Christ and the resurrection. That which is immortal cannot die; therefore if man is immortal, or has an immortal soul, when the body dies the soul lives on, either in a state of bliss, or eternal torture, as Romanists, and many Protestants teach. We contend, man is not naturally immortal.

You say "devils believed," but that did not save them. Neither will a false faith, a belief in Buddhism, evolution, immortal soulism, or any other false -ism save us. People who believe in these false doctrines and making them their hope, will be destroyed together with that old liar, who was a "liar from the beginning," who lied to Eve in the garden. Heb. 2:14; Rev. 20:12-14; and 21:8. God said to Eve, "For in the day thou eatest thereof thou shalt surely die." Gen. 2:17. "And the serpent

said unto the woman, ye shall not surely die." Gen. 3:4.

Wise men, Bro. Durham, are often deceived. They depend upon their mental strength instead of Christ. Christ said, "I thank thee Father, because thou hast hid those things from the wise and revealed them unto babes." Matt. 11:25. "The way-faring men though fools, shall not err therein." Isa. 35:8. Thank God for a salvation that can save fools.

"For the wisdom of this world is foolishness with God." 1 Cor. 3:19. Those wise in their own conceit, and believe that old serpent lie, and the traditions of men, instead of believing God.

Yes, Bro. Durham, the Scriptures are the place to go to find out if men are immortal; and if you will point out one single place, book, chapter and verse, that says so, I will send you the names of responsible parties that are offering \$500.00, to the one that will do so.

The Word of God speaks of the Lord, "who only hath immortality," 1 Tim. 6:16. Now if God only hath immortality, surely that ought to settle it. But it doesn't. Men will stand right up along-side that old devil, and dispute the plain word of God, and say, "thou shalt not surely die," you are immortal, and therefore you cannot die.

Now to your Scriptural references. Phil. 1:22-24. In this chapter we note Paul in bonds, at Rome. Being in bonds, and persecuted, personally Paul did not know which he would choose: life or death. To live was better for the cause of Christ, and the church at Philippi: having a desire to depart and be with Christ, was a third proposition, which anyone might wish, and at the same time, knowing they must wait until Jesus comes and the dead are resurrected before obtaining that blessed hope. That this was true in Paul's case I refer you to 2 Tim. 4:1-8, Paul's charge to Timothy: "I charge thee before God and the Lord Jesus Christ, who shall judge the quick (living) and the dead, at his appearing and kingdom." Verse 6. "For I am now ready to be offered," (executed). Verse 7. "I have fought a good fight, . . . kept the faith." Verse 8. "Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge will give me at that day (the day he comes to judge, v. 1) and not to me only, but to all them also that love his appearing." We observe in the above Paul did not believe he would actually be with Christ until Christ's second appearing; although he no doubt did desire it. His crown was "laid up," to wait his appearing.

Your reference to 2 Cor. 5:1-10; verse 4, "For we that are in this tabernacle (the mortal body) do groan, being burdened; not that we would be unclothed (lose this mortal body) but clothed upon (with the glorified-immortal body) that mortality might be swallowed up of life." (Immortality, eternal life). Therefore Paul says, verse 6, "Whilst we are at home in the body (mortal body) we are absent from the Lord." "For we walk by faith, and not by sight, while we remain in this mortal body. Verse 8. We are willing to be absent from the body (the mortal body) and to be present with the Lord." (In the immortal, glorified body). To be willing

for, or desire a thing, is no proof it shall be so. Paul said, "I count all things but loss. . . . that I may win Christ. . . . that I may know him and the power of his resurrection. . . . if by any means I might attain unto the resurrection of the dead." Phil. 3:8-11. What would Paul care about the resurrection of the dead if at death of this mortal body our souls went to heaven?

"Marvel not at this, for the hour is coming (future) in the which all that are in their graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life; they that have done evil unto the resurrection of damnation." John 5:28-29.

Paul says, "If the dead rise not, our faith is vain; then they also which have fallen asleep (dead) in Christ are perished." 1 Cor. 15:13-19.

"The Lord himself shall descend from heaven with a shout. . . . and the dead in Christ shall rise first." (Before the wicked dead). 1 Thes. 4:16.

"For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body. Phil. 3:20-21.

To say man is immortal and is recompensed as soon as he dies, is to contradict the plain word of God. Luke 14:14. Thou shalt be recompensed at the resurrection of the just. David said, "I will behold thy face in righteousness; I shall be satisfied when I awake (resurrected) with thy likeness."

"The living know that they shall die, but the dead know not anything." "The Lord knows how to reserve the unjust to the day of judgment to be punished." The day that a man dies his thoughts perish.

"He that hath the Son hath life (eternal life) and he that hath not the Son hath not that life." So my brother, as I see it, our only hope is in Christ, and a resurrection form the dead. We put on immortality when he comes. 1 Cor. 15:53-54. Amen, so come Lord Jesus.

W. J. Davis.

IT IS not in words explicable, with what divine lines and lights the exercise of godliness and charity will mould and gild the hardest and coldest countenance, neither to what darkness their departure will consign the loveliest. For there is not any virtue the exercise of which, even momentarily, will not impress a new fairness upon the features; neither on them only, but on the whole body the moral and intellectual faculties have operation, for all the movement and gestures, however slight, are different in their modes according to the mind that governs them—and on the gentleness and decision of right feeling follows grace of actions, and, through continuance of this, grace of form.—Ruskin.

THERE IS NO beautifier of complexion, or form, or behavior, like the wish to scatter joy and not pain around us.—Sel.

Long listening to thy words,
My voice shall catch thy tone,
And locked in thine, my hand shall grow
All loving like thy own.—Sel.

The joy of the Lord is your strength.—Nehemiah 8:10.

government.

Which of the two conceptions of God's kingdom on earth is held by the majority of Christians? Is this fact a surety of its correctness?

When the minority emphasize that the kingdom is to be God's organized government on earth they should be careful not to give the impression that they ignore or belittle the necessity of God's control of the mind and actions. This "Spiritual reign" of God is taught in his Word. 2 Cor. 10:3-5; Rom. 6:12-18. God's literal reign on earth cannot be fully taught without teaching his spiritual reign in the heart, for to accomplish such reign in the hearts of people is the purpose and final, sure result of his literal reign on the earth. Discuss the various methods by which human organized governments seek to make the people and their living conditions better. Why are they not, and why can they never be fully successful thus accomplishing the salvation of the world? Will God's organized government on earth employ the same methods to accomplish the reformation and salvation of the world? In what fact lies the surety of its full success?

What connection is there between the old Jewish kingdom established directly by God and the kingdom of God as seen in prophecy? Ezek. 21:25-27; Isa. 49:5, 6; Matt. 5:35. Read the lesson text in connection with General Notes.

General Notes.

The development of God's kingdom: The men who came into direct and personal contact with Jesus and his teachings understood that the kingdom he came to establish was the restored kingdom of Israel. Acts 1:6. But they were mistaken in their idea that he was to restore the kingdom immediately through force. Much of Jesus' teaching was directed toward correcting this error. To this end he spoke many parables by which he emphasized the fact that the kingdom was not to be the result of outside influences of force, but the result of an inner growth and development in the hearts of men based on the "implanted" Word of God. Such parables are identified by the words "the kingdom of heaven is like unto." In each parable the idea of development is seen, each depicting the condition of those people whom God has decreed should be organized into his government, during some stage of their development. Those parables based on the planting and growth of seed bring out very strongly the lesson that the kingdom is the result of an inner spiritual growth which prepares and fits men to be organized into a government or ruling power, which will be perfect. Study carefully such parables found in Matt. 13. The key to such interpretation is found in Luke 8, where Jesus says the seed is the Word and then shows that the soil in which it is sowed is the hearts of the people. Luke 8:11-15. The mustard seed parable is the most concise of such parables. The mustard seed is the Word of God. The soil in which the mustard seed is planted represents the minds of people who receive knowledge of God's Word. As the growth of the mustard seed results in a perfect plant, all parts work-

ing in harmony, so God's Word sowed in the minds of people results in a perfect body of people, all working in harmony as God's kingdom, or ruling power on earth, whose influence is world wide.

The fact that the mustard seed is such a tiny seed teaches that God's Word in the mind has but a tiny beginning, perhaps it is but a single ray of light, but its growth through God's care is just as sure as is the growth of the hardy little mustard seen under God's care.

In the parable of the three measures of meal the material for God's kingdom is represented by meal, undergoing the chemical change produced by leaven. Chemical action results in a substance entirely different from the material in which the leaven works. The change of starch to sugar is an illustration. The three measures of meal teaches that there has been material for God's kingdom during the three ages undergoing the change which comes as the result of receiving God's Word in the mind.

The parable of the wheat and tares teaches that while God's Word is developing material for his kingdom, teachings not his are developing material which resembles his kingdom material as tares resemble wheat.

The lesson taught by the "kingdom parables," is tersely put in Luke 17:20, 21. Earthly kingdoms come into existence through the exercise of outward influences. God's kingdom has been developing from "within" for ages through the influence of God's Word, and when his ruling power is finally perfected it can never be removed because the men who compose it will be righteousness personified.

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.

Berean Book Notice.

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Will the societies order as soon as possible so that all may begin the new books the first of October.

Book Committee,
Mrs. F. V. Blakely, Chairman.

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In this way it is much easier to estimate the number of books needed for each issue.

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If you have had ten cents worth of use from your book, will you do this?

There has come a complaint from societies which meet every two weeks, that they study so much of the time on first principles. These are necessary in each book on account of beginners in the work.

As the books can never be finished by such societies in the given time, it has been suggested by the book committee that they skip the lessons that are repetitions and take the

lessons that interest them the most.

Enough societies meet every week to warrant ninety lessons for two years' use. Please order now and begin in October.

Leila E. Whitehead, Pres.

We desire to express our thanks for the kind words and tokens of love received for Sr. Jennie Cox. Sr. Cox is now at her home in Ripley, Illinois.

On February the 16th, 1919, there was a meeting held at the home of Weldon McCoy, Piedmont, S. C., for the purpose of organizing a local Berean Society at that place.

We elected our officers by a draw-vote, and the result was as follows:

Weldon McCoy, President; Vera McCoy, Secretary; L. R. Thomas, Treasurer.

We did not get to hold any meetings until April the 27th, 1919. At our first meeting there were eight present and showed a good interest. There were two persons acknowledged that they did not believe that the wicked would be punished "forever." The reason we drifted into this subject is because there were some who wanted to find out what the Church of God taught, and you all know the result.

Well, this encouraged us so we are still at work. We meet the second and fourth Sunday evening in each month, the Lord willing.

We distribute tracts at our meetings and are intending to do more in this respect in the future than we have done in the past.

There are only five families at Piedmont that are of the Church of God and belong to the local Berean Society at this place. Our little band is small, but we never shall be dethroned, because God is with us. We have had Bro. A. N. Durham with us once as our speaker and shall be glad to have any good Brother stop with us who may be passing this way.

We are told in God's Word to "Go into 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 condemned."

Now there are many ways we can "preach the gospel," and this tract distribution is one great way.

We have resolved to "do more for Jesus this year than we did last year."

Weldon McCoy, President.

Report of the First Annual Conference of the Berean Society of the State of Michigan.

We feel sure that when the National Berean officers arrived at Dutton they could not but read disappointment on the faces of the Michigan Berean officers. We could not but feel that we had made more or less of a failure in the Berean work, but after cheerful greetings and encouragement given us by the National we have dared to submit the following report of our year's work.

We organized on June 22, 1918, and during the year two societies were organized, one at the Allen, and one at Grand Rapids. These societies have a total membership of about 50.

We have not been organized well enough to do any tract work.

THE RESTITUTION HERALD.

Volume 8.

Oregon, Illinois, September 3, 1919.

Number 17.

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.

AN ADOPTED SON.

LONG, long ago there lived a beautiful princess, the daughter of an Egyptian king. She had many girls to wait upon her and amuse her, and every day they went to the river-side and had many pleasant games. Then, when they were tired, they would all go into the river to bathe. It must have been a pretty sight to see the girls splashing and swimming about in the water, and the princess liked it very much. When she grew tired she would sit on the bank and watch the girls, or the great river as it flowed past on its way to the sea.

One afternoon as she sat watching the river she saw a large covered basket floating on the water. As it came nearer she called to her maids to get it. The girls brought it to her and when they had opened it for her they saw what do you think? A little wee baby! The little fellow was frightened and probably a little hungry, too, and he began to cry. The princess was sorry for him, and wanted to help him, although she knew he was one of the Hebrew children whom her father hated. She called a Jewish woman and said,

"Care for this baby for me, and I will pay you wages."

Now it happened that the woman was the baby's mother, although the princess did not know it. She took her boy away and nursed and cared for him until he was grown. Then she brought him to the princess who adopted him as her son and took him into the palace. She gave him the name of Moses, which means, "drawn out." "For," she said, "I drew him out of the water."

Teachers were employed to teach him all the wisdom of the Egyptians and he had all the privileges that were given to the prince in Egypt.

But in spite of all the pleasant things in his life, there was one thing that troubled the boy a great deal, and that was the way the Egyptians treated his people, the Hebrews. His mother had taught him to fear God and always be faithful to Him and his people. The Egyptians did not believe in God at all, and they hated the Hebrews. The king had commanded that all Hebrew boy babies should be killed, but the girls he wanted for

MY HIDING PLACE



THOU ART my hiding place, thou art my refuge!
Let the wild tempests beat sore all around,
Till with the cries of despair and of anguish,
Faithless ones die in the storm-beaten ground:

Yet, in the cleft Rock of Ages abiding,
Safe and secure from the tempest am I
Till the dark clouds of the storm are uplifted,
And the fair bow spans the storm-chastened sky.

Often, how often, I hid from the tempest
Till the fierce rage of its terror was spent,
Spent, and the sunshine of glorious gladness
Pierced the dark clouds, and the curtain
was rent
That veiled from my vision the pastures immortal,
And into the depths of the promise I gazed
Till I seemed as if then passing over the portal,
By the sights and the sounds of the passage amazed.

The tempest passed by, and I went on my journey
And forgot the sweet shelter from danger and storm!
For we heed not, too often, the blessing of succor,
Till danger arouses suspicion of harm.
But the strong Rock of Ages has never yet failed me;
And safe in the tempest there I will abide,
And trust to the end for the fair bow of promise,
Safe sheltered forever, whatever befall.
B. P. M. Sours.

slaves. The men were made to work very hard carrying great loads on their shoulders and when they sometimes stumbled because the loads were too heavy, the wicked Egyptian overseer would beat them with a heavy whip.

One day when Moses had quite grown up he was walking near where the Hebrew slaves were carrying bricks for a large building. The path was not very smooth and one poor old man who had a very heavy load could not go quite so fast as the rest. The overseer gave him a quick push and caused him to drop his load. The old man tried to strike the overseer, but it was the rule that a slave who struck an Egyptian should be put to death. So the cruel overseer drove him to one side and began beating him.

When Moses saw the poor old slave being beaten to death, he longed to help him. At first he was afraid, but when he found that there was no one else in sight, he killed the Egyptian and buried him in the sand. Then he went back to the palace, hoping that no one would learn about it, for he feared the king's anger if he should hear that Moses had killed an Egyptian.

Several days later as he was walking about the palace grounds he saw two Hebrews quarreling. He came up to them and said to the one that did the wrong,

"Why did you strike your fellow worker?"

The man was angry and he turned to Moses and said, "Who made you a prince and a judge over us? Do you intend to kill me as you did that Egyptian the other day?"

Moses went away sadly, wondering how it had become known that he had killed the Egyptian. At last it came to the ears of the old king and he sent out a command to take Moses's life. The princess, who loved Moses, begged hard of her father to spare him, but the old king was firm, and Moses was compelled to run away into another country.

As he sat near a well one day thinking of his mother and the princess, he saw seven girls dressed like shepherdesses coming toward the well. They filled the troughs with water for their father's sheep but before the sheep could drink some shepherds came and drove them all away. Moses then came to them and helped the girls to water their sheep, driving the lazy shepherds away.

When the girls reached home they told their father of the kind young man who had helped them, and he said,

"Why did you leave him? Go call him that he may eat bread with us!"

Moses was very glad to find such kind people and, when they asked him, he willingly stayed with them. Not long afterward he married one of the girls he had helped that day at the well. The girls' father was a priest and a very good man and Moses learned to love him very much.

GRATITUDE consists in a watchful, minute attention to the particulars of our state, and to the multitude of God's gifts, taken one by one. It fills us with a consciousness that God loves and cares for us, even to the least event and smallest need of life. It is a blessed thought, that from our childhood God has been laying his fatherly hands upon us, and always in benediction; that even the strokes of his hands are blessings, and among the chiefest we have ever received. When this feeling is awakened, the heart beats with a pulse of thankfulness. Every gift has its return of praise. It awakens an unceasing daily converse with our Father,

he speaking to us by the descent of blessings, we to him by the ascent of thanksgiving. And all our whole life is thereby drawn under the light of his countenance, and is filled with a gladness, serenity, and peace which only thankful hearts can know. — Sel.

By God's help little men can do big things; and without his help even big men can do but little. — Sel.

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THE WHOLE FAMILY
WOULD ENJOY A

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“SUPERBA” PHONOGRAPH COMPANY,
OREGON, ILLINOIS

CHURCH DIRECTORY.

The brethren at Lanark, Illinois, meet at their church each Sunday morning for Bible study. Berean meeting each Thursday evening. J. M. Grotfelty.

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.

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.

Salem Church, near Marshall, Illinois. Sunday School each Sunday at 10:30. Sylvan Richie Supt., Elmer Goekler, 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 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. Burnsid, Elders. Clara Hoke, Sec., Englewood, Ohio. J. A. Garard, 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 Miss Edna B. Anderson, 193 Spruce 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 Church of God at Roll, Indiana, hold regular preaching services the second Sunday in each month at 10:30 A.M., and 7:30 P.M., and Sunday School each Sunday at 9:30 A.M., with Cantwell Drabenstott, Supt. D. E. VanVactor, Pastor; Geo. Hodson, Elder; Cantwell Drabenstott, Elder.

The Hillisburg, Ind., Church of God hold regular preaching services the third Sunday in each month at 10:30 A.M., and 7:30 P.M., and Sunday School at 9:30 A.M., during the summer. D. E. VanVactor, Pastor; Wm. M. Huffer, Elder; Mrs. Rachel Whitcomb, Sec.

Plymouth, Indiana, Church of God. Preaching 2nd and 4th Sundays by Eld. J. A. Croy, of Walkerton, Ind. Miss Dessie McDonald, Sec. Sunday School at 10:00 A.M. James Stilson, Supt., Sylvester Logan, Elder.

O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out.—Rom. 11:33.

organizing, but somewhat held back from holding meetings on account of the flu, until April 27, 1919.

On April 27, 1919, we met at the home of Bro. L. R. Thomas to hold our first meeting.

Bro. Thomas was absent, but I and my wife tried to pull through the best we knew how. There were eight present in all at this meeting and showed a fairly good interest.

We organized our society with only the three officers (3 persons). We meet every second and fourth Sunday of each month at 3 o'clock P.M., at the homes of the members. We open our meeting with the reading of some Scripture that will suit the subject for our lesson. Next our officers report.

Our class now numbers five in all. Some of our people seem to know little about what the society is for. We explain it to them, but it looks to me like some of them are afraid they will have to spend a little money.

What few members we have are deeply interested.

A brother in hope of eternal life in the Kingdom of God,

Weldon McCoy.

Report From Dayton, Ohio

ORGANIZED Nov. 1, 1918, with four members, each one taking an office, president, vice-president, corresponding secretary, secretary and treasurer. We organized for the purpose of study. In 1 Pet. 3:15, 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.

We wished first to do this, as Peter says to be able to tell others of our hope. To be able to give or answer questions which would arise, with Scriptures. The world today to be convinced must have the Scripture. Not what we say will convince them, and not always the Scripture.

We at once took the Berean society up with the brethren at Brush Creek, and now have twelve members. We meet each Friday evening at 7:30 o'clock, usually studying, with song service included, an hour and a half. We have had twenty-four meetings. Several of the Brush Creek brethren at different times have met with us. Dayton being quite a distance for the Brush Creek Bereans to come, they meet on Sunday evenings at Brush Creek.

We realize the importance of meeting together to study God's Word, that we may be built up and stand firm for the truth once delivered to the saints.

Believing that to have a Berean society where we may study and learn how to walk worthy of the vocation wherewith we are called is a very good plan.

We all feel that the time was well spent in these meetings, that we have learned more of God's Word than we otherwise would have, that it has drawn us closer together, that it fills the need of those coming into Christ, that it is an altogether good plan to have such a society.

We send heartfelt greetings and love to all dear Bereans who will meet at this meeting. And may we all strive and be more zealous in the Master's service in the coming year.

Sanctified Through Truth.

John 17:17, 19.

THE Social Correspondent for the Bereans has asked me to write an exhortation for its columns. I choose this topic because of its great need in the church body which seems to be about as much at sea as the Children of Israel were near the close of their journey through the wilderness. If there ever has been a time since the days of Joshua and Caleb, when faithful and uncompromising servants of God were needed, it is now. In the last two or three decades false doctrine and principles of unrighteousness as its natural outgrowth, has multiplied at an alarming rate.

The world is unthankful and unholy, and strides on to ruin and destruction with rapid acceleration. Only the promised return of the Christ prevents the total destruction of all flesh. The people of God are not surprised at this condition. The world sneers at the warning as it did in Noah's day, and because of the prevalence of parallel wickedness, shall not know until the day of destruction suddenly comes.

And in the church unity will never come so long as one error is preached to rectify another error, or when fundamental truth is smothered out, whatever the purpose may be. We will do well to bear in mind that Jehovah never has paid much attention to numbers in accomplishing any desired work through man's instrumentality. It is faith that justifies, and truth with the atoning blood of Christ that sanctifies. Justification precedes, but does not guarantee sanctification. To sanctify is to set apart, and when we are called by the gospel the setting apart begins. Suffering does not depend so much upon the amount of dross but rather the stubbornness in the candidate to yield. Progress depends upon willingness to crucify self-pride, walk in humbleness before God and man, recognizing the hand of God, whether it be in approbation or chastisement. If a theory, or even a circumscribed tenet of doctrine be championed which runs counter to the truth—the continued advocacy of them brings condemnation and ultimate destruction. The law of Christ is explicit relative to the Christian's attitude toward the world, its governmental functions, etc., and those who have thought Christians owe nothing to the state, which is ordained to hold in check or restrain evil doers until the time comes for the power and dominion to be given to the restored seed of the woman, have need to exercise great caution in arriving at conclusions. Christ's yoke is easy and his burden is light. It is the incorporation of false ideas into the doctrines of Christ, and the burden of upholding them which brings on unnecessary suffering and grief. The self-made laws of the Gentiles provide for the right of petition and redress for established bodies which, if made use of may bring temporary humiliation in the sight of men, but if it be according to the will of God through Christ it will come to light as the noonday sun and the honor and praise of the truly wise shall fill the heart with joy and gladness. If the Christian's life, property and all, are placed at the disposal of the powers of darkness what has he left for Christ? Is it

not the part of wisdom and godly fear to be careful what we teach our brother lest he and ourselves come into condemnation? God is a God of oneness, a God of truth. He puts truth into clean, willing vessels and guards it jealously. We are vindicated or condemned, in a measure, day by day, in proportion to the truth or error in us. We can wriggle and squirm all we please, but Jehovah's estimate of the value of the children of men is registered in them by his measuring stick of truth.

The following stanza and chorus of the hymn, "A Clean Heart," is beautiful and true when divested of the application orthodoxy gives to visions:

Yea, only as this heart is clean,
May larger visions yet be mine,
For mirrored in its depths are seen
The things divine, the things divine.
So wash me Thou, without, within,
Or purge with fire, if that must be,
No matter how, if only sin
Die out in me, die out in me.

J. E. Hammond.

An Appeal.

Dear Editor:

I am left in bad circumstances. My husband died with the flu the 20th of Dec., leaving me with a little girl of two years old, and now I have a little boy two months old. I am left without any support at all, and poor health, and in debt to the amount of \$75.00. I wish to ask the brethren of the Church of God everywhere to help me to pay my indebtedness, for which I shall always thank those who see fit to help me and my poor children. My father boards us all, which is quite an item in these high prices of everything.

My address is,

Mrs. T. B. Baggarly,

Winchester, Virginia.

315 National Ave., Frederic County.

Dear Bro. Lindsay:

I know this Sister to be a worthy sister of the church. Please give this a place in your paper, and many, many thanks.

Your sister in Jesus Christ,

Mrs. L. E. Cook.

Significant Words.

Years ago wrote Whittier, the poet:
"Great peace in Europe! Order reigns
From Tiber's hills to Danube's plains!
So say her kings and priests; so say
The lying prophets of our day.
Go lay to earth a listening ear;
The tramp of measured marches hear,
The rolling of the cannon's wheel,
The shotted musket's murderous peal.
The night alarm, the sentry's call,
The quick-eared spy in hut and hall,
From polar sea and tropic fen
The dying groans of exiled men,
The bolted cell, the galley's chains,
The scaffold smoking with its stains!
Order,—the hush of brooding slaves!
Peace,—in the dungeon vaults and graves!
Speak, Prince and Kaiser, Priest and Czar!
If this be peace, pray what is war?"

The only slanderer that ever won my respect was a tombstone. It generally tells nice lies about a man when he is actually down.—Sel.

Berean Column.

Edited by

NATIONAL BEREAN SOCIETY,

Leta B. Hanson, Editor,
3322a Chippewa St., St. Louis, Mo.

Motto: Search the Scriptures Daily.

Slogan: We Stand For Unity, Truth and
Righteousness.

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Book Committee,
Mrs. F. V. Blakely, Chairman.

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In this way it is much easier to estimate the number of books needed for each issue.

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If you have had ten cents worth of use from your book, will you do this?

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Enough societies meet every week to warrant ninety lessons for two years' use. Please order now and begin in October.

Leila E. Whitehead, Pres.

Literary Work.

Literary work among our Bereans should be encouraged to the utmost. The past year the work among our Bereans has been very good, still there are lots of members who have not even tried to write an article. We find we must impress upon the presidents of the various state Berean societies the necessity of writing articles. So often we receive a letter from some member who has been asked to write an article informing us they cannot write anything worth while. Of course they cannot if they take that attitude and do not try to write. Our State President of each Berean society should insist upon every member in their state writing an article at least once a year. They all follow the Berean Booklet and anyone can write an article from one of these outlines. In Illinois our State President insists that each Berean write an article. She appoints a committee of three. It is the duty of this committee to ask by person or letter each Berean in the state for their article. The chairman of the committee receives a list of the names of the Bereans of the state from the President. Each member of the committee does the writing, or asking, which ever it may be one month, receiving the names from the chairman of the committee, so that no member is asked twice in the same year. This means that one member of the committee is working at a time, and that each member has to work only every third month.

Although many articles are received, many more could be written if the Bereans would respond more often to the call of the committee. If the chairman of each Berean class would insist upon each member writing an article frequently and have them read in class, each Berean would become accustomed to writing and they would find it would not be so difficult, besides they could always send this article for our column, and when they were asked for an article it would be ready.

Of course we will not all become writers but how do we know if we will be able to write or not if we do not try? Some of us who do not think we can write at all become the best writers after we try, and we find it easier to write each time we try. Practice makes perfect, and we cannot expect to write big articles if we do not start early to write small articles and acquire the habit of expressing our thoughts in words. In James 1:22-27, it says, "But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was."

"But whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Now Bereans, does this not mean us in our Literary work as well as anything else? Remember our literary work is the bringing together of a small family or church. Many of us live at great distances but through our literary work and our church papers we are reading each other's writings, which is good news to us, because we have the same hope and faith. It gives us different suggestions and thought on certain subjects. The thoughts on these subjects keep us studying so we can find out more truth. Every year some of our faithful writers lay down their pens, and if our literary work is allowed to stop who will take their places in our papers? Therefore, let us as Bereans do our best to make the rest of 1919 and the first half of 1920 the best year our literary work has experienced. Once started with this determination, each year the work will be carried on with greater success.

Wm. A. Hanson.

What the Berean Work Has Done in Our State and What it Can Do in Yours.

THE BEREAN class at Fonhill has lapsed for a time but we are planning to start soon again.

We have a young people's organization which was in active operation before the Berean work was started. Bro. Austin teaches the "Truth Seekers' Class," and they meet every Sunday.

We also meet for prayer and Bible study every Wednesday evening, so that some have felt that we do not need a Berean class in the same way as those who are isolated from preaching or have only a meeting once or twice a month.

The object of Berean work should be to stimulate the desire for Bible study, that one may grow in a knowledge of God's truth, and so deepen the spiritual life.

Jesus said, "Search the Scriptures." He himself was a constant student of God's Word, and in study we draw closer to our Master.

Some of our Berean workers have visited others at a distance where there are little isolated groups of three to six persons and have tried to organize Berean study classes. We left literature, and study book, so are trusting for good results.

The Berean lessons are well adapted for this line of work, as they are so well outlined and give unity in study. All being on the same topic we feel that we can exchange essays sometimes.

Then our society has given out some literature, papers, tracts, etc., and helped in a financial way. A number of letters have been written, especially to absent members in sickness and distress.

We hardly feel capable of advising what may be done in other states, as each has its own needs, but the Lord's return is imminent and it behooves us all to study the Word, to be ready for him.

The world is white unto harvest, and there is need of work that the wheat may be gathered in.

It would seem to be a good plan to have a capable organizer going around and talking on the work, starting new centers of work, and interest in Berean study.

More literature can be handed out, some left in railway depots, on trains, etc. We can give a little more that money may be on hand to spread the news of the gospel. Give of ourselves and of our means, too, that we may have the peace of him who says, "It is more blessed to give than to receive."

Berean work should develop in us a prayerful life and an active life. Receiving from the Fountain of Life, each Berean should be a vessel overflowing of the good things of God. The Word says, Dan. 12:3, "They that turn many to righteousness (shall shine) as the stars for ever and ever."

Lilian Railton.

Report From Piedmont, S. C.

GREETINGS TO all the brothers and Sisters of the National Berean Society of the Church of God, in Conference assembled: I wish you one and all a glorious meeting for the cause of God, his kingdom, and his Son, Jesus Christ, who gave his life for the sins of the whole world. God bless you all.

It will be impossible for us to send a delegate to the National Conference, but I will try as nearly as possible to give you a correct report of our little society.

On Sunday, Feb. 16, we (that is, three of us) met at my home to organize a local Berean society, and were successful in

postponed till Sunday, Aug. 17, when words of comfort were spoken by the writer to a large congregation of friends who had come out to pay their respects to a noble woman.

May God bless and keep the family is our prayer.

J. H. Anderson.

Lydia Pearson Antonides.

Lydia Pearson was born Nov. 19, 1858, and fell asleep in Jesus July 29, 1919, at the age of 60 years, 8 months and 10 days. She was united in marriage to Bro. Geo. H. Antonides, Nov. 19, 1884. Three children, Lorenza, Clara and Della, were born to them. Della died in infancy. Sr. Clara is married. The son, Lorenzo, is still at home. Sr. Antonides was a member of the Brush Creek Church of God. She was baptized by Elder F. L. Austin, Jan. 28, 1897. She was the deaconess of the church when death took her. The husband and two children are members of the Brush Creek church, and in their great loss they sorrow not as those that have no hope. Short services were held at the home and then she was taken to the church where the writer spoke words of comfort to an audience of about 300 people. After the funeral she was laid in the grave near the church that she loved, to sleep till Jesus comes. The funeral was conducted Friday, 2 P.M., Aug. 1, 1919.

We hope to meet her again.

J. H. Anderson.

John H. Pack.

John H. Pack was born Aug. 16, 1860, and died Aug. 17, 1919, at the age of 59 years and 1 day. He and Miss Mollie Browning were united in marriage about 38 years ago. To them were born eight children who are still living. The writer does not know whether there are any dead or not. Several years ago Bro. and Sr. Pack learned the truth under my father, Eld. E. M. Anderson's teaching. They were baptized by him and lived to see all their children obey Christ in baptism, all members of the Church of God, Guthrie Grove, S. C. Bro. Pack was born and spent his life in Anderson Co., S. C. He was a noble man and a true servant of God. In the last special meeting at Guthrie Grove he was not expected to live, as he was very low with Bright's Disease, but at the close of the meeting he appeared to be some better, and when we told him good-bye he handed us \$5.00, and expressed the hope that we would get back again and that he would be able to come to church.

Bro. Pack was a fine singer, and years ago when my father was pastor of Guthrie Grove Church I would sit with him in the pulpit and as the song service was carried on he would touch me and ask me to watch Bro. Pack sing. Then when my father was preaching Bro. Pack would forget everything but the preaching.

These two servants of God loved each other in life, and in death they sleep side by side, near Guthrie Grove Church, the church that they loved. One of Bro. Pack's last requests was that his family would remain true to the church and hold on to the truth. Funeral service was conducted by his pastor, Bro. Durham. May God

bless and keep the family is our prayer.

J. H. Anderson.

Reports.

Report of Trip.

On Wednesday, July 30, as we were preparing to start to South Carolina for a meeting we were handed a telegram stating that Sr. Antonides had died and asking us to come to Brush Creek to conduct her funeral Friday, Aug. 1, at 2 P. M. Sr. Anderson was expecting to go south with us, so we told her to meet us in Spartanburg, S. C., Aug. 5, and left for Ohio. After a wearisome journey we arrived at Bro. Antonides' just in time for a short service in the home. Then we went to the church and spoke words of comfort to a congregation of about 300 people who had come out to pay their respects to our Sister.

We spent a few days with Bro. Antonides, spoke twice for the church, leaving for N. C. on Sunday afternoon. We arrived at Hendersonville, N. C. Monday, Aug. 1, and spent the night with Bro. and Sr. L. C. Patterson. They have been members of God's church for many years and it was a great pleasure to meet them. Tuesday morning we left Hendersonville for Greenville, S. C. At Spartanburg we met Sr. Anderson and our baby and learned that she had left all well at home, under the care of Sr. Cook.

When we reached Greenville we found Bro. A. H. Elrod had arranged to have Bro. C. Reames to take us to church, about 17 miles, in his Reo. On the way we were joined by Bro. T. Picklesimer. We arrived at our old home church, Guthrie Grove, S. C., in time for service that evening. The meeting had begun on Sunday before, and it continued till the next Sunday, Aug. 10. We had very large crowds at every service and the interest was good. On Sunday morning, Aug. 10, we went to the water where the pastor of the church baptized Mr. and Mrs. Furman Gentry; Mrs. Pearl Garrett, Geo. Stone, Miss McElrath, J. Elrod and Mrs. Relmond Anderson, wife of our sick brother.

Bro. J. H. Pack, one of God's most faithful servants, who lives near the church, was very sick during the meeting, but when we left S. C. he was some better, and we trust he will recover his health again.

Monday, Aug. 11, we came to Dana, N. C., and spoke for them till Wednesday evening. On Thursday we started for home where we arrived Aug. 15 and found the family well but were made sad by the news that during our absence Sr. S. E. Boyer had fallen asleep and they had made an effort to get word to us in time for us to get home for the funeral, but had failed to reach us.

In our trip south we found a great deal of sickness among the people. May Jesus soon come and put an end to the troubles of this age is our prayer.

J. H. Anderson.

Illinois Conference Report.

The 22nd Illinois State Conference of the Churches of God in Christ Jesus convened at Oregon, Ill., Aug. 14-17, 1919.

The attendance was good from start to finish. Ten states were represented, viz., Ohio, Indiana, Illinois, Iowa, Missouri, Wisconsin, Michigan, Nebraska, Wyoming, and Idaho.

Our accommodations of late years are found to be inadequate to supply the demand. More sleeping rooms are especially needed, hence it was unanimously voted to build a two story addition to the Conference Hall, said addition to be 12 feet wide, lower deck a porch, upper deck a dormitory. A committee was appointed to go ahead and attend to this work.

The following ministers were present, and ably presented the truth: J. W. Williams, Lake View, Iowa; L. E. Conner, Cleveland, Ohio; A. J. Eychaner, Cedar Falls, Iowa; S. J. Lindsay and F. E. Siple, Oregon, Ill.

Bro. Conner preached the first sermon Thursday evening. There were three sermons each day following that, making ten in all. On Friday Bro. Williams conducted two Bible lessons, one taken from Gal. 4: 24-5:1. Subject, An Allegory or Type. Title of the allegory, The Bond Woman and the Free. The other lesson was on Faith, from Luke 17:4-10. Bro. Williams also gave an exposition of the book of Ecclesiastes. Bro. Eychaner delivered an excellent sermon on "Walking," emphasizing the importance of the way of walking. Text, Eph. 5:1. Be ye, therefore, followers of God as dear children. Walking with God, as did Enoch and Elijah, is nearer than following after.

On Saturday two business sessions were held. After the reading of the minutes of the last meeting the various reports were given. The local churches were well represented. The officers were all reelected for another year.

The motion was made and carried that our conference concur with the Indiana Conference in appointing Sr. Edna Allard, of Ft. Dodge, Iowa, chairman of the Song Book Committee.

There was one addition to the household of faith: Mrs. F. G. Unger, of Hoopole, Ill., yielded obedience in baptism.

Bro. Siple will continue his work within the state. People are beginning to make good use of their automobiles in coming long distances to attend the Illinois Bible School and Conference. This year an auto load came from southern Illinois, one from Dutton, Mich., and another from South Bend, Indiana. Last year one came all the way from Hammond, Louisiana, and took in the Iowa Conference following ours.

This good work has been going on for three years. May it continue and others fall in line.

Almeda Glotfelty, Sec.

The Sunday School.

By Alta King.

THE FUTURE LIFE.

Lesson 11. Sept. 14, 1919.
Lesson Text. 1 Cor. 15:42-49.

Golden Text: For we must all be made manifest before the judgment seat of Christ. 2 Cor. 5:10.

Memory verses: Job 14:14, 15.

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.

The E. C. Railsback family have reached Los Angeles, Cal., and for the present may be addressed at 174 E. 36th St.

The Nebraska Conference closed at Holbrook on Sunday, Aug. 24, in a most splendid manner. During the services of the day the large tent was filled to capacity. We hope for full report later.

We were privileged to meet many new faces in our attendance at the Nebraska Conference and to renew the acquaintance of many whom we met some years ago at St. Paul. Many favored us with subscriptions and others with renewals. Our Nebraska list has few who are in arrears on subscription.

This office has received the following news:

"Mr. and Mrs. A. K. Richardson announce the marriage of their daughter, Beth, to Mr. Rollo G. Mosher, on Wednesday, Aug. the sixth, 1919. At home after August 12,

Wayland, Michigan."

Bro. Blakely officiated as has already been announced. We'll make a call "at home" in Wayland the first opportunity we have. It's worth a great deal to see Beth's smile.

We regret exceedingly the news of Sr. S. E. Boyer's death, of Dilbeck, Va. We have in the past visited this home and can realize all that this loss means. May God comfort the bereaved ones.

Bros. Wm. and Leland Hanson, of Lebanon, Ill., both remained in the vicinity of Oregon, Ill., after close of Bible School. Wm. to help Bro. B. H. Carpenter on the farm and Leland to teach school near town. Another locality's loss is our gain.

Carl, son of Bro. and Sr. J. H. Adams, Holbrook, Neb., has just been discharged from the army after more than two years spent in France. He dropped in upon us while we were at work in the Neb. Conference.

Bro. Everett Warren and family have removed from St. Joseph, Mich., to 220 N. Salisburg St., West Lafayette, Ind. Friends please take notice.

NOTES.

On our recent visit to Lanark, Ill., we found Bro. Simon Renner in better condition than on our preceding trip. We are glad of this improvement and hope that he may continue to grow stronger.

Bro. J. S. Arnold, of Lizzie, Texas, is visiting friends and relatives in and about Lanark, Ill.

Frank E. Siple.

HELPING FUND.

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

Mrs. Mary Eberhardt,	\$8.00.
Alice B. Haupt,	3.50.
R. P. Story,	2.00.
Mrs. M. E. Bray,	.50.

Remittances.

J. H. Anderson; E. E. Warren; Alice B. Haupt; Rhoda A. T. Watts; Wesley Stephenson; Irvin Lathrop; G. J. Gordan; Mrs. Mary J. Williamson; C. O. Hornaday; G. V. Misner; H. S. Bell; Mrs. Annie McLaughlin; W. E. Wharton; Verna Todd; Lulu Pickering; Mrs. May Moore; Mrs. Hulda W. Myers; R. P. Story; J. H. Adams; S. W. Harlan; Mrs. Nell Mean; Mrs. Martha E. Pate; Mrs. M. E. Bray.

Notices.

Missouri Conference.

The 12th annual Missouri Conference this year will meet with the Blush church, near Fredericktown, beginning on Saturday evening before the second Sunday in September and continuing over the third Sunday.

The whole week will be closely applied

to Bible School, preaching, singing and prayer. Bros. S. J. Lindsay and J. W. Williams have promised to be with us to conduct the meetings.

A program committee will be appointed early in the week, otherwise the business conference will not be called until Thursday, at 3:30 P.M., and on thereafter until all business is transacted.

The Blush church invites all lovers of the truth to come and help us make this meeting a grand and glorious meeting to the honor and glory of God.

This invitation reaches from Maine to California and from the Lakes to the Gulf of Mexico. Pretty broad invitation, now isn't it? Well, that is what we mean. Come and make our homes your homes while with us.

Now a few words to our northern and western Missouri brethren:

Did you know that this is the only conference in Missouri of the Abrahamic faith?

Did you know this is your conference? Did you know this is the 12th annual conference and your church has never been represented yet?

Did you know the brethren from Ill., Arkansas, Texas, Oklahoma, and Ohio have attended our Conferences?

Did you know the Morse Mills, and Blush churches are practically all that are represented and that we have been looking for a representation from your churches every year from the first conference which was held?

Now brothers and sisters, don't put it off any longer, but just say, I'm going down there and see the brethren of those two churches and help them in their Bible lessons and singing and hear some of the best sermons that can be delivered.

Now come, and let us enjoy your acquaintance. Your board will not cost you anything.

P. J. Graham,
Fredericktown, Mo., Rfd.

Do You Want Meetings?

I am ready to answer calls for special evangelistic meetings over fifth Sundays—week before and week after.

J. H. Anderson,
Woodstock, Virginia.

Obituary.

Charlotte Munch Boyer.

Charlotte Munch Boyer was born May 24, 1864, and fell asleep in Jesus Aug. 12, 1919, at the age of 55 years, 2 months, and 19 days. She was united in marriage with Bro. S. E. Boyer April 13, 1899. She was the mother of four children: William, Earnest, Samuel and Edith.

Sr. Boyer was baptized into Christ May 28, 1919, by Eld. S. J. Lindsay. Since that time she has been a faithful member of God's church. She leaves to mourn the loss her husband, Bro. S. E. Boyer, three sons, one daughter, two brothers and two sisters, also the members of the church and a host of friends. The writer was in North Carolina conducting a meeting when she died and as he could not be reached by telegram Bro. John Andrews officiated at the burial and the funeral sermon was

and of the seven, inheriting the prestige of Rome from Romulus to the end of the seventh head.

The seventh head of short duration is not papal, for Rome papal has lasted longer than all the seven heads added together.

This principle of a succession of individuals is applicable to the two witnesses of Rev. 11, as well as to the papacy, and the woman that sits on the seven hills.

The two witnesses prophesy a thousand two hundred and three-score days, clothed in sackcloth. That is 1260 years, a day for a year—the Bible rule in symbolic prophecy.

The little horn of Dan. 7:8, 20, 21, 25, makes war with the saints, and prevails against them: "until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." The saints are given into his hand unil a time and times and the dividing of time, 1260 years.

For this to be an individual he would have to live longer than Methuselah.

The woman that sits on the seven hills symbolizes the harlot of pagan, Christian, and papal Rome, otherwise she could not sit on the seven hills.

George Francis.

TWELVE REASONS FOR PROPORTIONATE GIVING.

FIRST, the gospel ought to lead and enable men to do more than pagans and Jews.

The Jew in the old dispensation was expected to bring his tithe in addition to his taxes and his various offerings. Unless the motives of the gospel are able to lead men to give more generously than Jews and pagans give, then the motives of the gospel must be inferior to Judaism and paganism.

SECOND, the Jew and the pagan faced no fewer difficulties in the way of practicing such principles than we face.

As a matter of fact they were confronted with greater difficulties than we are. The Jew was a poor man and lived in a poor land.

THIRD, we need some practical, abiding principle like this to make sure that the principle of stewardship is a reality in our lives and that we do not inwardly find ourselves swept into self-deception.

I will ask any man who has adopted the minimum principle of the tithe if he did not discover that in the old days he was outrageously robbing God.

FOURTH, the tithe had its reason in a deep need of human nature, or God would never have ordered it.

Our moral nature is the same, across the land and across the centuries. God does not need tithes for himself. Tithe-giving is needed by man.

FIFTH, money is the most perilous thing with which we have to cope, next to the baser, sensual nature.

We all know how constantly the warnings are given throughout all our Lord's teachings. We can think of friend after friend who in these last years has had wealth piled in upon him, and we have seen his spiritual atrophy, unless he clung to some simple principle of action like this to hold him secure.

SIXTH, our Lord himself recognized and approved the validity of the principle of the tithe.

He said to the scribes and Pharisees: "You give tithes, and this you ought to have done." So many times now do we say that the Old Testament laws are abrogated in Christ. The types and shadows were fulfilled and terminated in Christ, but the moral law was not terminated in Christ.

SEVENTH, there is no objection that holds against the principle of the tithe that does not hold also against the principle of the Sabbath day.

Both rest on the same ground of the Old Testament sanction, New Testament recognition, moral claim, and adaption.

EIGHTH, it is the only sure way of giving God his right share.

The only sure way of securing to God in the extension of his kingdom what he needs, is to set aside carefully for him the first tenth.

NINTH, it is only so that the causes of Christ in the world will get what they need.

The general adoption of the principle of the tithe throughout the church would pour into all the treasuries of the agencies of the church all that they would need for the work that must be done, and we shall not be likely to accomplish it in any but this simple, fundamental, ethical way.

TENTH, I think every man will find, as every man who has passed through the experience can testify, that the acceptance of a principle like this marks a distinct era of spiritual enlargement in his life.

I am not speaking here out of the air. I am speaking out of the experience of many who look back to such a time as marking the beginning of a new era in their lives.

ELEVENTH, it may bring the great religious expansion and awakening for which we long.

TWELFTH, I believe in this principle because, regardless of anything that will flow from it, it is fundamentally right.

It does not matter what effect it may have on our lives, whether it pinches or cramps. We believe in it because it is right. —Dr. Robert E. Speer.

THE BREVITY OF HUMAN LIFE.

THE FACTS of nature corroborate the statements of divine revelation, that our "days are swifter than a weaver's shuttle." Job 7:6. "Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood. They are as a sleep; in the morning they are like grass which groweth up. In the morning it flourisheth; in the evening it is cut down, and withereth." Psa. 90:3-6. As a vivid reminder of the havoc time has wrought, we need but to recall the many friends of other days, with whom we associated, who are now "Sleeping underneath a coffin lid, from all life's joys and sorrows hid."

The transitory nature of the present life is portrayed by Job, in the following language, "Man that is born of woman is of few days and full of trouble. He cometh forth like a flower, and is cut

down; He fleeth also as a shadow and continueth not."

"Man dieth and wasteth away." Job 14: 1, 2, 10.

"For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away." James 4:14.

"As shadows cast by cloud and sun
Flit o'er the summer's grass;
So in thy sight, Almighty One,
Earth's generations pass."

Since we spend our years as a tale that is told, how appropriate is the prayer, "So teach us to number our days, that we may apply our hearts unto wisdom." Psa. 90:9, 12.

See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore, be ye not unwise, but understanding what the will of the Lord is. Eph. 5:15-17. If we would meet our loved ones again in the blissful age to come we must not only understand what the will of the Lord is, but we must be willing to obey that will in all things. Eph. 2:7; Matt. 7:21-27; Jas. 1:22-25.

Although memory, true to her trust, permits us to live over again the pleasant associations of the past, yet

"We often long for a touch of the vanished hand,

Or a sound of the voice that is still."

Since our days are as an handbreadth, let us each individually say, as did David of old, "I will take heed unto my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me. I was dumb with silence, I held my peace even from good, and my sorrow was stirred. My heart was hot within me, while I was musing, the fire burned: then spake I with my tongue, Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am." Psa. 34:1-5.

Let us each improve the golden moments of time, for,
"Our youth as a dream,
Our life as a stream,
Glides swiftly by."

Rufus A. Curtis.

And, as the path of duty is made plain,
May grace be given that I may walk therein,

Not like the hireling, for his selfish gain,
With backward glances and reluctant tread,

Making a merit of his coward dread,—
But, cheerful, in the light around me
thrown,

Walking as one to pleasant service led;

Doing God's will as if it were my own,
Yet trusting not in mine, but in his
strength alone!—Sel.

Mine be the reverent, listening love
That waits all day on thee,
With the service of a watchful heart
Which no one else can see.—Sel.

Thou shalt rejoice in every good thing
which the Lord thy God hath given unto
thee.—Deut. 16:11.

Therefore to him that knoweth to do
good, and doeth is not, to him it is sin.—
James 4:17.

Questions and Comments.

The life God gave to Adam, and through him to all his posterity, is limited. Gen. 2:17; 3:23, 24; Rom. 5:12-14. Facts as we see them and as scientists know them substantiate this Bible teaching. Discuss why life ceases in Adam and all his posterity. See Gen. Note 1.

God has not decreed that cessation of life in man should be for eternity. Job 14:14, 15. How has he made provision for life to be restored to man after it has once ceased? Rom. 5:15-21; 1 Cor. 15:16-23.

Why is life restored to those who have been obedient to God during the time allotted to them before death? Eph. 1:3-6; 2:5-7; 2 Pet. 2:9; Rev. 20:6.

Contrast this life with the life God gives to them through Adam. Rev. 20:6; 1 Cor. 15:42-58; Phil. 3:21.

What is this life called in Rom. 6:23? Is this gift granted unconditionally? Rom. 2:6-7.

Why does God restore life to those who have not been obedient to him during the time allotted to them before death? John 5:28, 29; Rev. 20:12-15.

General Notes.

1. God is the source and dispenser of all life. He grants life by manifesting life through some one of his various organisms. The life principle in all is the same but it is manifested differently through different organism. The more nearly perfect the organism the more nearly perfect will be its manifestation of life, and vice versa, and if the organism disorganizes, life cannot be manifested. This is the death of that organism.

Man was created subject to disorganization, that is death and sin, disobedience to God's law started the process of disorganization. For God told Adam that he should die the day he should disobey his law. The margin reads, "dying thou shalt die," showing the disobedience would begin the process of decomposition which would finally result in the complete disorganization of his body, or his death. Not until man's body is changed into one like Christ's glorious body can life be manifested through it eternally.

2. "Some will say, How are the dead raised up? and with what body do they come?"

Paul answers by an illustration and an analogy.

The farmer takes the grains of wheat and corn and sows them in the prepared ground. Just as our bodies when they die are buried in the ground. Then the grain and other seeds rot in the damp soil, just as our bodies decay in the grave. But in every good seed there exists an invisible germ of life, which no anatomist's scalpel can reach. So there is in every Christian soul a life which is not quickened except it die.—Selected.

The "germ" in seeds, continued life of plants through the seasons, and the development of the butterfly from the caterpillar are sometimes looked upon as proofs of man's inherent immortality, but these facts in nature contain no such proof.

The germ in the seed is only the tiny organism into which God can and does infuse life by means of his life giving principles of water and air. The germ can be destroyed, disorganized, and then no life

can be manifested through it. In 1 Cor. 15:35-38, Paul is answering the questions, "How are the dead raised up and with what body do they come? He reasons that since God quickens a dead, dry, seed, buried in the ground, and brings it up with its own peculiar body, or plant form, he can just as easily quicken a dead person and bring him up with his own peculiar body. He does not show how this miracle is performed, but by pointing to nature he proves that God can do it and this is the basis of our faith, if God's Word is not sufficient. Continued life in plants from season to season and the life of a butterfly do not prove inherent immortality for man, for both organism can be destroyed and life extinguished.

ROME'S SEVEN HILLS.

IN THE Encyclopedia Britannica, article Rome, we read, "The original settlement of Romulus is said to have been limited to the Palatine Mount. With this were united before the end of his reign the Capitoline and the Quirinal; Tullus Hostilius added the Caelian, Ancus Martius the Aventine; finally Servius Tullius included the Esquiline and Viminal and enclosed the whole seven hills with a stone wall." Here in these seven hills we have the foundation of the symbolism of Rev. 17:—The woman sitting on the seven mountains, the seven hills explained to be seven mountains on which the woman sitteth.

A mountain being the symbol of a government, the question comes in here, How can the woman sit on seven different forms of the Roman government?

It is a law of symbolic prophecy that in the symbol there is condensation, but in the thing symbolized there is expansion.

The empire of Rome is symbolized by an animal that lives only a few decades, while Rome has lived already nearly 3000 years.

The symbol of the woman and the beast on which she sits are generally taken to represent Papal Rome, and while this may be true it is not the whole truth. For a purely papal symbol could only sit on a papal mount.

But here the woman sits on the seven mountains.

This woman is a symbol, not a literal woman, and it takes many literal popes, or women, to live through even the papal phase of Rome.

The seven hills on which the woman sitteth take us back to the foundation of Rome; to the time of Romulus, and the Palatine Mount.

This woman, like the seven mountains on which she sitteth is a symbol of the Roman church in its pagan, Christian and papal phases; otherwise she could not sit on Rome's seven mountains.

The 18th verse of this 17th chapter reads, "And the woman which thou sawest is that great city which reigneth over the kings of the earth." It should be remembered here that John wrote the Revelation hundreds of years before Rome became Christian; while she was pagan; and at that time she was reigning over the kings of the earth.

In order to understand how the woman can sit on the seven hills, they being

seven successive forms of Roman government: we may get light on the interpretation by a study of Paul's man of sin. 2 Thes. chapter 2. We do not understand "the man of sin" to refer to only one individual, but to a succession of individuals, ruling over an Ecclesiastical system: and the "man of sin" is only another term to represent the harlot of the Apocalypse, during Rome's papal phase.

Anciently the term harlot was applied to males as well as to females. And the papacy is first symbolized by a "little horn," Dan. 7:8-21, and by no means feminine, for its first work was to pluck up three of the first horns by the roots.

The expression "the man of sin" may convey the impression that the predicted head of the apostasy was to be a single individual: but a more careful study, however, will remove this impression. If the indefinite article had been used the case would be otherwise, for "a man of sin" could be only one individual, just as a king of England would indicate one particular king, but "the" king on the other hand, may refer to a set of persons, a dynasty, a succession of individuals. The king never dies; a king has but the life of an individual.

We have similar expressions in the word of God in exactly the same way as the expression "the man of sin" is used here. For instance, Paul writes to Timothy "that the man of God may be perfect, thoroughly furnished unto all good works." He does not mean by this to refer to one individual alone, but rather to a whole class of men, a succession of individuals.

Another instance is found in the expression "the high priest." The epistle to the Hebrews says that into the holiest of all went the high priest alone once every year. Obviously this expression, far from referring to only one individual, is intended to include the entire succession of high priests. In this way we interpret the man of sin, and why not the woman that sits on the seven mountains? Rev. 17:9.

The woman, like the beast that carries her, is one time pagan, then Christian, then papal. Does not this woman represent the same ecclesiastical system in her last phase as does the man of sin? The answer is yes. Then why not the same interpretation? In no other way can she sit on the seven mountains? And here we find the reason why Rome's symbol has only seven heads, when in reality she has eight.

The seven heads based on Rome's seven hills binds the symbol to the Eternal City on the Tiber.

It is the same Roman beast all the time, only he appears in different phases and under different heads. The change from pagan to Christian did not change the imperial head to the head of short duration; the change took place in A. D. 476, when the imperial succession ceased in Rome, and lasted during the Exarchs of Ravenna until the rise of the papacy. The papal head is an eighth and of the seven. Verse 11. Gibbon says, The estate of the Exarchs of Ravenna was merged into the patrimony of St. Peter. The papacy healed the deadly wound, and took the estate for its pay.

Therefore the papacy is the eighth head

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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.

A BURNING BUSH.

AFTER Moses had gone away into the land of Midian to live, the old king of Egypt died. His son who became king was more selfish and cruel than his father had been and the Hebrews were compelled to work harder than ever. In their suffering they prayed to God to be delivered from the Egyptians. As God heard their prayers and saw their suffering, he remembered the promise he had made to Abraham, Isaac, and Jacob, that he would always watch over their families, and formed a plan to help them. Should you like to hear it?

The country where Moses was now living was mostly desert. There were grassy places around the wells, where the sheep were fed and watered, and when the grass from one spot was all gone the flocks were driven on to a different place. At the back side of the desert was a string of low mountains and at the foot of these there was excellent pasture. To this pasture Moses led the flock of his father-in-law, quite often.

One morning while watching the flocks, he saw a bush near him that seemed to be on fire; but, instead of burning up as a piece of wood burns in a bonfire, it seemed to stay quite whole. When Moses noticed this, he said to himself,

"I will go and see why the bush does not burn up. That is a great sight."

As he came nearer the bush a voice called to him, saying, "Moses, Moses!"

It was the Lord calling to Moses from the bush, and when he answered, the voice said,

"Do not come near here. Take your shoes off from your feet, for the place here is holy ground. I am the God your father worshipped."

Then Moses hid his face for he was afraid to look at the Lord. But the heavenly Father went on talking in a kindly voice, and soon Moses forgot his fright in listening to the words he heard. This is what the Lord told him:

"I have been watching my people who are in Egypt, and have seen how cruelly the Egyptians treat them. Now I have come to take them from Egypt to a land that is full of good things to eat and to see. Come now, I want you to go to Pharaoh that you may bring my people out of

THE RECESSIONAL

GOD OF our fathers, known of old,
Lord of our far-flung battle-line,
Beneath whose awful hand we hold
Dominion over palm and pine—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

The tumult and the shouting dies;
The captains and the kings depart:
Still stands thine ancient sacrifice,
An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

Far-called, our navies melt away;
On dune and headland sinks the fire:
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!
Judge of the nations, spare us yet,
Lest we forget—lest we forget!

If, drunk with sight of power, we loose
Wild tongues that have not thee in awe,
Such boastings as the Gentiles use,
Or lesser breeds without the Law—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

For heathen heart that puts her trust
In reeking tube and iron shard,
All valiant dust that builds on dust,
And guarding, calls not thee to guard,
For frantic boast and foolish word—
Thy mercy on thy people, Lord!
Rudyard Kipling, 1897.

his country."

Moses said, "Who am I, that I should go to Pharaoh, or lead so many people?"

But God answered, "I shall be with you always. And to show you that I want you to do this, when you have brought the people out of Egypt all of you shall worship together upon this very mountain."

Moses was still afraid to try to do so much, and he said, "When I go to the Israelites, what shall I say?"

God answered, "Tell them just what I have said to you. Call all the older men of Israel together and go with them to the king. Then tell him that your God has met with you; and ask him to let my people go into the wilderness to sacrifice to their God. I am sure he will not let you go and then I shall show him what great things I can do. And when you go, take all the things you can carry with you."

But Moses still made excuses and said, "They will not believe me."

So God showed him three miracles that he might perform. One was to change the rod that he carried into a snake by throwing it on the ground. Another was to put his hand inside his cloak and when he took it out it was covered with leprosy, a dreadful disease. Then he put his hand inside his cloak again, and when he drew it out it was well as it had been at first. Of course God caused these things to hap-

pen, but he wanted Moses to show the people that God had called him to do this work. If they would not believe these things then Moses was to take some water from the river and pour it on the land and it would be changed to blood.

Now after all that, would you not think that Moses would have gone on to his work without asking any more questions? But he didn't. He said next, "But I can't talk to so many people. I don't know what to say."

Then God became angry and said, "Let your brother, Aaron, do the talking for you. He can talk well enough. Now go back to Egypt and do as I have told you."

So at last Moses obeyed. He took his wife and children and went with his brother, Aaron, back to Egypt to do as God had asked. But that is another story.

What They Wanted.

The following conversation is quoted from Life:

"So you are not satisfied with your present minister?" asks the stranger. "Is he lacking in spiritual strength?"

"No, but he is too old," explains one of the congregation.

"We want a young man," says another.

"We want a good mixer," asserts another.

"One who doesn't frown on smoking, for instance," adds another.

"Or a game of bridge, or hearts, or poker," itemizes another.

"Or a Sunday ball game," mentions another.

"He must know the latest stories," declares another.

"And the latest slang," says another.

"He must not oppose theatres and dancing," from another.

"And he mustn't claim that flirting is always wrong," is the voice of another.

"He must dress attractively," observes another.

"I see, gentlemen," the visitor speaks, interrupting a torrent of further specifications. "I see. You cannot help being dissatisfied with the old man who now holds your pulpit. He is a preacher. You want a man who is a mixer and a talker and a story teller and a card player and a good dresser,—or else who fills some of these requirements and doesn't object if you fill the others. I know the man you want, but you can't get him."

"Who is he?" asks the leading deacon.

"He's a commercial traveller, and because he is all that you say your preacher should be he gets as much salary in a week as you pay your minister in three months."

—Selected.

Then shall we know, if we follow on to know the Lord. Hosea 6:3.

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Sugar Coated Sermons.

"Dear Bro. Anderson: Will you write an article for The Restitution Herald on Sugar Coated Sermons?"

The above request was sent me the other day by a sister. By "sugar coated sermons," I suppose she means sermons that are given in language that tickles the ear and hides the truth lest the truth should offend some one. In reply to this request I will ask, "Has God commanded us to put on the sugar?" The writer has been condemned by some for refusing to use the "sugar" on God's Word, so he is glad to take this opportunity to write on this subject and give a few reasons for refusing to use the sugar. There is a great responsibility resting upon the preacher who goes forth as God's speaker to give the gospel to the world. In Jer. 23:28, God says, The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff (sugar) to the wheat? saith the Lord.

Here we learn that God would have us give his word just as we find it, no "sugar" on it.

I must confess that I never use as plain language as Christ used. Please notice the following: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth because there is no truth in him. When he speaketh a lie he speaketh of his own: for he is a liar and the father of it. John 8:44.

Plain words. No "sugar." I wonder how those who don't like plain words would have stood Christ's teachings. Please read Matt. 23:23-23. Why didn't Jesus use "sugar" if it should be used. Let's have the word just as we find it in the book. The word is the good seed by which we are begotten and if we would ever attain to the spirit birth (resurrection) we must be begotten of pure seed, word, no mixture. Luke 8:11; Jas. 1:18; Rom. 8:11. Here let us ask the reason given by those who would have the "sugar." The only reason I ever heard is, "If you don't you will offend someone." Shall we evade the truth to keep from offending someone? Did Jesus ever offend anyone by declaring the truth, or did he give it in a way to please the people?

Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended after they had heard this saying? Matt. 15:12. Let us have the Word just as God has given it.

J. H. Anderson.

A sweet disposition is contagious.

ing and reckoning alone upon his atoning death and resurrection, and not on his life. We have his own word for it: "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." John 12:24. It follows that, if we could be saved by his life, then his death was not necessary, hence, the atonement was a huge mistake. All this is very awful. The words of Paul to Timothy should be taken to heart in these closing days of the church's history on earth. "Now the spirit speaketh expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits and doctrines of demons." 1 Tim. 4:1.—Linden J. Carter, in an exchange.

THE BURIED TALENT.

A MAN once felt in his heart that he could write a book; something that would make men think, and that would have an influence for good; that would be an uplift to humanity, and a silent testimonial wherever it went.

His heart said: "You can do it; you have the talent, and all that is lacking is the confidence in your ability."

Another voice whispered: "Do not attempt so foolhardy a thing; you have no gift in that direction. What you mistake for talent is only the desire of the human heart for fame, and the plaudits of the throng. Listen to me!

The present is not the time when such a thing as you contemplate is needed, even if you had the gift to do as you desire. Men's minds are centered today upon capital and labor, and the adjustment of the great problems of the hour. Wait a few years, and your talent, if you have such, will develop and grow to the extent that writing a book will be an easy matter, and your language will be so forceful that all men will bow down and worship you as a great genius."

So the man waited. He carefully hid in his heart the desire, which he had felt to be a duty and a privilege,—not because it meant wealth or fame. Sometimes so great would be the call that he would seat himself at his desk, and taking his pen in hand, would commence upon the all-absorbing theme which was ever present in his mind. Then he would again hear the voice: "Do not hasten; the time is not yet ripe for your work."

So once more he would lay aside his pen. Men on the street would look at him questioningly, regarding him as visionary, and a dreamer of dreams. How could they know the secret in his heart, or how he longed to serve his fellowmen in the way in which comparatively few can minister. Years passed, and he was set down as a failure. Publishing houses were constantly advertising new books,—some good, some bad, and others of no especial quality. But the plot which was hidden in this one heart had never been touched upon.

At last, an old man, he came down to the close of life, and among those who stood around his bed was one clad in plain garments, with the marks of suffering written large upon his face. Taking the hand of the dying man, he said: "My brother, you are leaving us. What legacy

have you bequeathed to the world?" With pallid lips the aged man made reply: "The bequest is in my heart where I have kept it hidden for fear it would be a failure were I to produce it." And he told them his lifelong aspirations; how he had desired to serve, and of the delays caused by listening to the voice of one who had not the welfare of his brothers at heart.

Advancing still nearer, the man who had suffered said in a voice that held the little company in awe:

"You had talent, God given, and you did not use it; it lies dead in your heart today,—the thing which might have been the salvation of thousands, and the comfort and solace of all who came to know it. It might have gained other talents had it been used as the great Giver of every good and perfect gift had planned, but now—." And he bowed his head and wept.

And straightway a voice seemed to speak, and these were its words:

"Ah! who shall thus the Master meet,
Bearing but withered leaves?
Ah! who shall at the Savior's feet,
Before the awful judgment-seat,
Lay down for golden sheaves
Nothing but leaves?" —Selected.

OUR BUSINESS.

OUR business is that which engages our time and attention, that which is our principal concern and interest; and from the answer given by Jesus to his parents when they had found him in the temple, we can see that even at that early age, the service of God held first place in his life.

As we follow him through the busy years of his ministry, we see him living out the truth of the words which he spoke. "I came down from heaven not to do my own will but the will of him that sent me." The Father's business was his business. And no matter whether he labored in the carpenter shop, at home, or in the synagogue, he did and said those things that were pleasing to God.

What was the Father's business in this world that Jesus had come to perform? Was it to tell man that he had been a long time in the process of evolution and that now he reached a highly developed stage; just keep on a little longer and you will be divine?

No, that was not the business of our Master. But rather to proclaim to all mankind that the loving heavenly Father had sent him to give eternal life to all that will believe and accept. This was the Father's and the Master's business in this world.

The story of man's transgression and its penalty was already old and scoffed at by many, while others were indifferent as they are today. But the Savior had not come to be swayed from his holy purpose by man's scoffing or indifference. Man was lost, death held sway over him. The Christ would not fail nor be discouraged till he had met and conquered him that had the power of death. "And deliver them who through fear of death were all their life-time subject to bondage." How nobly he performed the work laid upon him to do, how patiently he suffered for

us, enduring "the contradiction of sinners against himself," the reviling, the mocking, the buffeting, the crown of thorns; submissively, patiently continuing on till with the sin of the world resting upon him in the agony of the cross, he cried out, "It is finished," and gave up his pure life, a ransom price for us.

The work was done. Death could not hold him. He came forth a victor and ascended to the throne of the Father leading "captivity captive," from thenceforth expecting the prophetic declaration to be fulfilled, "Sit thou on my right hand till I make thine enemies thy footstool."

Before his ascension he gathered about him the faithful few who had believed, and commissioned them to go into all the world and tell the story of his love, sufferings, death and triumphant resurrection. Tell men to turn from sin, believe in him, accept the work done in their behalf and they would be saved, but they that believe not shall be condemned.

While he tarries in the heavens waiting to receive the kingdom promised him it is plainly our business to continue on telling the story to all who will hear.

All may have some part in telling the story. But all have not the same gift. Paul says in Eph. 4:11, that the Master has given some to be prophets, some apostles, some evangelists, and some pastors and teachers. We may feel that we have none of these gifts in sufficient measure to accomplish anything, but that will not relieve us of our responsibility. If we have taken his name upon us and hope for life in his name we should be doing something to win men to him. And if we have not the gift of exhortation and cannot plead with men as personal workers, we can be faithful in gathering ourselves together and supporting the efforts of those who present the word. We can give of our means to support those who have left home and friends to carry the gospel story into lands of darkness, that those who are in misery and degradation may rejoice in the light of Christ.

And if physical infirmities or advancing years limit us in our activities, we have the blessed privileges of Simeon and Anna. We can give ourselves to prayer, and perhaps no service is more pleasing to the Master for he has said, "Pray ye the lord of the harvest that he would send forth laborers into his harvest." There is something each can do, so let us be about the Master's business.—Sel.

Too Much For Him.

THE story is related of Cecil, that when a young man he tried to be a skeptic, but in after years became a Christian. When asked for his reason, he replied, "My mother's life was too much for me." He saw Jesus Christ revealed in that mother so much that it won him.

I sometimes wonder, if people saw more of the Christ life in us today, might we not have more conversions and more people won to Christ from the world?

How prone the church is to live like the world and act like the world, until those of the world say, "We see no difference." Christians are called out to be separate from the unholy things of this age. God help us. . . . never to join hands with the devil.—Selected.

MODERN SPIRITISM.

SPIRITUALISM, so called, but more properly spiritism, or demonism, was never more popular than it is today. The great war with its harvest of human lives has served to turn men's thoughts toward the future life, and instead of accepting the resurrection hope so emphatically set forth in Holy Writ and "comforting one another with these words," multitudes of people have, like King Saul, sought out those who have a "familiar spirit, to inquire of it." And Satan and his hosts of demons are certainly making the most of the situation.

Everywhere the medium is in great demand, and some of the master minds of the world, men accustomed to keen analysis and logic, may be numbered among the champions of modern Spiritualism. Books on the subject are being published and magazine articles written, and multitudes of people being sadly deceived.

The Sunday School Times calls attention to a series of articles now running in Hearst's Magazine, the articles being from the pen of that brilliant British author, Sir Arthur Conan Doyle, the creator of "Sherlock Holmes." This champion of modern spiritualism claims, it is said, that the following are fundamental to the future of true religion:

1. Cut out the Old Testament and throw it away as worse than worthless for any present day religious teaching.
2. Stop giving emphasis to the death of Christ: it can be matched by the deaths of scores of thousands of other martyrs.
3. Don't imagine the New Testament is infallible,—it is full of mistakes and inconsistencies.
4. The new religion is to be that of communication with the spirits of the dead.

We would not care to have such a quotation as this reprinted except as showing a sad sign of the times and as a warning to any who might be inclined to think lightly of the present drift away from "the old time religion." The days before us, as time continues, are dark, indeed, and fraught with peril for the present generation. We are not surprised that our Lord in looking down the centuries to that day when his return would be imminent, said, "When the Son of man cometh, shall he find faith on the earth?"

Further light may be had, we believe, on the present situation by reading 1 Tim. 4:1, "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils" ("demons", R. V.).

There may be more or less trickery in Spiritualism, so called, but when all this is accounted for there doubtless remains something that cannot be accounted for, except we recognize that there are intelligent beings present in these modern manifestations. There were such intelligences present when Christ was here on earth, as is evident from a careful reading of the many accounts in the Gospels of demon possession, and we need not be surprised to find the world of demons actively engaged just prior to the coming of our Lord again to earth.

There is no doubt as to the reality of

a spirit intelligence behind the manifestation in the Fox home some seventy years ago, and we do not doubt the reality of spirit intelligences behind many of the remarkable manifestations that are being witnessed today. But, in the light of God's Word we may be sure that these intelligences are

Not the Spirits of the Dead.

Those who turn away from the Word of Truth and place themselves under the influence of demons are simply deceived. These intelligences may know many things about our loved ones, and they are well capable of impersonating those who have passed out of this life, and of controlling the medium in a modern seance; but let no Christian for one moment believe that their loved ones who have died are capable of appearing to the living without a resurrection from the dead literally and bodily.

Of course we must not expect to settle the question for those who would "cut out the Old Testament and throw it away as worse than worthless for any present-day religious teaching," by appealing to the Old Testament Scriptures; but for those who still believe with Paul that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," (2 Tim. 3:16) the following texts ought to be sufficient to show that the dead do not actually appear at modern seances:

2 Sam. 12:23,— "I shall go to him, but he shall not return to me."

Job 7:9, 10,— "As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more."

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

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

The dead are in their graves, unconscious and inactive; and these are days when the ... message as to the sleep of the dead needs to be emphasized more and more. If this Bible truth were preached as it should be, instead of being substituted so largely by the popular view of conscious existence in death, a mighty bulwark would be raised up against the onrushing tide of modern spiritism.

A Warning From the Book.

These intelligences that are said to manifest themselves in the modern seance are not the spirits of the dead, but deceiving spirits, or demons. And if we learn from Jesus and from Paul, we will enter into no alliance with them. "Let us alone," said one of them to Jesus, "What have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God," Mark 1:24, to which the Master made reply, "Hold thy peace, and come out of him." Compare Acts 16:16-19.

Turning once more to the Old Testament, which some would like to get rid of, we find a few words of warning that are as timely today as in Old Testament times:

Lev. 19:31,— "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord

your God."

Deut. 18:10-12,— "There shall not be found among you anyone that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all these things are an abomination unto the Lord." Compare Isa. 8:19, 20.

1 Chron. 10:13, 14,— "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it; and enquired not of the Lord: therefore he slew him, and turned the kingdom unto David the son of Jesse."

Whatever some may think with regard to the Old Testament, we believe it to be "inspired of God," and profitable today. We also believe that the death of the divine Son of God, to which so large a place is given in the Gospel has never been matched and never can be matched by any human sacrifice. And we do not believe the New Testament is "full of mistakes and inconsistencies." As for the new religion and "communication with the spirits of the dead," we do not doubt that as men drift more and more from the religion of the Bible, satan and his demons will take advantage of the situation more and more to deceive the masses along these lines, but we have shown from the Scriptures that there can be no such communication as such believe to be possible.

We close with a quotation from an article in Our Hope (New York), written by E. Mayo, of England:

It is appalling that the statements of such notable men as Sir Oliver Lodge and Sir Arthur Conan Doyle should be received and believed rather than the Lord's own words. Christianity is markedly a faith system, and so we are tested all along our pathway as to what we believe, and what we believe seriously affects us for time and eternity. Note what the Lord said in Luke 16: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

I have before me the report of an address given by Sir Arthur Conan Doyle in Birmingham on January 16 last, in which he said, "And what about God? On that question the spirits said justly that they knew hardly anything, because he was as infinitely above them as above us. But of Christ they were full of knowledge. They put Christ's whole story in a new and more beautiful light, and they urge us not to dwell on his death—for many men have died for ideas—but on his simple life."

How very subtle all this is, bearing in mind that it is not the spirits of departed ones speaking, but demons through the medium. Yes, yes, they know who Christ is. This is what they said when Christ was on earth, "What have we to do with thee, Jesus, thou son of God? Art thou come hither to torment us before the time?" Matt. 8:29. I entreat the reader to mark the deception in urging mankind not "to dwell on his death." Why not? Because salvation, peace, rest, joy, happiness, and eternal bliss depend absolutely in believ-

as the stars forever and ever." And when by God's grace we'll never say Good-bye.

Submitted in love by your brother in hope.

G. H. Garton.

Baptisms.

Since our last report we have baptized Mae Stella Lewis, Leroy Austin, Nolan Orr and David Glen VanVactor. Sister Lewis was baptized June 20, and will associate with the Hillisburg church. Bro. Austin was baptized July 7, and is associated with the North Salem church. Bros. Orr and VanVactor were baptized Aug. 18, at Hillisburg. May these children of God by faith in Jesus and obedience to that form of doctrine once delivered to us, press on toward the mark for the prize of the high calling and win the crown of life when Jesus comes in our prayer.

D. E. VanVactor.

The Sunday School.

By Alta King.

THE HOLY SCRIPTURES.

Lesson 12. Sept. 21, 1919.
Lesson Text. Psa. 119:7-14.

Golden Text: Thy word is a lamp unto my feet and a light unto my path. Psa. 119: 105.

Memory verses: Psa. 119:33-35.

Questions and Comments.

Define the words "Holy," and "Scripture." What must be true of the author of any scripture which may rightfully be called "holy"? Who, and who alone, has the qualities which would enable him to become such an author? For evidence that the collection of writings commonly called Holy Scriptures are the work of God see Gen. Note 1, and the notes to Berean lesson No. 1, 1918-1919.

Why has God given his spoken word to man, 2 Tim. 3:16, 17; Psa. 119:7-14. How has God given his word to man? 2 Sam. 23:2; Mark 12:24; Luke 1:70; Acts 1:16; 2 Pet. 1:20; Heb. 1:1, 2. Words represent ideas. Ideas have no value unless they become facts worked out in actual life.

Through whom has God decreed that his words, ideas, should be turned into facts? 1 Cor. 1:20; Col. 1:19; 2:9.

When man speaks words he reveals himself. In like manner, when God speaks, he reveals himself. Does God stand so clearly and so definitely revealed by his words that man may, without mental effort see him revealed? 2 Tim. 2:15.

Man reveals himself through his works as well as through his words. His works are only his thoughts, words, worked out. God is also revealed through his works. Rom. 1:20. What particular characteristics do his works reveal? If this Supreme, eternal power, so plainly evidenced in the things that are made, had never made a word revelation of itself, would man have been able to discern this power to be a personal being full of mercy and love for the things it has created? Suppose nature

were the only avenue leading to knowledge of the Creator. Would man ever come to know the Fatherhood of God? Which source of knowledge is the essential basis of man's entering into sonship with his Creator?

Does the condemnation found in Rom. 1:18-20 apply to everyone, or to only those who hold "truth" in unrighteousness, as Paul would have been holding it if he had been ashamed of the gospel message? Read carefully verses 16-20.

General Notes.

1. The primary meaning of truth is "facts." Words are truth when they represent facts, either past or future. Every statement in the Bible which harmonizes with facts is truth. The statements made concerning sin and its consequences are truth, for these statements harmonize with facts as we experience them in life. All other ethical teachings of the Bible stand proven true in the same way. Fulfilled prophecies have the same proof of their truth. Prophecies being fulfilled are being proven true. Historical statements made in the Bible have the same proof of their truth as secular history. If any difference, their proof is stronger, for the nation whose history is given in the Bible is in existence today, a living testimony to their history, while other nations have passed out of existence.

2. The nineteenth Psalm is given us as the main portion of the printed Scripture for today. This Psalm, in its duplicate form, is one of the peculiar literary forms of the Psalms. It consists of two distinct parts in which are contrasted God's revelation of himself in nature, and his revelation of himself in his Word. His glory as seen in the heavens and then of his glory as manifested in his law.—Perowne.

It is sometimes argued that those who do not know God are condemned because they do not heed him as revealed in Nature according to Rom. 1:20, that by not seeing and heeding God in nature they prove themselves unworthy of even receiving God's word revelation of himself found in his gospel message, which revelation is plainly stated to be the basis of man's salvation.

Without doubt man is condemned for not heeding God in nature. It is a part of his sinful condition which brings condemnation. It is a part of the condemnation from which acceptance of God as he is revealed through his word, frees him.

If failure to accept God as he is revealed in nature places a man beyond the possibility of salvation, then acceptance of God as revealed in nature can be the basis of salvation and the gospel message is not the necessary and only basis of salvation.

Rom. 1:16-20, teaches that any one who holds truth revealed to him in unrighteousness, by being ashamed of it, is without excuse, because he has God's eternal power and Godhead so plainly revealed in nature, to warn him of the wrath which an all powerful being would pour upon anyone who would thus treat his words.

THE ABOMINATION OF DESOLATIONS

AN ABOMINATION is that which defiles, Lev. 11. A desolation is an uninhabited condition, in this case, Dan.

9:2. Jerusalem was to be the "Holy City," and Israel "the holy people," Dan. 12:7. So that for Gentiles to set foot in the Holy City defiled it, Joel 3:17; Zech. 14:21, or made it an abomination, and when Gentiles thus set foot in Jerusalem and also scattered Israel in making Jerusalem uninhabited, desolate, the overthrow of Jerusalem in 70 A. D., becomes both an abomination and a desolation, and Jesus unquestionably refers to this destruction of Jerusalem in Matt. 24:15, in referring to Dan. 9:27; 11:31, and 12:11. For this abomination of desolation spoken of by Daniel was to be fulfilled in the generation to whom Jesus spoke, and when they should "understand" the words of Daniel and "see" the abomination of desolation stand in the "Holy" place they were to flee to the mountains and pray it should not be in winter nor on the sabbath, for then the gates were shut. Lu. 21:20-24, this abomination of desolation was fulfilled when Jerusalem was captured by Titus in 70 A.D.

But when we read Daniel's words and "understand" them we find at the same time of the abomination of desolation there comes the bringing in of everlasting righteousness, the resurrection of the dead, the destruction of the beast, the great tribulation and the kingdom of Messiah. These events did not come at the capture of Jerusalem by Titus, and this requires the double fulfillment of Matt. 24 and these other prophecies, as we have argued previously.

The signs happened once then, in that generation, and indicated the destruction of the temple and the city. The second time the signs are to happen in the end of Gentile times and portend the Lord's coming. Then is to be the second abomination of desolation by "the people of the prince that shall come," who makes a seven year covenant with Israel and breaks it in the middle of the week of years. And the prophecies easily show us that this second fulfillment is in the last half of this seven years. See Daniel 9:27, where we find it begins at the middle of this seven years, and Dan. 12:7, tells us it lasts three and a half times. And Dan. 7:25-27 shows us that at the end of this three and a half times we come to the kingdom of Messiah. We will not multiply further evidence.

In this second encircling of the armies of the nations around Jerusalem by Joel 3 and Zech. 14 we find half the city captured, Zech. 14:2, making an abomination of Gentile feet in the Holy City, and also a desolation by the capture and destruction resulting. We even find then a second flight of the righteous from the city to the mountains, Zech. 14:5.

But when the roar of "great noise" of cannon and the fire of destruction in battle has consumed the political heavens and earth which have previously suffered the political and social earthquake of the last days, spoken by the prophets, has ceased, nevermore will battle blood stain the soil of earth, nor the oppressor desolate the homes of the blessed, nor an abomination of uncleanness defile any spot on God's fair footstool.

J. W. Williams.

You look sweeter when you're smiling.

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,

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Editorials and Church News.

P. E. Stple'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 returned from the Nebraska and Iowa Conferences where we enjoyed the usual good will and fellowship of the brethren. Among others whom we met for the first time were Bro. and Sr. A. W. Darby, of Corvallis, Oregon. Bro. Darby has charge of the work in Corvallis where we have a band of faithful workers. We wish to note the kind hospitality of Bro. and Sr. Harlan, of Holbrook, Neb., whose home was our home during our stay in Nebraska. At both meetings there was a good attendance and much interest was manifested. We will have reports later.

The household of the editor is under obligation to the Hanson household at Lebanon, Ill., for a box of luscious peaches. Somehow we can always bank on that family for doing the right thing at the right time.

We regret that Sr. Jessie Wilson of our Chicago church is on the sick list. Jessie is one of our faithful ones and we pray

that her illness may be brief and that she may soon be herself again.

Elder Fim Murra, our old time friend, who was formerly connected with The World's Crisis as business manager, is now to be editor and manager of Our Hope, published at Mendota, Illinois. Fim is one of the kind you can't keep down. We are glad it brings him so near to us.

Notice to Subscribers.

The time of the year has arrived when many subscriptions are coming due. If your label reads Sept. 19, Oct. 19, or Nov. 19, it means that your subscription is due on the first of these months, 1919. We are putting our paper out below cost and we should not be obliged to add expense in sending out individual notifications. Will you help by being prompt? If you do not want the paper, please drop a card to that effect. We prefer that you stay with us.

Bro. Paul Hatch is taking a short turn at being printer's "devil" around the office this week. We have so much on our hands that we needed the relief he could give.

Bro. Clyde Randall of our Minnesota church expects to attend Aurora college the coming year in preparation for the active service of the ministry.

Just why copy should be short at this time of the year we do not know, but the man at the linograph keeps calling for it. We need some good, short, crisp articles. We also need good letters of the encouraging sort. Now, brethren, get busy.

Brethren, strange things are happening. The world is full of interest for the student of the Bible and we pity the soul who is not interested in the Bible.

Conference meetings are drawing pretty well to a close for the year and now our evangelists will get busy with special meetings. Places desiring special meetings should arrange for date with the evangelist at the earliest possible moment since such servants are so few and every energy should be put forth to conserve their time.

Remittances.

Mrs. Alice Allard; Adelle Starbuck; S. M. White; A. E. Dewey; Geo. Moyer; Mrs. Jas. Gifford; Mrs. Isaac Fish; Mrs. Hester V. Berry; Mrs. John Howard; Arthus Garton; Ray Cronbaugh; G. P. Allard; Mrs. F. W. Clark; Mrs. Emma Oaks; Mrs. Mary Morganson; Mrs. Evaline Storrs; Mrs. E. L. Cronk; M. L. Kauffman; Dessie McDonald; Mrs. Peter Overholser.

HELPING FUND.

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

Mrs. Emma Oaks,	\$50.
George Moyer,	1.00.
Mrs. E. L. Cronk,	1.00.

IF A man got all he wished, he'd have more than he knew what to do with.—Sel.

Notices.

Do You Want Meetings?

I am ready to answer calls for special evangelistic meetings over fifth Sundays—week before and week after.

J. H. Anderson.

Woodstock, Virginia.

Reports.

Marathon, Iowa.

Brethren: It is our pleasure to report another visit by our esteemed brother, Eld. D. M. Spencer, July 25th to Aug. 3rd, inclusive, during which time he preached for us in all 12 sermons, with an attendance ranging from 10 to 46, usually approaching the goodly number. The several subjects considered, and the texts used consecutively were:

1. Prove all things, hold fast that which is good. 1 Thes. 5:21.

2. Without faith it is impossible to please God. Heb. 11:6. Showing that God's people need more faith.

3. 2 Pet. 1:1. Showing that the Bible holds out two faiths, a common faith or belief in the Lord Jesus, and a precious faith. Jude 3. A faith that brings us into the favor of God and is accompanied by the gifts of healing.

4. From John 5:39. Search the Scriptures, etc. Showing that man naturally has not eternal life.

5. Christian duty, and the need of a closer walk with God. Showing that we are living far beneath our privilege to enjoy God's richest blessings.

6. The Christian graces.

7. Conversion. Showing God's ways and means of conversion to be his law which is perfect, converting the soul. Psa. 19:7; James 5:20; Matt. 16:3.

8. The thief on the cross. Luke 23:43.

9. Our religion. Acts 26:5. Interwoven with the law of God.

10. Study to show thyself approved unto God. 2 Tim. 2:15.

11. From 2 Tim. 4:3 and onward, showing our work should be that of an evangelist.

12. A farewell discourse from Acts 20:28. Paul's warning message to the elders, that after his departure men of their own selves would enter like wolves and draw away disciples after them. Then the elders fed the church, but now the church feeds the elders. Interviewing the binding obligation of the seventh day sabbath, and then, as if parting for aye, we sang "God be with you," and bade each other farewell.

The best of attention was given throughout the meetings by all present and many expressed a desire that they continue.

It is the earnest prayer and hope of the writer that much good shall result from this labor and that as a community we may again be privileged to meet our devoted brother and if not in this life, may it be granted beyond this vale of yearning sorrow and affliction when the soul inspiring words of the prophet Daniel are fulfilled, "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness

ple who attend the Sunday night services in the leading Protestant churches of New York City and also the census of the theatres and moving picture shows. The report says that a number of the places of amusement were attended by 38,000 people with big, waiting lines of those who could not get in, while the churches were about one-quarter filled."

It is thought by some that the church must do more entertaining if the people are going to be attracted and held by the churches. And all sorts of devices are resorted to as substitute for the old-time religion and the old-time power. Says the Rev. Earl A. Blackman, pastor of a church in Chanute, Kansas, as quoted in the Literary Digest:

"If I had my way half of Chanute's fifteen church structures would be turned into dance-halls, community centers, recreation rooms, gymnasiums, reading rooms, and billiard-rooms. For worship we would have one auditorium for the entire town, and we would have a gifted minister, a man in every sense, fill the pulpit.

We believe, however, that there is still power enough in the Gospel of Jesus Christ to save and hold our young people without resorting to worldly methods; and if the Gospel of the New Testament preached with power from on high and lived out in the community fails to attract and hold, we cannot think of anything else that will attract to Christ and hold to his one true church. The devil's bait will mean the devil's fodder, and a church filled with people who have been drawn in by the things that appeal to the natural man will be a bigger problem than empty pews. Unsaved men and women in the churches will want just what they wanted in the world, and it will keep a pastor hustling to provide amusement for a flock of worldlings who have no appetite for spiritual food.—Linden J. Carter, in the World's Crisis.

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.

Berean Book Notice.

The new Berean books are now ready for distribution. They contain ninety lessons, enough for two years' study and the price is 15 cents. Send for them to the corresponding secretary, Evelyn K. Harsch, 5439 Ohio Street, Chicago.

Will the societies order as soon as possible so that all may begin the new books the first of October.

Book Committee,

Mrs. F. V. Blakely, Chairman.

A VISIT TO JERUSALEM.

MR. Leo. Goldwater, B. A., writing to his brother in England from Palestine, says: "The event of greatest importance is my visit to Jerusalem. I went for two days last week. There's no railway so we had to go by road. That was fortunate for we had a box-car placed at our disposal, and we had the finest ride I've ever experienced. You've seen pictures of mountain scenery in Switzerland or Italy and a

motor car running right on the top or on the sides of the hills: well, it's just like this. For three hours of sheer delight we were wending in and out of valleys and up and down the Judean hills, zigzagging in one place there are no less than nine sharp turns in about 300 yards—and climbing, running sometimes on the very top of the hills from where in the far distance you could see Jaffa and the sea, and sometimes in among precipices. The road is a bad Turkish one, but the bumps only added to the enjoyment of the ride. It was certainly the finest ride I've ever had, and I think I enjoyed it even more than I did Jerusalem itself. At Jerusalem I saw most of what I wanted to see; it was impossible to see everything because of police, guards, and restrictions. Of course my knowledge of German came in extremely useful, and several of the inhabitants looked dumfounded to hear German from an English soldier's lips. We heard some awful tales of the treatment of inhabitants at the hands of the Turks—how men hid for two solid years in a room without even a window in it, in order to escape the Turkish army, how they suffered from hunger and from disease. They are at last free, and quite a number of Jewish chaps are celebrating the event by joining the British army. There was at least one Jewish family whom we made happy. I bet they have not laughed so heartily for three years, and we made them forget all about the war for a few hours. I was blessed and treated well wherever I went, and really hearty invitations were issued to me to spend Pesach with them. The girls all talk Hebrew, of course, besides heaps of other languages. We had a run into Bethlehem and had a look into the very fields where Ruth, Naomi and Boaz lived their wonderful story. I rather like Bethlehem more than Jerusalem. Then we went home again, beginning with a down hill run of nearly five miles—that was fine. You should have seen the look of surprise on the face of one old boy as we tore past him and I shouted "Gut Shabbos," (it was Friday afternoon). As you see, I had a really good time. The people, i. e., the Jews, are of course highly delighted with the British government's decision to hand the country over to them, and they are going to do all sorts of wonders. Anyhow, I'm sure they will make a greater success of the country than the Turks did."—Sel.

A Great Desire and a Noble Purpose.

A GREAT desire is not always commendable but to have a great desire and a noble purpose is a worthy ambition. How many of us have great desires, yet are they not many times the fruit of a selfish motive? We think of great men who have had great desires yet void of a noble purpose.

Herod whose great desire was to kill the Babe of Bethlehem was far from having a noble purpose. Saul desired in his heart to kill David but it was from a selfish motive. But there have been and are great men with desires that are greater and purposes more noble.

We think of Daniel who wanted to please the king, yet he purposed in his heart not to defile himself.

In Psa. 27:4 we read of that great desire of David to dwell in the house of the Lord forever, to behold the beauty of the Lord and inquire in his temple.

Paul surely had an intense desire which was prompted by a holy purpose. But how do the lives of these great men affect us? Do we have great desires with noble purposes as we read the history of such men? Let us consider Paul's statement in Phil. 3:10-14, "That I may know him and the power of his resurrection and the fellowship of his sufferings."

Paul was willing to take the bitter with the sweet, for to know the fellowship of the sufferings of Christ is not desired by many people, but only those who have caught the vision and can see that to live with Christ and to know him more perfectly, means that we must likewise suffer with him.

Oh, that the great desire of mankind today was to know Christ, not as we know our neighbors or friends, but as John knew him. To be sure we may not know him in a physical sense but it is our privilege to know him in a spiritual sense. The trouble is we are too careful about abusing our privileges in this respect. How many lives could be made brighter and hearts made lighter from a thorough knowledge of Christ. Think how it would affect our society work. Would it not bring us into closer relation with him and would this not result in our having more power in our lives and consequently in our services?

Our success will depend not on our desire but upon its strength. We must push on consistently and persistently, turning not to the right nor to the left, breaking down every barrier and overcoming every obstacle, having the spirit of Napoleon, when as his men came to him and told him how impossible it was to cross the Alps, he said, "There shall be no Alps." Let us keep our eyes on the goal and this will intensify our desire and ennoble our purpose.—Sel.

PERFECT THROUGH SUFFERINGS.

IS THERE no other way, O God!
I Except through sorrow, pain and loss,
To stamp Christ's likeness on my soul—
No other way except the Cross?

Through eyes grown dim with falling tears
In vain some other path I seek;
"The cross is heavy, Lord," I pray,
"So heavy, and I am so weak.

"I cannot drink this bitter cup,"
I plead with passionate protest;
"Lord, let it pass—thy hand lies hard
Upon me—I am sore distressed."

"I bore the Cross, I know its weight,
I drank the cup I hold for thee;
Canst thou not follow where I lead?
I'll give thee strength—lean thou on me."

And then, with sudden shame, I fall
Low at his blessed, pierced feet,
"Lord, teach me how to follow thee,
And make me for thy service meet.

"I am not worthy e'en to lift
Thy hallowed Cross—thy pain to share;
Perfect through suffering, if thou wilt,
So I at last thine image bear."—Sel.

PUBLICANS.

(A question arose concerning Publicans at the Iowa Conference and none seemed sure that he could give a correct answer; hence we are reproducing the article on same to be found in *The Popular and Critical Bible Encyclopedia*, a work that is highly authoritative. Ed.)

PUBLICAN (Gr. telonace, a collector of the Roman revenue; or Lat. publicanus, revenue collector). A person who farmed the taxes and public revenues.

This office was usually held by Roman knights, an order instituted as early as the time of Romulus, and composed of men of great consideration with the government, 'the principal men of dignity in their several countries,' who occupied a kind of middle rank between senators and the people (Joseph. Antiq. 12:4). Although these officers were, according to Cicero, the ornament of the city and the strength of the commonwealth, they did not attain to great offices, nor enter the senate, so long as they continued in the order of knights. They were thus more capable of devoting their attention to the collection of the public revenue.

(1) *Classes.* The publicans were distributed into three classes: the farmers of the revenue, their partners, and their securities, corresponding to the Mancipes, Socii, and Praedes. They were all under the Quaestores, Aerarii, who presided over the finances at Rome. Strictly speaking there were only two sorts of publicans, the Mancipes and the Socii. The former, who were generally of the equestrian order, and much superior to the latter in rank and character, are mentioned by Cicero with great honor and respect (*Orat. pro Placino*, 9); but the common publicans, the collectors or receivers of the tribute, as many of the Socii were, are covered both by heathens and Jews with opprobrium and contempt.

(2) *Odious among the Jews.* The name and profession of a publican were, indeed, extremely odious among the Jews, who submitted with much reluctance to the taxes levied by the Romans. The Galileans or Herodians, the disciples of Judas the Gaulonite, were the most turbulent and rebellious (Acts 5:37). They thought it unlawful to pay tribute, and founded their refusal to do so on their being the people of the Lord, because a true Israelite was not permitted to acknowledge any other sovereign than God (Joseph. Antiq. 18:2). The publicans were hated as the instruments by which the subjection of the Jews to the Roman emperor was perpetuated; and the paying of tribute was regarded as a virtual acknowledgment of his sovereignty. They were also noted for their imposition, rapine, and extortion, to which they were, perhaps, more especially prompted by having a share in the farm of the tribute, as they were thus tempted to oppress the people with illegal exactions, that they might the more speedily enrich themselves. Theocritus considered the bear and the lion the most cruel among the beasts of the wilderness; and among the beasts of the city the publican and the parasite. Those Jews who accepted the office of publican were execrated by

their own nation equally with heathens: 'Let him be unto thee as an heathen man and a publican' Matt. 18:17. It is said they were not allowed to enter the temple or synagogues, to engage in the public prayers, fill offices of judicature or even give testimony in courts of justice. According to the Rabbins, it was a maxim that a religious man who became a publican was to be driven out of the religious society... They would not receive their presents at the temple any more than the price of prostitution, of blood, or of anything wicked and offensive.

(3) *A numerous class.* There were many publicans in Judaea in the time of our Savior, of whom Zacchaeus was probably one of the principal, as he is called 'chief among the publicans' (Luke 19:2), a phrase supposed to be equivalent to our Commissioner of the Customs. Matthew appears to have been an inferior publican, and is described as 'sitting at the receipt of custom' Luke 5:27. Jesus was reproached by the Jews as the friend of publicans and sinners, and for eating with them (Luke 7:34); but such was his opinion of the unbelieving and self-righteous chief priests and elders who brought these accusations, that he replied unto them, 'The publicans and the harlots go into the kingdom of God before you' (Matt. 21:31). The parable of the Pharisee and the Publican who went up into the temple to pray (Luke 18:10) is a beautiful illustration of the distinction between hypocrisy and true piety. When Jesus visited the house of Zacchaeus, who appears to have been eminently honest and upright, he was assured by him that he was ready to give one-half of his goods to the poor; and if he had taken anything from any man by false accusation, to 'restore him fourfold' (Luke 19:8). This was in reference to the Roman law, which required that when any farmer was convicted of extortion, he should return four times the value of that he had fraudulently obtained. There is no reason to suppose that either Zacchaeus or Matthew had been guilty of unjust practices, or that there was any exception to their characters beyond that of being engaged in an odious employment. Some other examples of this occur. Scutonium (Vesp.) mentions the case of Sabinus, a collector of the fortieth penny in Asia, who had several statutes erected to him by the cities of the province, with this inscription, 'To the honest tax-farmer.'

4. *Publicans chiefly Jews.* It has been imagined by some commentators that, by the Jewish laws, it was forbidden to pay tribute to foreigners, or to be employed as publicans under them (Deut. 17:15); but publicans that were Jews are so often mentioned in the New Testament, that Dr. Lardner inclines to think the Roman tribute was collected chiefly by Jews. He conceives that in most provinces the natives were employed in the towns as under-collectors, and that the receivers-general, or superior officers only were Romans. As the office was so extremely odious, the Romans might deem it prudent to employ some natives in collecting the taxes; and there is little doubt that in every district they would find Jews willing to profit by the subjection of their country, and to accept appointments from their conquerors. G. M. B.

SIGNS OF THE TIMES.

A COMMUNITY CHURCH. In these days of shallow theology and sentimental sham, there are many who look with favor upon a "community church." The Literary Digest calls our attention to a church in New York that seems to have reached the limit in this direction. This church does not draw the line with Christian, but takes in anybody, Christian, Jew, Hindu, or Parsee. Said the pastor, Rev. Dr. John Haynes Holmes, some weeks ago:

"A spirit of progress is awakening in all religions, although it has not yet manifested itself in most churches. We believe the day of denominationalism is gone. I myself am a Christian, but I believe the best in Christianity and the best in Judaism are identical. We already have about fifty Jews and some Hindus in our membership. Chinese will be welcome, regardless of their faith. You will notice that Christianity is not mentioned in our new statement of purpose."

And later we learn that the name of the church, quite logically, has been changed from being known as the Church of the Messiah, to be called the Community Church of New York. Says the pastor as quoted from the Evening Post by the Literary Digest:

"The old name had long since lost its meaning, at least for our people. To many it had a sentimental value made precious by long and tender association, but it meant nothing to any of us in terms of spiritual thought and work of our time, and to the public at large it was a source of confusion and error. The change to the Community Church of New York is simply an endeavor to interpret the free, democratic, social religion to which we are committed, and to give public guaranty of our determination to live out the consequences of this religion to the very end. By this action this church has now completed a great work of reorganization. I have left Unitarianism, cut myself off from all denominational connections of every kind, that I may preach a universal, humanistic religion which knows no bounds of any kind, not even Christianity.

We have done away with assessments, pew-rents, etc., and thus placed the support of the church on the absolutely democratic basis of free, voluntary subscriptions. We have rewritten our covenant, eliminating every last vestige of theology, thus relegating all matters of belief to private, individual opinion and putting membership in the institution on an out-and-out citizenship basis. Any person who is a part of our great American community is welcome to our church, whether he be rich or poor, black or white, Christian, Jew, Hindu, or Parsee."

And yet this is a church! just as much so as was that Ephesian mob of which we read: "Some therefore cried one thing, and some another: for the assembly (ekklesia) was confused; and the more part knew not wherefore they were come together." Acts 19:32.

How to hold the young people. One of the problems with many churches today is how to hold the young people. "Recently," says Our Hope (New York), "a census was taken to ascertain the number of peo-

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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 ISRAELITES HAVE MORE TROUBLE.

AS MOSES and his family rode past the mountain where he had seen the burning bush I think he must have stopped to point out the place to them. That is just what your father would do, isn't it? And I think Moses must have told his children then the story of his people, how they had gone to Egypt hundreds of years before because there was no food in their own country, and how kind that king had been to them, giving them the very finest land he had. Then that king died and his son did not like the Israelites and used them for slaves to do his hardest work for him.

Then Moses must have told them how the princess found him in the river and took him for her own son; and how he had seen his people who worked around the palace so cruelly used. Then I suppose he told them why he had run away from Egypt, and how lonely he had been until he met their mother; and then at last he told them how God had talked to him on this very mountain and told him to go back to Egypt and lead his people out.

Don't you think the children must have liked it? I am sure they were proud to think that God had chosen their father for a great leader, just as you would be glad to know that something good had come to your father.

As they were about to start on they saw a man coming toward them. It was Aaron, Moses' older brother, whom God had said would come to meet them. Moses told him all the things that God had told him, and the signs that had been given him and Aaron was glad to help. So when they reached Egypt they called together all the older men of Israel and Aaron spoke to them and he and Moses did the miracles God had showed them, and the people believed. They were so thankful that God had heard their prayers for help that they bowed their heads and worshipped him.

But when Moses and Aaron went before Pharaoh and asked him to let their people go he became very angry and said,

"Who is the Lord, that I should obey him? I do not know him and I will not let the Israelites go!"

GO FORWARD

"Speak unto the children of Israel that they go forward."

IF PHARAOH dares to touch a hair of Israel's sheltered head,
He finds a path to flesh and blood impossible to tread;
The presence of Almighty God surrounds his own this night,

Darkness and cloud to Pharaoh's hosts; to them eternal light.

So shall the cross my glory be; the solemn, awful thought,
The unbelieving world must find the doom it has not sought;
The Holy Lamb, who leads his flock, the living waters by,
Shall be the terror of the souls who from his presence fly;
A watery grave—protecting wall—yet still the same Red Sea
Was death to Pharaoh's hosts, and life to Israel could be. —Sel.

"But the God of the Hebrews has met with us and told us to go away and sacrifice unto him," said Aaron.

But the king refused, saying, "Why do you ask for the people to have a vacation? Get back to your work yourselves."

And the same day Pharaoh called the overseers and told them not to give the Hebrews any more straw to make bricks, but to make them hunt it themselves. You see, the bricks were made from straw and clay pressed together and, if the slaves had to find the straw in the fields, it would take them a great deal longer. But the king said that they must make more bricks now than they had been making, so it would make it very hard for them. And when they could not get so many bricks made in a day as they had been making, they were beaten.

At last the Israelites came before Pharaoh and said, "Why do your people treat us so cruelly?"

But Pharaoh shook his head and said roughly, "You are idle! You are idle! That is the reason you say you want to go and sacrifice to your God. But I will make you work. Go and find your straw and make bricks, but don't take time to talk to me anymore."

As the men came out from Pharaoh's palace they met Moses and Aaron and said, "You have made the work harder than ever for the men because you asked Pharaoh to let us go. He hates us now. May the Lord judge you."

Then Moses wondered why the Lord should send him to deliver his people and only let the work be harder for them; but God said:

"You shall soon see why I have done this. I want to show Pharaoh that I am really the Lord and when he will not let

the people go I will do such terrible things to his country that he will be glad to let them go. I shall spoil his country to punish him for abusing my people so long. I have not forgotten my people and I will soon take them out of this country into the one that I promised to their father Abraham hundreds of years ago."

What Justice Brandeis Says of Palestine After Seeing It.

London, Aug. 9.—Louis D. Brandeis, of the United States Supreme Court, who has just returned from a seventeen-day tour in Palestine, declared today that he is heartily in favor of making that country the national home land of the Jews.

"I understand now why the Jews love this land," said Brandeis. "I understand why they want it, why all the world wants it. It is because it is well worth having. That is the thought that struck me standing below Mount Olivet, overlooking Palestine, and I know it is true."

Brandeis was accompanied by Jacob DeHaas, executive secretary of the Zionist movement in America. They visited 23 Jewish colonies and the cities of Jerusalem, Jaffa, Hebron, Sefed and Tiberius.

It is regarded here as certain that the British government will adhere to Foreign Secretary Balfour's pronouncement guaranteeing the establishment of a Jewish home land, the details of which are being worked out.

Brandeis and DeHaas brought back an enthusiastic account of the possibilities in one great Jewish settlement in the Holy Land. Even at a conservative estimate they believe the population would be 3,000,000, while it may reach 5,000,000. They found the population literally thirsting for an opportunity to get American help and direction. They are eager and willing to be shown how to develop their country on modern lines.—Sel.

The Christian religion seeks to create this vast and dignified consciousness in the minds of all men. It seeks to destroy a small and poisonous self-conceit, and to replace it by a splendid self-esteem. Christianity comes to me with this ennobling ministry. It says to me, "What a mean little consciousness thou hast! How near is thine horizon! How low is thy heaven! Let me enlarge thee!" That is ever the mission and ministry of Christianity; indeed, one might say that the whole of the inspired Word, from end to end, is the kindly ministry of enlargement. The good Lord seeks to take down the walls of our mental prison house and give our souls out-look and breathing space in the infinite.—Sel.

The Lord taketh pleasure in his people; he will beautify the meek with salvation. —Psa. 149:4.

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GARDEN OF EDEN LOCATED.

FOR YEARS scholars have endeavored to locate the original home of the race, and multiform have been the conclusions at which they have arrived. It has been located on the high table lands of Armenia, and at the north pole; and those who have studied about the great Island Continent, known now as the Lost Atlantis, have the Garden of Eden in the long since submerged civilization. Over eighty different theories have been aired on the subject, and the two considered most likely are located in Armenia and Babylonia respectively. That the section of the world which gives us the most ancient civilizations, should contain the home of the first pair seems very likely, and now a discovery of recent date affords new light on the interesting subject. This discovery appears to have located the rivers named in Genesis, and his being so, perhaps the site is found at last. At any rate, the attached clipping may prove interesting to inquiring minds:

"And the Lord God planted a garden to the eastward of Eden. And a river went out of Eden to water the garden; and it was parted into four heads."—Genesis.

Sir William Wilcocks, who, in behalf of the British government, had had charge of the wonderful irrigation works in Egypt, was assigned not long ago to the duty of planning a similar large-scale enterprise for the restoration of ancient Babylonia to its former agricultural productiveness.

Thus it happened that he located, to the reasonable satisfaction of archeologists, the veritable site of the Garden of Eden. For reasons wholly practical, he thought that the best way to begin.

Starting from the spot where Jewish tradition placed the Gates of Paradise—the word Paradise meaning garden—he followed the traces of the four streams mentioned in Genesis, which, as therein named, were the Pison, the Gihon, the Hiddekel and the Euphrates.

The Euphrates (known by that name to-day) flowed through the great city of Babylon. The Gihon is now called the Hindia. The Hiddekel is the modern Sakhlawia, which flows into the Tigris at Bagdad. The Pison has gone dry, but is represented by many-armed channels "encompassing the whole land of Havilah" (see Genesis), which lay between Egypt and Assyria.

The Euphrates enters its delta a few miles below Hit, there leaving the desert and debouching into a vast alluvial plain. In this departure it has a considerable fall, with a number of cataracts, and along narrow valley giant water-wheels lift water to irrigate the land on both sides of the stream.—Sel.

as waters that pass away. And thine age shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning." Job 11:13-17. We should be steadfast in the faith, if we wish to successfully resist the encroachments of evil. 1 Pet. 5:7-9. The God of all grace, who hath called us unto his eternal glory, by Christ Jesus, hath spoken words that should forever banish your fears, and perpetuate the steadfastness of your faith in Christ. Be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. 1 Pet. 5:10; Col. 2:5; Isa. 41:10; Rom. 8:31. What more can you ask than to be strengthened, upheld and helped?

Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. 15:55; 2 Chron. 15:7.

"Watch ye, stand fast in the faith, quit you like men, be strong." 1 Cor. 16:13; Isa. 35:4. "Finally, my brethren, be strong in the Lord and in the power of his might." Eph. 6:10.

"If we tried to reach the summit
Of our ideals in one leap.

We would find our dreams air-castles,
Tumbling 'round us in a heap.

For the greatest of achievements
Must be made up day by day.

Of the tiny little minutes

That we pass along life's way.

And the finest master-pieces

E'er conceived by master mind,

Do not grow by chance or fortune.

But by patient hands are lined

Very slowly, till the canvass

'Neath the artist's careful hand

Tells a message in a language

That the world can understand.

You may find in life a picture.

Though its message reach not far,

That perhaps some one is needing

In the very place you are.

When our fondest hopes are broken,

And there's nothing seems worth while,

Let us patiently and bravely

Keep on trying with a smile."

Rufus A. Curtis.

The Immortal Soul Article.

Dear Bro. Lindsay:

In your issue of The Restitution Herald of June 24, 1919, there was an article by Bro. Davis on the nature of man that was fine and in harmony with God's Word. Later there was a reply to Bro. Davis' article by Eld. A. N. Durham. Now Bro. Lindsay, if I were to give my opinion of Eld. A. N. Durham's article you would throw this into the waste basket. However, I hope you will permit me to say that is was the sorriest article I ever saw in The Restitution Herald.

He took 2 Cor. 5:1-9, and Phil. 1:21-25 to prove the immortality of the soul. Neither of these passages contains the word soul. 2 Cor. 5:4 does point out that Paul wanted this mortal swallowed up of life. Eld. A. N. D. has it immortal. Now Paul has it mortal. Elder, if you want a Bible statement to support your theory I will refer you to one, and hope you will use it in the future, for it is the only one that you can get in the Bible. Here it is: And

the serpent said unto the woman, **Ye shall not surely die:** for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. Gen. 3:4, 5.

Elder, send this to Bro. Davis and call his attention to the statement that when we are supposed to die we just become like God, knowing more than we ever knew before. Then, Elder, this will furnish you a good funeral text. When you are telling the friends not to cry, that their loved one is singing in heaven, and is now an angel, or a God, you have the text to prove it. Of course I would not say anything about Gen. 3:3, as that verse is on Bro. Davis's side. You see, Elder, we have one statement from God, reading, **Ye shall not eat of it, neither shall ye touch it, lest ye die.** And one from the serpent, **Ye shall not surely die.** Bro. Davis' article is backed by God's statement, given in Gen. 3:3, and yours is supported by the statement of Gen. 3:4, 5. In Gal. 3:26 we find that by faith (believing what God says) we become God's children, and in John 8:44 we learn that those who believe what the serpent said belong to him.

Elder, you will excuse me when I tell you that I must stand with Bro. Davis, for Christ says of the serpent: He was a murderer from the beginning, and abode not in the truth (ye shall die), because there is no truth in him. When he speaketh (Elder, listen) a lie, he speaketh of his own: for he is a liar, and the father of it. John 8:44. Elder, Paul says God cannot lie, so his statement in Gen. 3:3 must be true. Heb. 6:18.

All men are mortal now. Job 4:17; Rom. 6:12; 8:11. The righteous only will get immortality, eternal life, at the resurrection. Rom. 2:7; John 10:27, 28; 1 John 5:9-12; Col. 3:3, 4; 1 Cor. 15:51-54.

Elder, if your soul, the real man, lives on when the body is dead, goes to heaven, knows more than it did when in the body, gets its reward just as soon as it drops the body, will you tell us why there must be a resurrection?

J. H. Anderson.

THE ARTIST'S TRIUMPH.

A FAMOUS artist had just put the last finishing touches to a beautiful painting upon which he had been working for many months. He stood off from it and scanned it from every angle. He could discover no point where he thought he could improve it and turned away satisfied with his creation, knowing that he could sell it at a great price.

It was the picture of a lovely young woman looking out of her latticed window down into a beautiful garden, crowded with roses, carnations, lilies and other brilliantly colored flowers and palms. Her lover was there serenading her with song and music from his guitar. She was waving her hand to him and smiling sweetly.

The artist went out of his studio and shut the door. He thought that he had shut it tightly, but he was so absorbed in his thoughts about his picture that he did not notice that the door had swung ajar. His little boy, a beautiful, flaxon-haired tot, three years old, playing about the house, came to the door and noticing that it was open wandered in. He came to the

painting, was attracted by it; he took up the paint brush and put a touch of paint here and there upon the picture. When the father came back to his studio he was horror-stricken at the ruin his little son had wrought. He rushed up to him and took the brush out of his hand and, almost helpless, fell back into a chair.

Then an inspiration seemed to come to the artist. He took his little boy from his knee and picking up his palette and brush, painted all of the blotches of paint into beautifully colored flowers. The painting had come to life. Instead of merely waving her hand to her lover in the garden below, the young girl was now throwing out over him a shower of flowers.

The heart of the artist was made glad. He took up his little son in his arms, kissed him and hurried from his studio to tell the story to his wife. The value of the painting was largely increased and was eagerly paid to him by one of the lovers of art.

So it is with our heavenly Father. This wonderful body and our marvellous mind, the climax of all his creations, we have marred by sin and disobedience. But he calls us to himself and says to us, "Come now and let us reason together, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." And if we come to him and repent and turn away from our sins, and live the life of a Christian, accepting his Son for our substitute and Savior, we satisfy his desires, and with his brush of love, and in his mercy to us, he paints over the scars and the blotches of sin and disobedience, blotting them out and changing them into beautiful flowers of Christian character. Our worth is enhanced in his estimation and he promises us that we shall be his sons and his daughters, and be joint heirs with Jesus the Christ. Then body and mind shall be made perfect and immortal, never again to suffer pain, sorrow, nor death, and we shall have everlasting life. Then will God be glad and be triumphant in his creation, and all the angels of heaven will sing for joy because of it; for the Savior has said, "Likewise, I say unto you; there is joy in the presence of the angels of God over one sinner that repenteth."

— F. S. Clifford in The World's Crisis.

THE MEASURE OF A MAN.

WILLIAM J. BRYAN, addressing the "officers-to-be" at Fort Benjamin Harrison, put the distinguishing values of human worth in this striking manner:

"Out of the heart are the issues of life.' As a man thinketh in his heart, so is he.' I am more gratified to find that you measure high by religious standards than I am gratified by your intellectual measurement. You never know what a man is until you measure him in units of spiritual power. Measure him in units of horsepower, and he is not as strong as some beasts. Measure him in units of intellectual power, and you soon reach his limitations, but measure him in units of spiritual power, and there is no ratio that can describe the difference between man at his best and man at his worst."—Sel.

A man cannot directly choose his circumstances, but he can choose his thoughts.

THE GREAT TRIBULATION.

IN REFERRING to this subject in the prophecy in Daniel, Jesus unquestionably assigns the fulfillment of Dan. 12:1 to the destruction of Jerusalem in 70 A. D., by his language in Matt. 24:21.

But the events immediately succeeding this tribulation as given in Matt. 24:29-30, and Dan. 12:2, did not come just after 70 A. D., neither have they yet come, and it must be evident that the only way we can understand such prophecies is on the principle of double fulfillment, as we have before advocated for Matt. 24, and other prophecies.

But if we say there are two times of great tribulation we shall meet the difficulty of explaining how each one is the greatest time of trouble the world has ever seen, for how can two things both be greatest? The explanation lies in the fact that not all items of a prophecy are always fulfilled in its first, partial fulfillment. For instance, in 2 Sam. 7:12-15, Solomon's throne was not established forever before David, though Scripture elsewhere applies this prophetic promise to Solomon, and also to Christ. Part of this covenant was fulfilled in Solomon and part in Christ.

Again, Joel 2:28 was fulfilled on Pentecost, but the associated events given in Joel 3 were not then fulfilled, but await the second, greater fulfillment in the seventieth week. Other evidence could be multiplied to show a partial, first fulfillment and a second, plenary one, as we have shown on the day of the Lord and the abomination of desolation. We have before pointed out the reason for these two fulfillments as being that they are separated by the times and the calling of the Gentiles, which matters were hidden from the sight of those of past ages, as Paul explains when calling these things a "mystery." Then there were to be two times of great tribulation, and the words in Dan. 12:1 and Matt. 24:21, which make the tribulation the worst of past or future time, must refer to the coming trouble at Jerusalem culminating in Armageddon. For then the resurrection given in Dan. 12:2 will take place, and also the coming of the Lord given in Matt. 24:29-30, as immediately after the tribulation. For by Zech. 14 he comes in the midst of this battle of all nations at Jerusalem, and by Rev. 11 this resurrection comes at the end of the last three and a half, which is the last half of the seventieth week. We believe this is in accord with all the prophecies on the matter.

Next time we hope to consider Anti-Christ, then the restoration of Israel, for we believe the prophecies are double on Israel's return, and that the true restoration is to be under Messiah's reign.

J. W. Williams.

A Book on Prophecy and Spiritual Life.

Dear Brethren:

Do not look on this as an appeal for the Lord's money, but only as a desire to place before you a work that we deem important, so that you can have a part in it if you wish to do so.

It is said that Pastor Russell put \$60,000.00, of the money that God had made

him steward over, in his first work, "Food For Hungry Christians," after which thousands upon thousands of dollars came in, in tithes and free will offerings, for the great work he did.

Our work is just as important, and \$60,000.00, could be used now to put "Present Truth," and "The Meat in Due Season," before those wanting light. Yet I am here in a little shack in the woods, hatching, and doing carpenter work, because of lack of funds to keep my family. But when a brother offered to help me put out literature on prophecy, on the Revelation, on the Old and New Covenants, and on spiritual life, I quit work and retired to my "Gipsy palace" at Sugar Creek, Mo., to prepare matter for a book containing our latest light on prophecy, and on the needs of the bride of Christ to prepare her for the great wedding now so near.

I would like to put out 2,000 books of 60 to 100 pages, in paper backs. I cannot tell the price yet, but I know that every reader of our papers could put from \$1.00 to \$100.00 in this work and never miss it. If sufficient money does not come in I must cut down the size and number of the books, but the book will surely be issued unless the Lord is here before the printer finishes it. The surplus received will be used for extra books, free to the poor, and to donate to all your interested friends, and if sufficient surplus comes in for evangelistic work, I will drop this worldly work and devote all of my time to study, prayer, writing visiting those interested, and to preaching. I am not begging, for I can make \$9.00 to \$17.00 per day here working for the world, if I will join the union. Act quickly, or not at all. Direct to W. L. Crowe, Sugar Creek, Missouri, or to our Sec., Grace Lawrence, Burlington, Kas.

W. L. Crowe.

The Two Roads and Their Guides.

FOR the convenience of the traveling public there have been placed, at the turnings of the various roads, guideposts informing the traveller, by the outstretched hand on the board, the direction, and by the names of the places and figures the distance to the various towns and cities upon his way.

By following their guidance he reaches his destination safely, and without which he would be obliged, were he a stranger, to inquire along the road of the persons whom he chanced to meet whether or not he were taking the right course.

Then there are the guide books, with their maps, and giving such detailed information that they are indeed a necessity to the motorist, and others making long journeys. Here is a level stretch of State road, wide and in perfect condition, not a stick or a stone over which we might stumble. Here is a long up-hill stretch, and we are indeed weary before we reach the top, and how glad are we of frequent pauses to rest beside the way. Here we come to a bit of road deep with sand, and the footing is hard and we make but little progress; then we enter a beautiful avenue whose green shade trees offer us such refreshing and rest after the glare of the sun, and the songs of birds among the branches cheer us on; then perhaps a

strip of road, hardly more than a footpath, grass-grown and with rolling stones makes our advance difficult.

Yet in spite of all the intricacies of the road we know we are on the right way, because both guidepost and book have given us that information, and so we press on to the journey's end.

Oh, how much the winding roads, with their sharp turnings, remind us of the journey of life! But God has given us a guidebook, and has made all so plain therein that no one need take the wrong turning through ignorance. "I am the way, the truth and the life." "The Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet." "Behold, I will send my messenger, and he shall prepare the way before me." I will teach you the good and the right way!"

Do not these words from the Bible make plain the way? And there are so many, many more instructions given for the benefit of those who are but pilgrims and strangers that it seems we cannot err if we but study our chart.

Then there is a hand pointing out the way of life and salvation. A hand that was wounded for us, but it always points us in the right direction.

"The hand that was nailed to the cross of woe,

In love reaches down to the world below;
'Tis beckoning now to the souls that roam,
And pointing the way to the heavenly home."

So in the whirlwind and in the storm, in the clouds, in the beauty of the sunset, in the blue of the sky, in the ever changing seasons, when he sends his messenger to prepare the way, and when the way is narrow and hard to travel,—his way is then all, and we need not fear for the end of the journey.

"There is a Guide that never falters,
And when he leads I cannot stray,
For step by step, he goes before me,
And marks my path, he knows the way.

Ofttimes the path grows dim and dreary,
And darkness hides the cheering ray,
Still I will trust though worn and weary,
My Savior leads, he knows the way."—Sel.

STEADFASTNESS.

STEADFASTNESS is as essential to the Christian in the development of a holy character as it is to the business man in the achievement of worldly success. We should not only set our heart aright to do God's will, but we should keep our spirit steadfast with God. Psa. 78:7, 8. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." Heb. 3:12-14. "If thou prepare thine heart, and stretch out thine hands toward him; if iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles. For then shalt thou lift up thy face without spot; yea, thou shalt be steadfast, and shalt not fear; because thou shalt forget thy misery and remember it

Questions and Comments.

What work has God decreed should be accomplished through Jesus? Eph. 1:9, 10; Phil. 2:9-11.

The lessons of this quarter have been chiefly concerned with the preparation of what God has decreed should be the chief instrument in Christ's hands to work out this mission given to him. In the review we aim to recall a few of the main points studied concerning this subject. References are not given. Quote from memory where necessary, if not verbatim, then the thought. Keep "the church and its purpose" as the central thought.

Formation and Preparation of the Church.
Lesson 1. The church: What? It's founder, it's present work—two phases; it's future work; its head.

Lesson 2. Baptism: Meaning—literal and symbolical; when only is literal obedience beneficial? How the answering of a good conscience? Show that it necessitates and symbolizes the other two initial steps into the church.

Lesson 3. Lord's supper: Symbolical meaning; when only is observance of it beneficial? Time.

Lesson 4. Christian fellowship: Meaning; the only basis; various kinds mentioned in scriptures; baptism and the Lord's supper symbols of fellowship with Jesus; our fellowship with each other dependent upon our individual fellowship with whom? "Have no fellowship,"— meaning and purpose.

Lesson 5. Christian worship: various acts included under term. Private and public, necessity of each, one the foundation of the other. Consider spiritual and formal worship in the same way.

Lesson 11. Future Life: Necessity of for the church body if it is to fulfill its mission; the sure foundation for hope of such life. Contrast with this life both as to mind and body.

Lesson 10. The Kingdom of God: As an organized government; relationship of the perfected church body to the kingdom; conditions to becoming a member of this organization; purpose of.

Lesson 12. The Holy Scriptures: The basic purpose as regards the church.

Mission of the Church.

Lesson 6. Winning Others to Christ: How now and how in the future? Bring out differences in methods, if any; compare extent.

Lesson 7. Christian Missions: Are foreign missions now? If not why not? Give scriptural authority for foreign missions.

Lesson 8. Social Responsibility. Meaning; how discharged?

Lesson 9. Temperance: Distinguish between temperance and abstinence; application of each personally; our present attitude toward temperance and other reform movements. Does our social responsibility require that we aid such organized movements?

General Notes.

1. If the past quarter's lessons have served to impress upon our minds the fact that the church has been given the glorious work of helping Jesus to fill the earth with God's glory by helping him to eradicate everything that obscures God's glory, they have been far from useless. It is only as the individual in the church real-

izes and appreciates its mission that the church will come up to the requirements God makes that it may be able to do the work.

2. Thoughts gleaned from Eph. 1:9-12; 2:6, 7. It has been God's good pleasure to make known to the church the mystery of his will which mystery, explained, is that when God's times are fully dispensed of, all things in the universe will have been gathered together in one harmonious whole, that this vast work is to be accomplished by Jesus, that the "church," (because it has been predestinated by God, who works out everything as he wills) has an inheritance with Christ in this glorious work, thus it, having been the first to trust in Christ, will bring praise (from others) to God's glory; that the individuals in the church have been raised up to sit in heavenly places in Christ so that God might in the ages to come show the exceeding riches of his grace in the kindness which he is now showing to us through Christ, that is because of God's kindness to us now a medium is being prepared through which in the ages to come he will show to others the exceeding riches of his grace.

Fellowship is the relationship which exists between individuals who have passed through the same experience. Baptism symbolizes our passing through certain experiences in common with Jesus, which mutual experience will place us in fellowship with him. The Lord's Supper symbolizes that fellowship itself as being established by partaking of Jesus' words and his resurrection power. But since fellowship depends on mutual experience it can not be established by going through those forms which symbolize fellowship. The things symbolized must be actually experienced before there is fellowship.

Seven Planets Approaching Danger Point.

OWING TO a strange grouping of six mighty planets, such as has not been seen in a score of centuries, the United States next December will be swept by the most terrific weather cataclysm experienced since human history began.

It will be caused by the hugest sunspot on record—

A sunspot that will be visible to the naked eye.

Since men first began to make records of events, no sunspot has been large enough to be seen without the aid of instruments. This one will be.

The sunspot will appear December 17, 1919, will be a vast wound in the side of the sun.

It will be a gigantic explosion of flaming gases, leaping hundreds of thousands of miles into space. It will have a crater large enough to engulf the earth, much as Vesuvius might engulf a football.

Such a sunspot will be rich enough in electromagnetic energy to fling the atmosphere of our planet into a disturbance without precedent or parallel.

There will be hurricanes, lightning, colossal rains.

It will be weeks before the earth will regain its normal conditions.

There will be also gigantic lava eruptions, great earthquakes, to say nothing of floods and fearful cold.

I make this startling prophecy with no desire to be merely sensational or alarming. It is merely because my study of planets has revealed certain results with mathematical certainty, that I now say to you:

"Be warned in advance. Tremendous things are going to happen from December 17 to 20, 1919, and afterward."

Here are the simple yet astounding facts that enable me to make this prophecy:

The planets in their orbits swing in great elipses about the sun. They are linked to the sun, and to each other, by chains of electro-magnetic energy whose compelling forces counteract each other and hold each planet in its regular path.

Whenever two planets wheel into such positions that they pull together on the sun—either in "conjunction" on the same side of the sun, or in "opposition" with the sun between them—their united pull causes the sun's gases to "explode"—to leap out into space in the whirling volcano we call a sunspot.

These sunspots in turn cause storms in the atmosphere of our earth—doubtless on other planets as well.

Two planets, united, are enough to cause a small sunspot and a small storm. Three causes a larger one—four makes a very great storm indeed.

But—on December 17, 1919, no less than seven planets will pull jointly on the sun. These will include all the mightiest planets, those with the most powerful pull.

Six of them—Mercury, Mars, Venus, Jupiter, Saturn and Neptune—will be in conjunction; grouped together in the greatest "league of planets" ever known in the annals of astronomy.

They will be massed in the narrow limit of but 26 degrees, on the same side of the sun!

Directly opposite, coming into opposition with this gigantic league, will be the huge planet, Uranus. The magnetic currents between Uranus and the six planets will pierce the sun like a mighty spear. Our earth is outside the league at an angle of nearly 90 degrees—in perfect position to receive almost the full force of the monster electrical disturbance as it leaps into activity on what, to us, will be the eastern horizon of the sun's disc.

This means we shall get the full strength of the storm when the sunspot is at its worst, before the exploding gases have had time to die down.

Such a close grouping of planets has never been recorded before. The whole solar system will be strangely out of balance.

What will be the outcome? My knowledge does not permit me to state beyond the fact that the storms, eruptions and earthquakes will be tremendous in their strength and scope.

Remember the date—December 17 to 20—and after.—Prof. Alber F. Porta, from Last Days.

Happy folks succeed, and then become more happy because they have succeeded.

THE soft berth is always the one somebody else has.—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.

Sr. (Miss) Emma Jackman's address now is 1214 Quarry Ave., S. W., Grand Rapids, Mich.

A little son recently came to stay with Sr. Edna (Herrick) Gruber, of the Oregon, Illinois, church. We have not learned whether a suitable name has been found for the little man or not.

Sunday, Sept. 7, in company with Bro. J. E. Cross' family we spent a pleasant hour with Srs. Anna and Ada Drew, in Dixon, Ill. There we found the Seymour, Nokes and Lewis families who had come from Tampico to be present at the meeting, the day being Bro. Siple's regular appointment at that place.

We are running an article, "Seven Planets Approaching Danger Point," from The Last Days, by request of a sister. While we give all due respect to the products of mighty minds, yet it seems to us that sometimes their ideas conflict. One phil-

osopher tells us that it takes thousands of years for the sun's rays to reach the earth at the enormous speed with which light travels; while others speak of instantaneous disturbances resulting from a conjunction of certain planets. But then, what's the use of bothering our little brain about it. It is for us to get ready to jump or dodge.

The editor will begin a meeting at the Moriah (Ill.) church on Monday evening, Sept. 29, to last over the following Sunday. Let those living near take notice and arrange to be present.

A right sense of fairness will lead us to grant to others such liberty as we demand for ourselves. One of the strange inconsistencies lies in the fact that so many who shout loudly for liberty of thought for themselves are among the most intolerant of the thoughts of others.

There are those who mistakenly conclude that unless you change your mind just about so often on religious matters there is no growth. This grows to such an extent with some that when you hear their teaching one time, you can have no idea what their teaching may be next time you hear them.

Remittances.

Wm. Huffer; E. E. Haller; Alta P. Cole; Leta Lamberson; Mrs. Fred Forbes; Mrs. Leo Nokes; Mrs. Alex. McFarland; Mrs. C. A. Robbins; W. L. Crowe; A. M. Jones; Mrs. C. Seely.

HELPING FUND.

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

Mrs. Leo Nokes,	\$50.
Mrs. Alex. McFarland,	1.00.
W. L. Crowe,	1.00.

A Correction.

Dear Bro. Lindsay:

In Sr. Boyer's obituary there is one mistake that I wish to correct. It reads that she was baptized May 28, 1919. It should read May 28, 1909, by Eld. S. J. Lindsay. Please correct.

Yours,

J. H. Anderson.

Baptisms.

The members of our Grand Rapids church were made glad very recently, when after the morning service where was considered the subject of Baptism, its importance and necessity in God's plan of salvation, that Fred Hall and his wife, Eurie Hall, applied for baptism. Bro. and Sr. Hall had come from their home at Battle Creek, Mich., for this purpose and incidentally to make a short visit with friends and relatives in Grand Rapids. It appears that Sr. Hall had been reared in a faith very different to that taught by the Church of God of the Abrahamic Faith, but her husband having been much interested in these truths was able to interest

his wife and the two studied themselves, with some assistance by the undersigned, into these grand and eternal truths and to see the necessity for baptism in order to a proper relationship in the family of God.

Bro. Hall has been recognized as a brother in Christ for some years, having been immersed when a boy, but with the maturity of years and a more earnest study of the Word of God, had convinced himself that his first immersion was not with the proper understanding, or at least with the understanding he now had. It surely was a surprise to us all, but brings a measure of satisfaction in that it shows studiousness.

We recommend these brethren to the household of faith, and may faithfulness in the new relationship be the determination and result of their efforts, is the sincere wish and prayer of your humble servant,

F. V. Blakely.

Notices.

Dear Bro. Lindsay:

We received a letter today from Bro. T. A. Drinkard saying he would go to Canada to baptize Mrs. Susan Howard. I also had a letter from her saying that she had been very sick, but is able to sit up, and we must rush this work as cold weather is coming on. My husband has investigated the situation and finds that after this month summer rates will be over, and the cost will be gerater. Now the fare from Nebraska is the same as from here, \$85.97 round trip. Then add to this about \$25.00 for other expenses. I have on hand \$66.00. Please state to the brethren in the Herald as soon as possible that we would like to get the desired amount before the month is out. Time is going fast.

Your brother and sister in hope,

Mr. and Mrs. L. J. Sweet,
302 E. 8th St., Topeka, Kansas.

Reports.

The Texas Evangelistic Fund.

Previously acknowledged,	\$125.00.
J. W. Hardy,	5.00.
Total,	\$130.00.

"Bring ye all the tithes in the store house that there may be meat in houses, and prove me now herewith, saith the Lord of hosts." Read Mal. 3:8-10.

Mrs. W. L. Robbins.

The Sunday School.

By Alta King.

**REVIEW: JESUS OUR SAVIOR
AND KING.**

Lesson 13.	Sept. 28, 1919.
Lesson Text:	Psalms 72:1-11.

Golden Text: Hosanna to the Son of David. Blessed is he that cometh in the name of the Lord. Hosanna in the highest. Matt. 21:9.

Memory verses: Phil. 2:9-11.

the only true God and Jesus Christ whom thou hast sent."

Of one thing we can be sure, eternal life does not mean simply eternal existence. The Master said it was to know God and can we comprehend what that means? I go out at night and gaze into the starry heavens, the handiwork of God, and say, "Am I to know, to really understand the power that controls and directs all the stars in their courses? Am I to know whether they are inhabited worlds like this or not? Am I to know the laws that govern all these things and be superior rather than subject to them?"

I look upon the various orders of creation with their peculiar instincts and affections. I note the love of all for their young. I remember God planted it there, and he loved me so well that he gave up his own Son to be smitten in my stead. And am I to know, will my powers of understanding be enlarged to know and my heart to overflow with this wonderful, immeasurable love? There is but one answer, "This is life eternal that they might know thee the only true God and Jesus Christ whom thou hast sent." This is our reward.

—W. H. Rowley, in *World's Crisis*.

I. THE POOR PREACHER.

ONCE upon a time, a long time ago, the phrase, "Lo, the poor Indian," was quite common but it has come to pass that the "poor Indian" draws his oil dividends, and lives in comparative luxury, and hence is no longer to be referred to as an object of charity and pity.

At the present writing, the incarnation of refined scantiness and imperial poverty can be no better expressed than by the caption of this article. Indeed, should things continue, it is only a question of time, and a very short time, when "chill penury will mark him as her own."

With the ever-increasing prices, it is not difficult for even the unimaginative mind to determine his financial condition. Everything that he consumes must be purchased at prices ranging from fifty to two hundred per cent greater than five years ago, while he receives but very little more for his services. Worse still, prices are ranging upward.

The hero that he is, he is suffering in silence and bearing with patience the burdens that are imposed upon him by the thoughtlessness of his people. The very fact that he "meekly waits and murmurs not" has perhaps led those upon whom he has a right to depend, to think that all goes well with him. His very patience has served to conceal his poverty, and his smile to hide the shadows of his heart.

With a majority of our ministers it is no longer a question of buying books, but one of the bare necessities of life. Such a condition, especially with our young ministers, will inevitably lead to arrested mental progress, and this to inefficient work and a consequent discontent upon the part of their people. They have made the bed too short for the man and then attempted to amputate the man to fit the bed. The experiment has proved abortive.

After all, it is upon the wife and little ones that the blow falls heaviest. They can not live as those with whom their lot is cast. Perchance, sadder still, to be crit-

icized for not living in a manner befitting the position of the husband and father. The wife must bear the taunt of "not knowing how to manage," though she has displayed a genius in home economics worthy of all commendation. For the power to make much out of little, and to make one dollar do the work of five, commend me to the faithful minister's wife!

"For it is written in the law of Moses, Thou shalt not muzzle the ox when he treadeth out the corn. Is it for the oxen that God careth, or saith he is assuredly for our sake? Yea, for our sake it was written: because he that ploweth ought to plow in hope, and that thresheth, to thresh in hope of partaking. If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things?" 1 Cor. 9:9-11.—*Gospel Messenger*.

For Mayor of Jerusalem.

It is said that Mr. Nathan Straus, New York merchant and philanthropist, has intimated to his friends that he has one ambition—to return to Palestine and there to be elected the first Mayor of Jerusalem.

Jerusalem will go far to find a man more fitted for the office.

But the disclosure of this ambition serves to remind us that a new era is soon to begin for Palestine. Definite pledges have been given that the Holy Land is to be restored to the Jewish people. Thousands are preparing now for an exodus from America in the fall. Justice Brandeis has returned from Palestine having repeated the work of Caleb and Joshua, who went ahead of Israel to "spy out the land." He will return in September and report to a Zionist convention to be held in Chicago.

A. H. Fromenson, head of the publicity bureau of the American Zionist societies, says that nearly 5000 men connected with the professions and with technical crafts have volunteered to be among the pioneers of the new Jewish commonwealth. Many thousands more—some estimates put the number at a million—have indicated their intention of helping to reclaim and repopulate the country of their fathers.

Since the days of the Crusades, when *Christendom* sought to redeem the land from the Saracen, there has been no movement of a people appealing so to the imagination as this. The world will watch with interest how this race, so long dispersed and so long contributing of its wisdom in statesmanship, in science, in literature and in finance to nations other than its own, will resume the life and responsibilities of nationhood.

A decade from now Palestine will be more than a sacred memory. —*Chicago Evening Post*.

WHO FIRST DISCOVERED VACATIONS? HE IS ONE OF THE WORLD'S BENEFACTORS.

PERHAPS the man who first went away for a vacation during his working life did so because he was tired and wanted to forget about work for a time, writes Lee K. Frankel, third vice-president of the Metropolitan Life Insurance Company, in *Association Men* for August. "Perhaps some city man who had been brought up

in the fields or in the woods felt that it would be nice to get back to his old surroundings and rest for a while.

"The unsung hero who discovered vacations should be searched out and a monument erected to him, because truly he was one of the great benefactors of the human race.

"Vacations should serve a threefold object: They should get us away from our usual surroundings and give us the rest and relaxation that comes with change. They should serve as periods of recreation to build up the body after the strain of work already done and to prepare for the stress of work that is to follow. Lastly, they should give us an opportunity to play, to utilize muscles we do not ordinarily use.

"Variety of activity is one of the ways in which we can keep up interest in our work. If we limit ourselves to doing the same thing over and over again, we soon become narrow and dull individuals. We need variety in our acquaintanceship. We need variety in the things that we do. In this variety, no matter how hard the activity is, we get very definite mental stimulus."—*Sel*.

Why Not in Church.

THE PASTOR of a once flourishing church in the Middle West was greatly puzzled why the attendance at services had so lamentably dwindled. Looking over his membership enrollment he found that a score or more of his members were seldom present at the Sunday services, and that the majority of the members never attended the week-day prayer service. He endeavored to find the real reason for the lack of interest and finally concluded to get a frank expression of opinion from one of the young men, a college student, who said: "To tell the truth, pastor, our lives are so full of exciting and engrossing events that an ordinary church meeting does not interest us. We see the most thrilling moving picture shows. We go to the most professional scientific lectures. We hear the most cultivated singers. Constantly we are rubbing up against the most enticing amusements. To tell the truth—all religious things seem quite tame to us. The church services do not thrill us. The music is but mediocre—no excitement about it at all. It doesn't appeal to our senses." But can the church furnish "thrills" to its members every Sunday? Is that the business of the modern minister? Must he run an amusement bureau to compete with the moving picture show?—*Selected*.

There are loyal hearts, there are spirits brave,

There are souls that are pure and true;
Then give to the world the best you have,
And the best will come back to you.

Give love, and love to your heart will flow,
A strength in your utmost need;
Have faith and a score of hearts will show
Their faith in your word and deed.

—*Sel*.

It is Josh Billings who says, "Every one who does the best he can is a hero."—*Human Faculty*.

SIGNS OF THE TIMES.

THE Sunday Schools of America: Some of the world's largest Sunday-Schools are in America. The First Christian Sunday-school of Canton, Ohio, has grown in fourteen years from a membership of less than 200 to a membership of more than 7,000. And there has been a remarkable growth in many other Sunday Schools throughout the country.

And yet in spite of all our modern methods of teaching, modern equipment, and modern attractions of a worldly character, the membership of the American Sunday Schools as a whole seem to be on the decline. Our Hope (New York) quotes the field superintendent of the United Sunday-School Association as saying:

"The Sunday Schools of America face extinction within a generation if the present rate of loss in membership continues. One of the leading denominations has lost 125,000 from its Sunday Schools within the last year, another 70,000. The total loss of the different evangelical denominations is between 300,000 and 400,000. Abnormal social conditions produced by the war, including disorganization of entire classes through enlistment of leaders, are largely responsible. Meanwhile juvenile delinquency is increasing all over our land at a startling rate. The authorities of Chicago handled more than thirty per cent more cases of delinquent boys and girls last year than the year before. The religious forces of the world face their most serious crisis. From the church standpoint it is a matter of whether Bolshevism, unbelief, and atheism shall sweep the world. If it does it means a corresponding increase in crime, anarchy and barbarism. Indifference is always accompanied by social decay."

An Infidel Night School. While the church is making much of the Sunday School and the training of little children, we must not forget that the tares are being sown as well as the wheat. We quote the following from the Sunday School Times:

It is one of the worst of offenses to cause a little one to stumble. No small stir has resulted from the discovery of an infidel night school for miners' children in southwest Pennsylvania. The catechism taught there includes this question, "Who was Jesus Christ?" and the answer, "Jesus Christ was the illegitimate son of a virgin named Mary." Another question is, "Did Jesus rise from the dead on the third day, as the church teaches us?" and the answer is, "The legend of the resurrection of Christ is just a myth." Who is responsible for this "offense" of unbelieving education? The New York Christian Advocate, quoted by the Religious Digest, understands that the Bohemian Slavonic Benevolent Society, a Socialist secret organization, is the sponsor for this infidel teaching. Such infidel propaganda in a common School for little children is appalling. It is good to know that the Methodist church through its Centenary Movement, is about to invade this territory of infidel propaganda with the gospel. It will plant there "ten moveable churches," that can be shifted when centers of population shift, the pastor of each church to be one who speaks the Slav language. May God

through this means remove this "offense." **Missionaries, Christian and Heathen.** The Christian missionary force of the world today is about 25,000. Many godly men and consecrated women are in foreign lands proclaiming the glad tidings; and multitudes are being won from the darkness of heathendom into the marvelous light of the gospel. But while we rejoice in the spread of the gospel in these last days, we ought to do far more than we are doing. God has given the last day church a great opportunity, and this means that our responsibility is correspondingly large.

And we need to remember that while Christian missionaries are in foreign lands with the gospel, heathen missionaries are here from other lands and actively engaged in the winning of converts for various non-Christian cults. The following is a quotation from The Continent:

"Twenty years ago the Swami Vivikenda began missionary work in America. Now his following in this country claim 100,000 converts, and seventy-four meeting places. The sun god, Buddha and other heathen deities have temples in New York City, Boston, Pittsburg, Washington, Denver, St. Louis, Chicago, San Francisco, Los Angeles and Seattle. Los Angeles has the well-known temple to the worship of Krishna where the rites, of pure East Indian type, are carried on by Americans. In the beautiful \$100,000 Magdazzin temple in Chicago is a young woman, daughter of a former Presbyterian elder, though she now worships the sun god, and is its priestess. Theosophy, ancient Buddhism, the Persian faith of Abbas Effendi and a horde of other non-American non-Christian religions are found in the United States."

An Age of Lust. We are informed that "one procuress under oath on the witness stand in San Francisco, boldly confessed that she had delivered 150 virtuous girls over to the lusts of men in one year." That was on the Pacific Coast. Here is something with regard to conditions on the Atlantic Coast: Health Commissioner Woodward of Boston was quoted a few weeks ago in the Boston Post as saying that "nearly four per cent of the children born in Massachusetts are illegitimate." Is not this enough to make good citizens blush with shame? Immodest apparel, the dance hall, lack of Christian training in the home, and other features of modern life are largely responsible. And these things certainly constitute a sign of swiftly approaching judgment, as in the case of the ancient cities of the plain. Said Dr. Cortland Myers in a sermon in Tremont Temple: "The styles of today are the most immodest, suggestive and damnable in the history of the world."—Linden J. Carter, in World's Crisis.

OUR REWARD.

IT IS right to labor in the hope of reward. God has ever held out to the children of men a reward to be obtained by obedience and faith in him.

Abraham left the home of his fathers in Chaldea and journeyed into the land of Canaan that he might receive the reward of the inheritance of that land.

Just how much he may have expected to inherit when he began his long journey

in Canaan we do not know; but he believed that he was to be made great, and that in him all the families of the earth were to be blessed.

When in the course of time he had measured up to the divine requirement in obedience and separation from the former ties of life, God rewarded him with a broader, grander and more comprehensive vision of the inheritance which was to be his. Not merely the small land of Canaan but the world was to be his inheritance through the seed that was promised him, and from him through the seed all the world was to be blessed.

You ask how we know that he expected to inherit the world rather than the land of Canaan? We answer that the promises given him could never be fulfilled completely in a land as small as Canaan. He has promised a seed or offspring that should be as the dust of the earth. And again the Lord told him, "Look now toward heaven, and tell the stars if thou be able to number them: and he said unto him, So shall thy seed be." To confirm this we have the testimony of the inspired apostle Paul in Rom. 4:13, saying that the promise to Abraham was that he should be the heir of the world; and in the promises we notice also that this reward of inheritance was to endure forever.

That Abraham held this larger view of his inheritance is clear in that he did not attempt to possess himself of the land of Canaan during his own lifetime; but dwelt in tents and tabernacles with Isaac and Jacob the heirs with him of the same promise.

And when his wife Sarah died, he insisted on paying to the children of Heth, who were then dwelling in the land, the full market value for the cave of Macpelah that he might possess it as a burial place. All this, the apostle tells us in the eleventh chapter of Hebrews, was because Abraham with the faithful worthies that followed him, had his vision upon the promises of God, that were yet afar off, and "confessed that he was a stranger and a pilgrim on the earth;" "he looked for a city which hath foundation, whose builder and maker is God."

Life! Eternal life! in a world made clean and free from sin, that was the gift offered to Abraham. The same gift is now offered to all who will become children of Abraham through faith in Christ, the promised seed.

We get a foretaste of the blessings of that life as a present reward through the gift of the spirit, which enables us to overcome sin. Through faith in Christ and his cleansing blood, we have communion with God and a sweet fellowship with those of a like faith in Christ.

Many have proved the truth of the Savior's words that when they have been compelled to give up home and friends for his sake, they have found brothers and sisters in Christ, whose fellowship became dearer and sweeter than the former affections. Life has taken on new joy as they looked forward to the obtaining of that prize of "eternal life."

We can offer no description or explanation of that life other than the Master has given in John 17:3, and "And this is life eternal that they might know thee,

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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 PASSOVER FEAST.

BEFORE Moses and Aaron went to Pharaoh's house God told them just what they were to do so that they would make no mistake. He said to Moses,

"When Pharaoh shall ask you to show a miracle, then you shall say to Aaron, 'Take your rod, and throw it down before Pharaoh, and it shall become a serpent.'"

So when they came before the king they did just as God had told them. When he saw the rod turned to a serpent he called the wise men and magicians of his kingdom and had them try it, too. Their rods changed to serpents when they threw them down, but Aaron's crept around and swallowed them all up. Still the king thought his men were just as wise as the God of Moses and Aaron, and he would not let the people go.

That night God talked with Moses again. He said: "In the morning Pharaoh will go for a walk along the river bank. You go early and, when he comes, tell him that because he has not let my people go you will change the water in the rivers to blood, and his people will have no water to drink."

So in the morning Moses and Aaron were waiting for Pharaoh when he came out. Aaron stretched out his rod over the river and all the water the Egyptians had was changed to blood. The fishes died and it smelled so badly they could not use it. By the end of the week the people were digging everywhere to find a good drink of water.

Then Moses and Aaron asked the king if he would let God's people go, but he refused, so Aaron stretched out his hand and frogs came from everywhere. They got so thick that Pharaoh found them in his bed. Then he called Moses and Aaron and said,

"If you will ask your God to take away the frogs I will let the people go."

The next day God caused all the frogs to die; but when Pharaoh was no longer bothered with them he refused to keep his promise. Then God told Aaron to stretch out his rod and strike the dust, so that it would become lice. All the other things the magicians could do, but they could not do this; and they said, "This is the work of God."

But the king would not listen to them.

TEACH ME THE WAY



CEACH ME the way, O Christ, teach me the way.

I am so weary of this worldly life—
So weary of contention, pain and strife.

I'm groping in the darkness day by day,
And earnestly I seek to know the way.
I'm diligently reaching for thy hand,
To guide my footsteps to a fairer land.
Teach me the way, O Christ, teach me the way.

Teach me the way, O Christ, teach me the way.
Though others may misjudge me, thou art just.

Thou knowest all—in thee I put my trust.
Help me to say, "Forgive them," and to be
Each day, dear Savior, more and more like thee.

Oh gentle Shepherd, hear me as I plead.
I give to thee my all—I do, indeed!
Teach me the way, O Christ, teach me the way.

Teach me the way, O Christ, teach me the way.
May I not seek for honor, riches, fame,
But ever seek to glorify thy name.
My highest aim in life, oh, let it be
To live for Christ, uplift humanity.

Upon thy tender, gentle, loving breast,
There, blessed Jesus, let my soul find rest.
Teach me the way, O Christ, teach me the way.
—Selected.

After this God caused swarms of flies to come over all the land of Egypt so thickly that many things were destroyed by them. But in the part where the Israelites lived there were no flies. Then Pharaoh called for Moses and said,

"You and your people may sacrifice here in my country."

Moses answered, "God told us to go out in the wilderness and we must do as he said."

So Pharaoh promised to let them go if they would pray that the flies might be taken away. But when the flies were gone he would not keep his promise. Then there came a disease that destroyed many of the animals of the Egyptians, although those of the Israelites were not harmed. After this came a time when the Egyptians became very sick because of boils that God caused to come upon them. And still Pharaoh would not let the people go.

And the Lord said to Moses, "Stretch forth your hand toward heaven and there shall come a great storm."

Moses lifted his hand toward heaven and there came the most terrible storm that had ever been seen in Egypt. All the cattle and sheep that had been left in the pastures were killed and many trees were broken over by the hail and lightning. The barley and flax were killed; but the wheat and rye were not much hurt, for they were not grown up. The storm lasted so long that Pharaoh sent for Moses again and promised to let the people go when the hail and lightning had stopped. But he

did not keep his promise this time.

God sent Moses and Aaron to the king again, saying, "If you do not let my people go, tomorrow I shall bring swarms of locusts into your country that will eat up all that the storm has left you."

Pharaoh's people begged him to let the Israelites go, but he would not, and the next day the locusts came so thickly that the people could not see the sun. Of course Pharaoh promised again to let them go; but when the locusts were taken away he broke his promise as before. Then God caused darkness to come over the land and for three days none of the Egyptians were able to leave their homes. But still the king kept the Israelites.

So at last God said to Moses, "Just one thing more will come upon the Egyptians and then the king will send you all away. Have all the Israelites borrow from the Egyptians just all they can carry and take it with them when they leave the country. And about midnight the oldest child of every family in Egypt shall die, as well as the first born of all the animals. But the Israelites shall be protected."

Then the Israelites were told to kill as many of the finest lambs of their flocks as they would be able to eat. They were told just how to kill and cook them, and the blood was to be sprinkled on the posts of the doors in the houses where they ate the meat. All that they could not eat during the night they must burn in the fire. They were to be fully dressed while they ate. If they did all those things the Lord would pass over their homes and their children should not be hurt; but if they did not do all these things their children should die, too.

At midnight, when the Lord sent his angel through the land, and the Egyptians found all their oldest children dead they raised a dreadful cry. Then Pharaoh sent quickly for Moses and Aaron and said,

"Go quickly with your people and your herds and sacrifice as your God has commanded. Pray for me, too."

So the Israelites went with their children and their flocks out into the wilderness and the Egyptians did not try to stop them for they were afraid. And each year since the Jews have kept the feast of the passover.

Character Above All.

Young man, character is worth more than money, character is worth more than anything else in this wide world. I would rather have it said of me in my old age than to have a monument of pure gold built over my dead body reaching from earth to heaven—I would rather have it said that "they could find no occasion against him except it be touching the law of his God," than to have all this world can give.—D. L. Moody.

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Pessimist or Optimist.

WHICH are you? Personally, we reply that when we look at the world and its doings, we are pessimistic. We see dark clouds, and an awful storm approaching. We see loss of life, sinners being led on in their wickedness, heedless of warnings—loving pleasure more than loving God, until at last the earth as it were opens its mouth and they descend into Sheol. What a dark picture this is, but true nevertheless. Who can look on such a scene as this and feel optimistic?

But when we look Godward we are optimistic. We see the dark clouds rolled away. We see a bright and shining form approaching. He comes nearer and nearer. Myriads of other forms attend him. Oh, glory, glory! it is my loving Lord and Savior with his mighty angels. It is he who said, "If I go away I will come again, and receive you to myself." The hour of waiting is passed. He has with him the keys of Hades and of Death—the very same Jesus who cried out in the presence of sorrowing relatives, "Lazarus, come forth!" and he came. Now he calls for all those whom the Father hath given him, and the graves fly open and they come! Hallelujah! He once said that "not one of them should be lost" and here they are—every one of them. The clouds have rolled away—the devil is chained for a thousand years. The thrones are set and the saved saints sit on them. The oppressed go free and the oppressors meet their doom. Who can look on these glories and feel pessimistic? Not the writer at any rate. Can you? Sel.

Tracks of Blessing.

THERE is an old legend that when Jesus arose from the tomb he walked through Joseph's garden, and everywhere his footsteps went beauty and fragrance sprang up in the form of sweet, white lilies. While this may be only a legend, yet it so grandly illustrates the real life of Christ, and what is possible in the life of a Christian, that I love to think of it. Everywhere our Master went when here on earth, it was to carry comfort and a blessing; and thus it ought to be with Christians.

We cannot do the big things he did but we may do the little things that some day, perhaps may lead to something larger. If our lives are filled with the fragrance of the Master's life we can carry the smile, the cheering word, the message of hope to some lost one. We can carry the light of the gospel to those in darkness and help lift the fallen; give new strength to the weak, and thus our footsteps will be tracks of blessing—Sel.

ing sin, righteousness and judgment. The questioners of what "God hath said" resist conviction of sin, personal unrighteousness, righteousness by the blood and judgment to come. They prefer the emphasis placed upon the Scripture, "God is love" and "He is not willing that any should perish." It is admitted that these are in themselves truths, but a day has been set "in the which God will judge the world in righteousness by that man whom he hath ordained." Peter prophesies of the "day of judgment and perdition of ungodly men," and also says, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" The unbelieving repeat the word, "It is a hard saying, who can hear it?" They do as when the Master spoke of sin, blood and the judgment "go away" and the fearful warn the preacher, who, John-like lays the axe at the root of the tree. "You might have reached them if you had preached the love of God. You will empty the church. The learned men will boycott you." Thank God, the biggest man or system is not as big or powerful as my God. He is able to take care of his own. When he calls to "preach the preaching I bid thee, woe is me if I preach not." We expect persecution as the fruit of preaching a judgment message. 2 Tim. 3:12. But our concern is not with the increase nor in what the word of God accomplishes—He giveth the increase and the seed sown accomplishes that whereunto he sends it. Let ministers of Christ test themselves whether they are preaching a full gospel by answering whether they are immune from persecution. This also applies to followers of the Lord Jesus Christ, who in the nature of the case are missionaries of the cross. The voices of these sages counseling the prophets of God is to temper it down and tone it down that good may be spoken concerning all. When the word of persuasion is unavailing, those who are determined to preach Christ and him crucified are referred to as lacking tact. God save us from modern tactics, which too often is deceit masked. Bernstoff diplomacy is tact only revealed as Jekyll-Hyde two-facedness when the mask is torn off. All honor to the men and women who have dedicated themselves not to consult with flesh and blood and preach God's message fearlessly. Jonah tried to slink away but God held him to his course and with the message appointed. Let us remember "the fear of the Lord is the beginning of wisdom" and that while ultimately all believers do come into the knowledge of the truth by love, the first step is through fear. There is no need to exaggerate or to minimize. Adding to or taking from are equally sinful before God.

To preach exclusively that God is love is to promise life to the wicked and make them twice-fold the sons of hell. Dr. Mark Matthews expresses it thus: "Do not lull the world to sleep with the narcotic of God's love." Young, in "Night Thoughts" says: "A God all mercy is a God unjust." We must preach the whole word of the living God, infallible, incarnate, being "instant in season and out of season," blowing the trumpet with no uncertain sound or timidity that the people may be prepared. Verily the judgments of God are in the land now and for the purpose of hav-

ing the people learn righteousness. Socialists and radicals talk doctrine exclusively and recruits are added to their number daily. Churches are emptying and empty because the preaching of the doctrine has been supplanted with that which cannot buttress, stabilize, ground and cement against the uprooting winds and waves which beat on the foundations.

Hath God Said?

Mother Eve replied truthfully to the tempting voice when she said positively: "God hath said." God has spoken, God is speaking, God will continue to declare his divine will. How weak, evasive and fearful is the answer made to the righteous Judge by Adam after the fall. God uttered his word of judgment: "Ye shall surely die" and it was so. Behold the man and the woman driven forth from Eden, sinful creatures, subject to the ravishings of the fruit of their own disobedience. Men may cavil today if they will but the rock of God's eternal truth—God hath spoken and he is able to perform—stands forever against sin and the sinner.

Degeneration is the order of this day and will be to the end. Deterioration and gradual decomposition sets in with the admixture of the knowledge of good and evil, evolutionists to the contrary.

Here is chaos. God hath spoken. Man sinned; yea, closer, we have sinned. With Paul we cry out in agony of spirit, "Oh, wretched man that I am! Who shall deliver me from the body of this death?" The answer is blessed: "I thank God through Jesus Christ, our Lord." He is the one found worthy. "He who knew no sin became sin for us" a perfect propitiation. "Thanks be to God who giveth us the victory through our Lord Jesus Christ." In Christ is the method "reconstruction or restitution?" The former is not found within the pages of the Bible. Acts 3:21 speaks of the "times of restitution" of which God hath spoken by the mouth of all his holy prophets since the world began. Christ will remain in the heavenlies until the day of his second coming, when restitution to Edenic perfect environment without the possibility of sin will be reinstated.

The reconstructionist school proposes environment under present sinful conditions but salvation in full reality can only be achieved in restitution by another fulfillment of "God hath said." The League of Nations cannot accomplish it, church unity cannot make it a fact nor can the best social service program. Jesus Christ alone can settle the present world difficulties. He is worthy to be crowned as the one who hath prevailed. The angelic heavenly host, one hundred million strong, sing his praises with loud voice, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Let us be of those on earth who catch up the refrain, saying: "Blessing and honor and glory and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. Amen."—Sermon by H. S. Moeller, editor of "The Coming Kingdom," Brooklyn, New York.

So long as we live within ourselves and around ourselves, we accomplish nothing worth while to or for those about us.—Sel.

HOMeward.

A Jewish land, a Jewish home,
No longer all wide world to roam;
No longer all the earth to tramp,
No longer bear the servile stamp;
No longer hide my Jewish face,
For fear of torture and disgrace;
No more expose my soul for sale
And buy the air that I inhale.
A Jewish land! my earth, my ground—
How wondrous sweet these tidings sound!
Two thousand years pursued and wronged
My forbears hoped and pined and longed,
And every day three times did pray
That God may send that glorious day.
A Jewish home, a Jewish land,
Still firm of foot, still strong of hand.
We answer, mother, to thy call:
We go, we come, thy children all!
From North and West and South we go
Thy towns to build thy fields to plow;
Thy wounds to heal, thy shame to drive,
That you and we may both revive.
That you and we forget our woe—
O motherland, we go, we go!—Sel.

When you say, "Lead us not into temptation," you must in good earnest mean to avoid in your daily conduct those temptations which you have already suffered from. When you say, "Deliver us from evil," you must mean to struggle against that evil in your hearts, which you are conscious of, and which you pray to be forgiven. To watch and pray are surely in our power, and by these means we are certain of getting strength. You feel your weakness; you fear to be overcome by temptation: then keep out of the way of it. This is watching. Avoid society which is likely to mislead you; flee from the very shadow of evil; you cannot be too careful; better be a little too strict than a little too easy.—it is the safer side. Abstain from reading books that are dangerous to you. Turn from bad thoughts when they arise.—Sel.

CAST all thy care on God. See that all thy cares be such that thou canst cast on God and then hold back none. Never brood over thyself; never stop short in thyself; but cast thy whole self, even this very care which distresseth thee, upon God. Be not anxious about little things, if thou wouldst learn to trust God with thine all. Act upon faith in little things; commit thy daily cares and anxieties to him; and he will strengthen thy faith for any greater trials. Rather, give thy whole self into God's hands, and so trust him to take care of thee in all lesser things, as being his, for his own sake, whose thou art.—Sel.

Jesus is Coming.

I know not when—I only know the fact
That he is coming, and he bids me wait
In joyful expectation day by day.
Uncertainty does not one whit detract
From me the joy of watching at the gate:
It rather adds delight and buoyancy—
To my fair hope—
That any night or any day,
I quickly may be caught away,
To meet the Lord.—Sel.

"Intending to do" is simply building a store-house of future disappointments. Do it! — Sel.

RECONSTRUCTION OR RESTITUTION?

"Hath God Said?"

FROM THE beginning, in the economy of heaven, three laws have been in operation; 1, generation; 2, degeneration; 3, regeneration. These principles are divine and spiritual, for, 1, in generation by the fiat of God the world was framed and its inhabitants created; 2, in degeneration the earth was cursed and man condemned by the inflexible, inexorable law of God's punishment for sin; 3, in regeneration the redeemed are blessed in the reception of God's provision for pardon through the atoning efficacious blood of the all-worthy Lamb—Christ.

Translated into the vocabulary of theologians by the wisdom of this world, the three methods are expressed as: 1, construction; 2, deconstruction (to coin a word); 3, reconstruction. Comparison and deduction reveal these seemingly synonymous declarations as widely divergent and at irreconcilable variance. Here a word of caution, while interpolated, is "meat in due season." "Believe not every spirit," try the spirits "prove all things, hold fast that which is good." Subtlety, cunning, craft and deception caused our foster parents to fall by the way. Today those especially who so loudly lament what they term being judged unworthy because of Adam's sin, hasten on apace to the same abyss. Be warned! "Why will ye die?" The imitation resembles the real, is cleverly and attractively offered but brought to the test tube of God's Word. The strong chemicals of the judgment standard eat holes in the sham advertised as just-as-good but in reality make-believe alloy.

The problem of the modern controversy between these comparatives, different while alike, is stated in the terms of the theme "Reconstruction or Restitution?" What hath God really said?—for no other authority is worthy of countenance. The infallible edicts of God abide forever but the prophesyings of man come to naught.

1. Generation.

With the announcement of his sovereign will "it was so"—a finished work. "He spoke and it was done; he commanded, and it stood fast." *Psa. 33:9.*

In the account of the creation of bodies celestial and terrestrial the expression "God said" is repeatedly employed; ten times in Genesis one, "Saying" once each in chapters one and two, "The Lord God said," eight times in chapters two and three.

God also said the words of the law governing Eden and its occupants. *Gen. 2:16, 17.* The will of God was as promptly and thoroughly done on earth then by all the agents and creatures of his generating as his will was then, is now, and forever shall be done in heaven.

Order and obedience reigned in Eden. Behold, all was "very good."

Environment.

Adam and Eve had environment more desirable than ever plead for by the most aspiring reconstructionist.

1. A statute, simple—complete, void of modern intricacies and political ramifications, which are worse by far than the law

of Moses. With the Bible standard of "offending in one point, guilty of all" what person living could say they had kept the law from their youth?

With Adam, ignorance of the law was not the valid excuse it might reasonably be with us in connection with present day statutes. The law of Eden was proclaimed in Adam's ears by the Lawgiver himself without equivocation. No astuteness of even a Philadelphia lawyer could ever or will ever find openings in God's law through which to drive loopholes for the proverbial team of horses. Here is excellent environment, a statute, short but profound.

2. A government administering justice such as has only been equalled by representatives of the same theocracy. Here is environment unsurpassed, ground for perfect faith in the assurance of fair dealing.

3. Industry. Enjoyment of the favor of the Master of the vineyard, a Lord loving and generous.

4. Dominion. Unqualified authority over cattle, fish and bird. Food without stint.

5. Productivity. The earth giving its increase abundantly apart from sweat of brow and wearying toil. No curse.

All this and more is expressive of the perfect environment in Eden under the generating power of God. Yet (and what idealist would believe it possible?) Adam and Eve sinned ingloriously. They rebelled; lost their dominion; became outcasts; had laws multiplied upon them; entered the service of a cruel and hard task-master, sacrificed for less than "a mess of pottage" the favor of him whose blessing "maketh rich and addeth no sorrow." Briefly this is the sad record of that which has entailed suffering and misery on the human race—perfect creation or generation and the entrance of degeneration resulting from sin.

To this point exegetists of both reconstructionist and restitution schools agree in the main but with the damage done by the entrance of the enemy sin, the method of reparation introduces the difficulty. A minute examination of the process of degeneration will enable the honest seeker to know whether God hath really said "Reconstruction or Restitution."

As "God said" is the expression of generation, so "Hath God said?" is the expression of deconstruction.

2. Degeneration.

Marring the scene of Edenic tranquility and holy communion enters the temptation, the suggestion of antagonism against heavenly rule. Succumbing to the attack directly made at the sovereignty of God, our gullible progenitors mutined. The definite "God hath said" is questioned by the higher critics as to whether God really said, or if he said, whether he really meant what he said.

If half the energy expended in promoting false ideas or questioning truth were expended in promulgating fact, salvation would be in universal demand instead of at a standstill or disregarded. Too much and too flippantly today, even by wearers of the cloth, is the serpent lie "Yea, hath God said?" repeated by those who should be its avowed enemies. "God hath said:" death for disobedience, but the glossier says, "Well, he did not really mean death,

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.'" Catching up the refrain, some good church people say, "Preach the love of God—do not tell people about sin and the blood and judgment. Get them saved first and tell them after—if you must and if you think it necessary." These well-meaning but serpent-lie deceived folk want all reference to sin put under the ban, they say it is negative, a weakness. God calls sin "sin" and the perpetrator a sinner. Denominating a spade a spade, is a Bible characteristic, giving internal evidence to its infallible authorship. Sin is abhorrent in the eyes of God, its color is scarlet. His word by the prophet is, "The soul that sinneth, it shall die," by the beloved John: "If we say we have no sin, we deceive ourselves and the truth is not in us." "All have sinned and come short of the glory of God." "All we like sheep have gone astray, we have turned everyone to his own way." "There is none righteous, no, not one." This class boldly talk of having no sin, proclaim being well-born as rendering unnecessary the need of new birth, or being born again. This teaching makes the second birth from beneath but the word of the sin-bearer is unalterable. "Except ye be born from above ye cannot see the kingdom of God." Sin is branded with a "God hath said."

These devotees of the "Hath God said?" serpent-lie, further advocate it by questioning the ambassadors of Christ not to tell of the blood, saying it is vulgar, suggests the slaughter-house, is repellant, degrading, noxious. As Dr. Evans reports them, "Ladies and gentlement don't like to hear about the blood," to which he answers, "Ladies and gentlemen cannot come to the cross of Christ, as such. Patent leather shoes, high hats, broadcloth, silks and satins are barred—only as a sinner can anyone come to God." Those who perpetuate the serpent-deception urge the preaching of Christ's life, teaching, his example, humanity and sweet influence.

Personally, I will preach as long as God lends me breath that "which I also received"—"my hope is built on nothing less than Jesus' blood and righteousness." "God hath said," salvation by the blood; who art thou, worm Jacob, to answer God? "Dear dying Lamb, thy precious blood Will never lose its power; Till all the ransomed Church of God Be saved to sin no more."

"Without shedding of blood there is no remission for sin." The blood availed in Egypt in the night when the death angel passed over the land. "When I see the blood I will pass over you." This world is Egypt in anti-type. We need the covering of the blood of Christ or the death angel will claim us eternally. Redeemed by the blood of the Lamb—Oh, how I love to proclaim it—not by corruptible things, as silver and gold, but by the precious blood of Christ, a Lamb without blemish and spot. Sin is a reality. The blood of Christ alone can redeem us from the power and effect of sin. May we continue to experience the precious blood of Christ as sin's double cure.

The attack is three-fold and against the divinely ordained office work of the Holy Spirit sent to reprove the world concern-

the result of unbelief? Has not Jesus been sent for the sole purpose of so manifesting God that ignorance and unbelief of him will be destroyed? How is Jesus to accomplish this work?

Show that belief that Jesus is the Son of God necessitates belief in all that he said and did. What was Jesus' proof of his relationship to God? John 10:31-38.

General Notes.

We have been requested to include in our General Notes Scriptural references bearing on the lesson for daily reading. We do so hoping they will be of benefit to some if not to all.

Daily Reading: Monday, John 1:19-28. Tuesday, John 1:29-34. (These Scriptures show what the disciples of John the Baptist were taught concerning the man who was to be their teacher later). Wednesday, John 1:35-51. Thursday, Heb. 5:8, 9; 7:22-25. Friday, Matt. 9:9; Sat. Mark 2:13-17.

John is generally regarded as younger than Jesus. Probably at the date of this lesson he was between 25 and 30 years of age. His father's name was Zebedee, and his mother's Salome. His birth place and early home was Bethsaida, near the mouth of the upper Jordan, where it enters into the lake of Galilee. It was one of the chief fishing towns on the lake. The name means "Fish Town" or "House of Fish."

John had most probably the common education of the Jewish child in Galilee. The Jewish mother trained the children in prayer and in the Bible. She told them Bible stories, and filled their young souls with love of country and God. When the boys were six years old they were sent to the school in the synagogue where they learned to read and write. They learned three languages: Hebrew, Greek and Aramic, i. e., one form of Syriac, which was the common language of Palestine in that day. The Bible was the chief text book, and after they had learned the letters and the simple words they were trained in the law of God, with the sacred watchword of the faith of Israel, "Hear, O Israel; Jehovah our God is one Jehovah." Later the synagogue services were a great education in the word of God, the passages being read in Hebrew and then translated sentence by sentence into the common tongue, so that all might understand. They were not "unlearned and ignorant men," in the sense in which we should now use the terms. The priests merely meant they had not been educated as teachers and leaders of the people, and they marvelled that, notwithstanding this, they could preach with so much power. "It has become," says Canon Bentham, "a conventional rule in sacred art that because St. John speaks more about love than the other apostles, and was especially beloved by his Master, he must have had a soft, feminine, sentimental countenance, without the wrinklings of age betraying conflict. Such a fancy is strangely contradicted by facts." His natural vehemence, chastened by grace became an element of strength and glory. He blended the gentleness of a dove with the sublime force and vision of the eagle. Jesus named John and his brother James 'sons of thunder' because according to Meur in Hasting's Bible Dictionary, the

name is "both descriptive and prophetic of the union of the passionate and vehement with the gentle and loving in their character, and the fact that once and again tempests of long restrained emotions would burst forth out of the deep stillness of their strong reserved natures.

"Peter has generally been regarded as the oldest of the apostles, except perhaps James, the brother of John. He probably was not far from 40 years old when called to be an apostle. In Matt. 16:17 his father's name is given as Jona, or rather Jonah. "There is a tradition that his mother was called Johanna. His birthplace and early home was Bethsaida, the same as that of John. Peter's education was in all probability the same as that of John as described above, since that was the common education of every Jewish child.

"Cephas, or Peter, or Rock-man, seemed a strange name for this son of Jonas. He seemed to have in him nothing of the steadfastness of the rock. He changed his mind with an ease and swiftness which no other apostles equaled. Peter, however, is one of several who under our Lord's discipline came to be noted and even proverbial for the possession of every grace or virtue in which they were naturally most deficient."

—Peloubet's Notes.

We may wonder what part we could take in the high and exalted work of a universal government over the people's of the earth. Yet those men whom Jesus has said should be judges over the twelve tribes of Israel, were chosen from the same walks of life in which we walk, and if God sees fit to appoint us to some such work our natural unfitness is no argument that his choice is an unwise one.

The basis of sin is unbelief. When Jesus will have fully manifested God to all the world to bend the knee to him in belief he will have taken away the sin of the world.

Berean Column.

Edited by

NATIONAL BEREAN SOCIETY,

Leta B. Hanson, Editor,
3323a Chippewa St., St. Louis, Mo.

Motto: Search the Scriptures Daily.
Slogan: We Stand For Unity, Truth and Righteousness.

To The Illinois Bereans.

Please do not forget that October is our self-denial month. Can we not deny ourselves candy, ice-cream, theatres, or if you do not indulge in these things, can you not find some other means of giving up something that is not absolutely necessary to your welfare, for at least one month, that you may give the money so saved to provide the necessities for the sick and needy? Winter is coming on, we have some among those of our own faith, into whose homes within the last year death has entered and taken the father or mother, and the little ones left to be cared for. Can we not help some of these in bearing their burdens, and so fulfill the law of Christ?

The money may be sent to us the first

of November and we will see that it is sent where it will do good.

Anna E. Drew, President.
629 N. Galena Ave., Dixon, Ill.

Berean Book Notice.

The new Berean books are now ready for distribution. They contain ninety lessons, enough for two years' study and the price is 15 cents. Send for them to the corresponding secretary, Evelyn K. Harach, 5439 Ohio Street, Chicago.

Will the societies order as soon as possible so that all may begin the new books the first of October.

Book Committee,

Mrs. F. V. Blakely, Chairman.

THE HEART'S DESIRE FINDING EXPRESSION.

A DEEP, heartfelt desire for anything that is really worth while should find some form of expression. Indeed, it will find expression if it is a genuine longing of soul, characterized by sincerity, spontaneousness and a determined purpose to render unto others a helpful service. It will be like a mountain spring which must have outlet and overflow. Spontaneousness of this kind is illustrated in Paul's letters to the churches under his care.

Writing to the Roman church he said, "I long to see you that I may impart unto you some spiritual gift to the end ye may be established." Rom. 1:11.

The apostle tells why he wrote his first letter to the Corinthian church. "For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be made sorry, but that ye might know the love which I have more abundantly unto you." 1 Cor. 2:4. How many modern pastors write a message to a church with "anguish of heart" and "many tears"? Again the apostle said to that church, "Our mouth is open unto you, O Corinthians, our heart is enlarged." 2 Cor. 6:11.

Paul was troubled concerning the Galatian church. This was what he wrote to them, "My little children, of whom I am again in travail until Christ be formal in you, I could wish to be present with you now and to change my voice, for I am perplexed about you." Gal. 4:19, 20.

Paul dearly loved the Ephesian church. His love found expression in tears. He said to the Ephesian elders, "Ye yourselves knew from the first day that I set foot in Asia, after what manner I was with you all the time, serving the Lord with all lowliness of mind and with tears and with trials which befell me by plots of the Jews." Acts 20:19. And again, "By the space of three years I ceased not to admonish everyone night and day with tears." Acts 20:31.

Paul had the same experience in Philippi, an experience of tears shed over the "enemies of the cross." For many walk, he said in writing to the Philippian church, "of whom I told you often and now tell you even weeping, that they are the enemies of the cross of Christ." Phil. 3:18. O, these people outside of the church, how much do we yearn over them? Has our longing for their salvation ever found any expression in tears?

This is the way in which Paul expressed his deep desire for the progress and uplift of the Philippian church. "Wherefore,

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.

NOTES.

No items have been received from the editor for this issue. We presume that while in attendance at the Missouri Conference he is too busy scratching chiggers to be able to write editorials.

Brethren, please hurry to the front with some good "copy." There is too much selected material in this issue, but we can't print your article unless you send it in.

A new religious journal has come as an exchange.—The Coming Kingdom, Bedford Avenue, Madison St., to Putnam Ave., Brooklyn, N. Y., and we like its appearance very much. It is neat, well gotten up, and a fearless advocate of the coming and kingdom of Christ. Sample copy may be had by addressing them.

In filling appointments at some of our churches recently we have been glad to

find persons in attendance who had come long distances to join in the worship. Keep up the good work,—this offers encouragement to the local church and to the preacher, as well as doing you good.

Frank E. Siple.

Remittances.

E. C. Powers; Mrs. O. W. Umphrey; Mrs. B. A. Sheets; Mrs. Flora Mosen; Mrs. E. H. Wyman; Mrs. Grace M. Marsh.

Notices.

Casey, Illinois.

There will be a series of meetings at our church near Casey, Illinois, beginning on Saturday evening, Sept. 27. Bro. L. E. Conner will have charge of the services Saturday night and Sunday, and Bro. S. J. Lindsay will arrive on Monday to continue the work. Plan to attend this meeting if possible.

Reports.

Nebraska Conference.

The annual conference of the Churches of God in Nebraska was held in Holbrook, August 16 to 24, with a large crowd in attendance throughout the meetings. Bible lessons were conducted daily by Bros. Allard and Lindsay which we deem especially beneficial. Bro. Darby, of Corvallis, Oregon, was present and was invited to speak and did so on several occasions. Bro. Drinkard, our home evangelist, helped complete the program.

Sister Edna Allard had charge of the song services, and her ability is too well known to require a compliment, but we would earnestly invite her back next year.

At the business meeting the following officers were elected:

J. E. Cowles, President; M. D. Newell, Vice President; M. Stephenson, Rec. Sec.; C. A. Stowe, Treasurer; Ola Hornaday, Cor. Secretary.

Sr. Edna Allard and Sr. Bray were appointed by motion to act on a song book committee, Sr. Allard to be chairman of the committee.

A motion was made and carried authorizing our president to confer with the various other presidents in order to fix the date of our next conference so as not to conflict with other conferences.

Eva L. Stearns, Clara M. Stennette and T. A. Drinkard were appointed as a resolutions committee, and the following resolutions were adopted:

We, the conference of the Churches of God in Christ Jesus in Nebraska assembled at Holbrook, Aug. 16 to 24, 1919, with grateful hearts to our heavenly Father for his love and mercy to all mankind submit the following resolutions:

That we are thankful to God for the privilege of meeting together and hearing of God's love and the wonderful things he has in store for mankind, confessing that we are all sinners and only saved by the grace of God.

Resolved that as a people we will try to do more for the Master's work in the future according as we are strengthened and

prospered by the Lord.

Resolved that we extend our thanks to the brothers and sisters of Nebraska who by their efforts and sacrifices have made this conference possible.

Resolved that we extend our thanks to the Women's Auxiliary to whom we are indebted for the excellent care we have received for our temporal need.

Resolved that we extend our thanks to the preachers and music committee and all others who have ministered to our spiritual need.

Resolved that we extend to Mr. Rankin our sincere thanks for the use of these beautiful grounds.

Whereas Bro. John Adams has declined to serve again as President of this conference, therefore be it resolved that we appreciating his work and influence, do hereby extend to him our deepest love and esteem.

Resolved that we extend to our brethren who have suffered affliction and death in the last year our heartfelt sympathy, knowing that Jesus is soon coming to set up his kingdom in which peace, happiness and righteousness will reign supreme, and where death will be unknown.

Resolved that our constant prayer will be, Come Lord Jesus, and come quickly.

M. Stephenson, Sec.

The Sunday School.

By Alta King.

Fourth Quarter.

STUDIES IN THE LIVES OF PETER AND JOHN.

Lesson 1. October 5, 1919.
Lesson Text. John 1:36-42.

Golden Text: Jesus said unto him, Follow me. John 1:43.

Memory verses: John 1:29, 30.

Questions and Comments.

The central thought which will run through this quarter's lessons is "Discipleship." By studying the lives of two disciples we will gain a clearer conception of its meaning and purpose.

Define disciple.

Give a character sketch of each of the subjects of this lesson. Tell in your own words how they first became disciples. John 1:35-42. (Note: It is generally thought that John, the writer of this narrative, was the other one of the two spoken of in verse 35.) What was the work of John the Baptist? Do you see in the above account any fulfillment of his mission?

In this account does Jesus choose these men or do they take the initiative in following him? (Keep this thought in mind for future use).

What was the basic confession made by these men which began their discipleship? John 1:29, 49, shows what beliefs are involved in such a confession. What is the sin which is the "sin of the world?" Does Rom. 5:12 have any bearing on this question? Does John 16:8, 9? Was Adam's sin

wherein the Son of man cometh.

Fred T. Jones.

DROPPING THE OLD TESTAMENT.

"The Protestant Episcopal Church may decide to drop the Old Testament readings from the regular church services and from the Sunday Schools."

SUCH is an announcement from the Literary Digest for May 24, and it adds, "The church congress which debated the project is a representative body which has no legislative powers, and can only make recommendations to the Triennial General Convention." The suggestion is significant, as it indicates in what channel the minds of many Episcopal ministers run. The fact that nowadays the people of any denomination do so little Bible reading at home is bad enough; but now we are facing a proposition emanating from clergymen, contemplating the elimination of systematic Bible reading in church services. This movement is serious. If the proposition were intended to replace the formal public reading by a plan of intensive reading of the sacred Book in the home, it would be heartily approved. But this is not at all the meaning of the movement.

The movement means another logical step along the road of higher criticism, which rejects the plenary inspiration of the Bible, the miracles—most of them, at any rate—and the fulfillment of prophecy, because that would be a miracle. Another logical step would be sometime in the future, to reject utterly all the miracles of the New Testament. But that is what the "advanced" higher critics are already doing, while chiding their more timorous brethren for their inconsistency.

If the Old Testament is not miraculously inspired; if it is full of inconsistencies; if it contains many examples and precepts of doubtful morality; if its many prophecies were all disappointed instead of fulfilled—so reason higher critics—then why should it be read, read in the churches, read for the edification of the Christian people?

How can these doubting ministers read with an unctuous voice pages which only suggest to them thoughts of criticism and disapproval? How can they invite their hearers to listen to them with the respect due to the oracles of God? Their situation must be painful to their own feelings of self respect, and no wonder that they should desire to escape this weekly torture. It is only consistent for them to try to readjust their church services to their new convictions about the Bible.

On the other hand, if the account of the creation of the world in six ordinary days, the story of the fall of man, of the flood, of the crossing of the Red Sea, the sojourn in the wilderness, the falling of the manna from heaven—if all those stories are pure fables or Babylonian myths, why should they be read to the people as if they were facts, and that from a Book whose inimitable candor and fascinating simplicity make such impressions that it is difficult to eradicate them?

If Moses was a shrewd, unscrupulous demagogue, and David a heartless, blood-thirsty tyrant, why should the world still

look at them, from the naked reading of the Old Testament, as models of honesty, uprightness, self-abnegation, and magnanimity?

So I repeat, from the standpoint of higher criticism, now rampant in most theological schools of all denominations, the "dropping" of the Old Testament is but a step forward, or rather, an act of consistency and of frankness on the part of the ministers of the gospel advocating this measure.

The evidence of this is given in the motives adduced in favor of the move by its promoters. According to the Literary Digest, "The plea for the omission of the readings put forward in the congress was that 'the chief business of the church is to teach the gospel of the incarnation,' and that the Protestant Episcopal Church accepts the view that 'the Hebrew religion was not the only preparation for Christianity.'"

Indeed, it must be confessed that God did not manifest himself to the Hebrews alone. He spoke by his spirit to the magi, and gave them a star to lead them to Bethlehem. We also find some glimmers of religious truth in the writings of the ancient pagan philosophers. Socrates and Aristotle spoke of a "God who could be seen in his created works." Plato defined man as a God fearing being. Some Athenians worshipped an "unknown God." Cicero was convinced that "whosoever looked upon the stars of heaven must of necessity conclude that an excellent deity was ruling over all;" and he stated that "no nation, barbarous though it might be, was ignorant of the existence of the true God."

But what is the chaff to the wheat? Must we discard steam cars and gasoline cars for the old stagecoaches, because the latter rendered service in the olden days? Must we give up electricity for wax candles, because they too give some light in a dark night? What are the few slender, flickering rays preserved in the pagan writings, compared with that mighty flood of light poured out from every page of the Old Testament? If that were the only, the principal reason, it would be a flimsy excuse. But note:

"We read Old Testament lessons (in the official selections made for public worship) which teach what in our sermons we ignore." The preaching of the day wishes to ignore some of the fundamental points of faith taught by the prophets, like the second, glorious, and imminent coming of the Son of man to rule all nations; the destruction of the wicked, and the resurrection of the meek and faithful; the immutability of the Ten Commandments, and the vicarious death of the Son of God. Hence these should not be read publicly from the Bible any longer.

The Old Testament "Unchristian."

The Rev. W. L. Caswell, member of the congress, completed the thought thus: "Contexts are often unintelligible or unchristian, and situations often teach what we must emphatically deny. Old Testament lessons which are morally inadequate cannot lead hearers to the incarnate God unless it is carefully pointed out that they do not in themselves teach truth, but are stages in a great evolution."

This is exactly what the agnostics, skeptics,

and rationalists of the eighteenth centuries thought of the Bible—a book of excellent sentiments, and containing some beautiful pages, but full of exaggerations, mistakes, immoralities, and contradictions. These objections and criticisms were met by the unanswerable arguments of men possessing as much learning, to say the least, as the higher critics of today. The only difference is that these same objections are now offered, not by men outside the church, but by men inside it; not by the avowed enemies of Christianity, but by its professed leaders and teachers.

Such is the progress made by the theological germ evolved in the eighteenth century. The same Old Testament Scriptures of which Christ said, "They are they which testify of me," are now to be discarded. It is Christianity, then, that is at stake.

Well may this appalling situation cause those who remain true to "the faith once delivered to the saints," to weep at the sight of this well-nigh universal prevarication; and well may they remember, on the other hand, with feelings of inexpressible joy, that "the gates of hell shall not prevail against" the faithful church, whom the Lord shall find at his coming, holy and without blemish, reduced in numbers, perhaps, but—

"Fair as the moon,

Clear as the sun,

And terrible as an army with banners."—
The Signs of the Times, Mountain View, California.

EVEN the smallest discontent of conscience may render turbid the whole temper of the mind; but only produce the effort that restores its peace, and over the whole atmosphere a breath of unexpected purity is spread; doubt and irritability pass as clouds away; the withered sympathies of earth and home open their leaves and live; and through the clearest blue the deep is seen of the heaven where God resides.—Sel

Just to be Tender.

Just to be tender, just to be true,
Just to be glad the whole day through.
Just to be merciful, just to be mild,
Just to be trustful as a child.
Just to be gentle and kind and sweet,
Just to be helpful with willing feet.
Just to be cheery when things go wrong,
Just to drive sadness away with song.
Whether the hour is dark or bright,
Just to be loyal to God and right.
Just to believe that God knows best,
Just in his promises ever to rest.
Just to let love be our daily key,
That is God's will for you and me.—Sel.

The state of mind which is described as meekness, or quietness of spirit, is characterized in a high degree by inward harmony. There is not, as formerly, that inward jarring of thought contending with thought, and conscience asserting rights which it could not maintain.—Sel.

To live in a great idea means to treat the impossible as though it were possible. It is just the same with a strong character and when an idea and character meet, things arise which fill the world with wonder for thousands of years.—Goethe.

my brethren beloved and longed for, my joy and crown, so stand fast in the Lord, my beloved." Phil. 4:1.

Paul wrote to the Colossian brethren, "I rejoice in my sufferings for your sake." Col. 1:24. "I would have you know how greatly I strive for you." Col. 2:1.

He wrote also to the Thessalonian church telling them his feeling toward them. "But we were gentle in the midst of you as when a nurse cherisheth her own children; even so being affectionately desirous of you we were well pleased to impart unto you not the gospel of God only, but also our own souls, because ye were become very dear to us." 1 Thes. 2:7.

Paul gave expression to a most remarkable desire for the spiritual welfare of the Jewish people. "I have great sorrow and unceasing pain in my heart. For I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh." Rom. 9:2-3. "Brethren, my heart's desire and my supplication to God is for them that they may be saved." Rom. 10:1.

Another illustration of the heart's deepest desire expressing itself may be found in the words and tears of our compassionate Master. Have you thought with what compassion he looked out upon a hungry multitude of people. "I have compassion on the multitude" he said "because they continue with me now three days and have nothing to eat; and I would not send them away fasting lest haply they faint in the way." Matt. 15:32. O brother, have you in recent days had compassion on the people of Syria and Armenia and Poland and Serbia? Has your heart been stirred to a deep desire for relief in their behalf and has that desire found expression in generous and self-denying benefaction? Have you thought of the Master yearning over his beloved Jerusalem with a great pity and a depth of desire finding expression in tears? "And when he drew nigh he saw the city and wept over it." Luke 19:41.

The heart's deep desire may find expression in more ways than one. A strong, true desire for the glory of God will find expression in praise. A strong, true desire for spiritual blessings will find expression at the mercy-seat. "Prayer is the soul's sincere desire, uttered or unexpressed." A strong and deep desire for the salvation of the sinner will find practical expression in some kind of effort to lead the unredeemed soul to Christ.

What we desire most is a revelation and expression of character. We show an unregenerate heart if the heart's longing is in the direction of mere earthly good. There is nothing spiritual in the desire to be rich. A consuming desire for mere worldly pleasure is evidence enough that you are not a saved person. "If any man love the world the love of the Father is not in him." 1 John 2:15.

Brethren, have we a great longing of heart in the direction of a full salvation? Do we greatly desire holiness of heart and life?

Do we long for God? Can we say with the Psalmist: "As the hart panteth after the water-brook, so panteth my soul after thee O, God"? Psa. 42:1. Are we making great usefulness the goal of a holy ambition? Do we long for the coming of

Jesus?

When we have the fulness of the Holy Spirit we shall know the meaning of the heart's deepest desire for all that is Christ-like in both the inner and the outward life. Let us yield our hearts with a complete abandonment to the sanctifying power and the energized, active and useful life made possible by his sweet and precious presence with us.—Selected.

Hardships and Rewards of the Christian Life.

THE APOSTLE PAUL, speaking to Timothy about constancy and perseverance, implored him to be strong in the grace that is in Christ Jesus. "Thou, therefore, endure hardness as a good soldier of Jesus Christ."

Paul charged Timothy to preach the word, although he told him the people would not accept the truth, but Paul said, "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." For Paul said, "I am now ready to be offered, 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 will give me at that day, and not to me only, but to all them also that love his appearing." Paul was not expecting a future life or to be with Christ without a resurrection, but expected his reward at the second coming of Christ when the resurrection is to take place, and, after having fought a good fight, having won his course, he was ready to die because he had that blessed hope that he would have his reward in the kingdom which shall never be destroyed.

All through the Bible we find what those who were the true followers of the Christ have had to endure. The apostles of Christ left their work as fishermen and followed the Master. It meant hardship, and I doubt if anyone of them died a natural death. A number of them were put to death. The others were in some way banished, but out of all their trials and eventual death, out of it all we know the reward that is to be theirs. For Jesus said unto them, "Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit on twelve thrones judging the twelve tribes of Israel. That reward to be with Christ in the coming kingdom overshadows all their afflictions.

God himself had trials, one and perhaps the greatest of all was to give his only begotten Son to die on Calvary's cross.

Christ all through his life suffered hardships. Although he went about doing good, helping and healing, preaching the good news of the kingdom, he was rejected of men, mocked, put into prison, tried, condemned and most cruelly put to death. Why? Because he endured and kept on preaching the true gospel, and it was not popular.

We cannot imagine the sufferings of Christ. How that a crown of thorns was put upon his head. He was nailed to a cross; was crucified between two thieves. They that passed by called to him, If thou

be the Son of God come down from the cross. Yes, the suffering of Christ was of all hardships and sacrifices the supreme one. But out of the gloom we know the reward that is to be Christ's, for now he sits on the right hand of God, and more than that, God says the coming kingdom belongs to Christ.

Christ told his followers that they would be hated of men for his name's sake, but if they endured to the end they would be saved.

The rich young ruler when he came to Christ asked, Good Master, what good thing shall I do that I may have eternal life? He realized what a great reward he was asking for. Christ turned to him and said, "Go sell all that thou hast, give to the poor, and come and follow me." But when the young man heard that he turned away sorrowful for he had great possessions. He wanted the reward of eternal life, but was not willing to pay the price. Are we willing today to suffer hardships as God, Christ and Christ's apostles suffered? We are told that straight is the gate and narrow the way that leads to life eternal, and few there be that find it. We are to work out our own salvation with fear and trembling. Christ says, "Not everyone that saith unto me Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven. These texts show that if we are to receive the great reward of eternal life, we must run with patience the race that is set before us.

Work as hard as we may, we cannot earn eternal life. We will only receive it as a gift. For the gift of God is eternal life. We will only be able to attain it by obedience to God's will and a consecrated life.

Paul said, "When I would do good evil is present with me." We have a great work in conquering the evil within ourselves. Although it is generally believed that if we try to raise the morals of our neighbors we are Christians. Christ says, "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, and then I will profess unto them, I never knew you."

To be worthy to receive from Christ the well done we have a hard pathway ahead of us. Christ, his apostles, the early Christians, all had hardships, and the hardships we may have to endure are very small in comparison to theirs and are not worth considering when we know that if we are overcomers in this life, we will have the greatest prize worth striving for, that of being with Christ in his kingdom.

Christ says, "To him that overcometh will I grant to sit with me in my throne even as I also overcame and am set down with my Father in his throne. He that overcometh shall inherit all things, I will be his God and he shall be my son." The apostle says, "And if children, then heirs of God and joint heirs with Christ, if so be that we suffer with him that we may be also glorified together." If we are to be overcomers we must be like the wise virgins with oil in our lamps, watching, waiting and ready for the Master's return, for we know not the day nor the hour

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.

CROSSING THE SEA.

NOW I am sure that you thought when the children of Israel left Egypt with all the things that belonged to them, that Pharaoh would not bother them again. But that man was so wicked and selfish that he thought he could surely overtake the Israelites with his soldiers and bring them back to Egypt. He was not afraid of the Lord and would not believe that he could not overcome the Israelites, even though they had the Lord to help them.

The Hebrews were marching on over rough roads, through a lonely wilderness. To guide them God sent an angel before them. By day the angel was clothed in a heavy cloud; but at night, when they camped, the cloud glowed like a bright fire, to give them light and frighten away the wild beasts of the desert.

One night, as they camped near the sea and rested from their long march, they heard the noise of horses and chariots. As they listened, they saw Pharaoh and all his army coming toward them. As the army came nearer, the Israelites grew frightened; and running to Moses, they cried out,

"Why did you bring us out of Egypt? We told you to leave us alone! Now we shall all be killed by the soldiers."

But Moses calmly replied, "Do not be afraid, for God will take care of you. These Egyptians whom you see coming shall never bother you any more."

Then the angel moved around the camp of Israel and stood between them and the soldiers. The cloud above him was very dark on the side toward the Egyptians, so that they could not see the camp; but on the other side it shone brightly so that the Israelites could see quite plainly.

Moses stretched out his hand over the sea and God caused a mighty wind to come from the east. It blew and blew, and the waves rose higher and higher on each side, until the bottom of the sea was quite dry, and the water stood on each side like a great wall. The Israelites marched in between the walls of water onto the dry path that God had prepared for them, and the path was so wide that the water did not touch them on either side.

When the cloud lifted and Pharaoh saw them marching through the sea on a path of dry ground, he gave orders that

COURAGE FOR TASK'S



YOU'LL find it in the lullabies that patient mothers sing,
It's in the humble cottage where the shouts of children ring;
It fills the weary toiler's breast, it lights the plowboy's eye,

It's like the beauty of the sun, the glory of the sky;
It glows above the mountain top, it rides the stormy sea,
It's in the dream of every man who fights for joys to be.

You read it in the faces of the toilers homeward bound;
It spurs the sturdy pioneer who clears a patch of ground,
It stands beside a whirling lathe and delves within a mine,
It swings the ax in forest wild and fells the mighty pine;
It's stamped on every mother's face who brings a babe to birth;
It is the seed of every good which blossoms on the earth.

The soldier shares it with his king, the toiler with his chief;
The self-same courage all must own who feel the touch of grief.
Rich cowards shall be cowards still despite their sums of gold,
For courage is the gift of God and can't be bought and sold,
And all who tread the path of life and scorn to stoop to sin,
Have earned the glory of the great— for courage makes them kin. Edgar Guest, in the Chicago Evening Post.

all his soldiers and the chariots should follow them. So they went swiftly after the Hebrews. But towards morning, when the Egyptians had come to the middle of the sea, they began to have trouble. Some of the chariot wheels stuck and would not turn round; while some of the wheels came off. Then the Egyptians said,

"Let us hurry back, for surely the Lord is fighting for Israel."

And they started back the way they had come. But the Lord told Moses to stretch forth his hands over the sea, and slowly the waves began to roll back. When the Egyptians saw the water rolling in around them in big waves they became more frightened and tried to get away. But when the sun rose the sea had covered all the chariots and horses and men.

The Hebrew children kept on, and came out upon the other side unharmed. And when the water washed the dead bodies of the soldiers upon the sea shore they knew that God had protected them and that the Egyptians would trouble them no more. So they spent the day in singing praise to the Lord. All the men sang with Moses and Aaron; and Miriam, the sister of these great men, led the women as they sang and played their songs of thanksgiving.

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.

Chicago Items.

On Sunday, Sept. 21, the Aurora Bereans entertained the Chicago Church at an all day meeting in the home of Mr. and Mrs. Colburn.

In the Morning Bro. Siple spoke on "The Gospel Message" and gave in a clear and simple way God's plan of salvation. In the afternoon he gave a fine discourse on "Jesus the Christ."

Lunch was served to thirty-seven, making a pleasant social time at the noon hour.

Besides meeting the Aurora brethren, we were pleasantly surprised by the greeting extended to us from the Elgin folks, who also had a hand in this entertainment.

Bro. Clyde Randall, president of the Minnesota Bereans, was present and gave us a talk on the splendid results of the Berean work in his state.

We thank you all for this very enjoyable "get together time." These gatherings always draw "the church family" into closer fellowship.

On Sunday, Sept. 7, Bro. Clyde Randall visited the Chicago Church. After the communion service he was asked to give us a few words of exhortation. He spoke very well on "The Promise Given to Abraham," a subject of great interest to all. Come again, Bro. Clyde.

We are glad to say that Sr. Jessie Wilson is better though not very strong as yet. However, she managed to go to Aurora for the Sunday.

Our beloved Sr. Chaffee, a great Berean friend, is well enough to have a little vacation at the home of a friend. May God continue to give her daily strength.

Bro. Paul Hatch is at home with us again after a summer of various occupations away from the city. We have missed Paul's talks, and we are glad that he is here to take up his share of the work.

Berean Book Notice.

The new Berean books are now ready for distribution. They contain ninety lessons, enough for two years' study and the price is 15 cents. Send for them to the corresponding secretary, Evelyn K. Harach, 5439 Ohio Street, Chicago.

Will the societies order as soon as possible so that all may begin the new books the first of October.

Book Committee.

Mrs. F. V. Blakely, Chairman.

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The Psalmist's Prayer.

LET the words of my mouth, and the meditations of my heart be acceptable in thy sight, O Lord, my strength, and my Redeemer. Psa. 19:19.

Very often people quote this verse without thinking deeply about it, but there is something in it more beautiful than the mere sound of the words. It is the spirit of the prayer back of those words. It is, in fact, a most complete prayer.

If we make it our prayer, and work to have God answer it, we will not swear. We will not bear false witness against our neighbor. We will not lie. We will not speak angry and slighting words to those about us. We will not think unclean thoughts; but will praise God in our hearts. We will speak cheerful words to those about us and try to help someone bear his burden.

No one first commits a crime without first thinking of that or a similar deed, although he may not think of the consequences. The thoughts of one who is planning to break one of God's laws are certainly not acceptable to him.

May not the latter part of the verse show the Psalmist's thought of God? "My strength." This shows that the Psalmist looked to God for strength. Why cannot we also look to him, when earthly friends fail us, and temptation seems greater than we can bear?

Let us think carefully about what we read in God's Word, and see if we cannot find a beautiful thought hidden underneath, and bring it to light. —Exchange.

WORKERS, JERKERS AND SHIRKERS.

THERE are several kinds of people found in every church which may be called Workers, Jerkers and Shirkers.

There is a place in the church for all to work whether our talents are few or many. God can use us somewhere. If there are workers, they have to do the work many times which the shirkers ought to do. The shirkers want to be Christians, yet are not willing to do work for Christ.

Then there are some Christians in the church that I call jerkers, for when all goes well with them they work, then when something doesn't suit them, they just hang back and kick out of the harness. God wants young people and older ones to be always the same, ready to do work for him at any time whether things go well or ill. Let us as young people not shirk our duty or responsibility anywhere. —Exchange.

I would have you without carefulness.— 1 Cor. 7:32.

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All orders sent either to my mother, Mrs. W. H. Wilson, or to me, will be thankfully received and given prompt attention.
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well that their Messiah is to come to them from Abraham and David. Hence it seems futile to fasten an Antichrist's crown on the head of Kaiser or Pope, no matter what utterances they have made. He is one that shall plant the tabernacle of his palace between the seas (Mediterranean and Galilee) in the glorious holy mountain (Zion), says Daniel, and exalt himself in the temple of God (in Jerusalem), says Paul. Neither Rome nor Berlin nor any other spot will fit these predictions except Jerusalem.

But this interpretation requires a spirit of atheism in modern Jewry and Zionism. And it is there. Be it remembered that Zionism is not religious, but political, as the following words show: "For it must be borne in mind that Zionism, while furthering a great ideal, the restoring of its ancient patrimony, is essentially a political movement aiming to reestablish the Jewish people to its rightful place." Fromenson.

We have previously pointed out the relation between Jewry and the modern socialistic democracy movement, which is atheistic.

Orthodox Jewry in part encourages Zionism, but in part it does not, as these words from Rabbi David Phillipson, of Chicago, show: "To make Palestine by fiat either a Jewish state, a Christian state or a Mohammedan state would be intolerable in the first named instance to Christians and Mohammedans, in the second to Jews and Mohammedans and in the third to Christians and Jews. The only tolerable solution is that suggested by Dr. Finley, and by others before him, viz., the internationalization of this most international of all of earth's localities." And again, from Rabbi Felix A. Levy: "Zionism on the whole is a dream, and for many a beautiful dream. The Jew has ever been a visionary and this dream is a natural one after all. When the dream is finally realized, and the beautiful poetry of hope is exchanged for the sober prose fact, you will find that the Zionists will dream an even greater dream than that which now fills them with such fervor—the dream of all Jews of whatever conviction, the Jewish dream throughout the ages—that some day the long-looked-for and eagerly sought Messiah to mankind will come and that his advent will unite all men in bonds of loving fellowship under the beneficent fatherhood of their common God. For this every Jewish heart, Zionist, or non-Zionist, yearns."

Events now seem shaping to fulfill Ezekiel's prediction of Gog and the lion with her whelps coming in conflict in Palestine over the wealth gathered at the unwallled city, for Jerusalem is now trusting in the league of peace, not in walls for defense, and Bolshevism in Russia is already confiscating wealth and also the lion is the nation already set for the defense of Israel.

When Zionism takes political form what will likely be the form? Antichrist. Recall our article on this. In Hosea 1:11, we find Israel appointing themselves one head. Democracy is visible in their choosing their head themselves. So this beast rises out of the sea, says John. Zechariah's idol shepherd is probably the same one. And Daniel's prince and Paul's man of sin.

Jesus said when one came in his own name (exalting himself above all, according to Daniel, Paul and John) they would accept him for their Messiah. John 5:43.

There is no question that Zionism is a regathering of Israel in unbelief. It is not the prophets but the pride of the flesh that is assembling these sons of Abraham to Zion. In Ezek. 20:33, and 22:17, we find them gathered for the purpose of purging and refining them of infidelity and all uncleanness. Many prophecies predict the severe martial, fiery, purification. Zechariah says only a third part of them pass the fire. Ezekiel says five sixths of the hosts of Gog perish also. Thus it is the worst trouble ever.

But many prophecies foretell a gathering of Israel under the reign of Messiah. See Jer. 3:12-18; 23:5-8; 46:27, and Ezek. 28:25-26. In Ezek. 36:36 we find a gathering of some that have been "left." In Ezek. 37 is a lasting gathering, whereas in Zech. 14 is a dispersion of the ones then gathered. In Ezek. 39:28 is a gathering so complete that none are left, whereas Zionism is not gathering all. In Zeph. 3 is a gathering in which they will never see evil any more, whereas in several of these prophecies, as Joel 3 and Zech. 14, we find the evil of the conflict of nations visited upon them.

In Deut. 29 we find a second covenant with Israel made just before their entrance into Canaan, about 38 years after the law covenant at Sinai. This second covenant was an enlargement of the first, in that it provided blessings for their keeping that first one and curses for their failure to keep it. And the chief curse for failure was to be dispersion among the Gentiles. To all this Israel agreed. In next chapter we find that Jehovah foreknew their disobedience and foretold by Moses all the consequences, and related prophetically to them their future history. In 30:2 we find him foretelling that they shall later return to God and keep the law covenant. And it is expressly stated that this obedience is a previous condition to be fulfilled by them before he will regather them. Compare Deut. 4:29 with Hosea 3:4, 5, and you find them finding the Lord in the last days. Now compare Deut. 30:2 with 2 Cor. 3:16, and you will find that in their last history they seek and find him, the veil is taken away and they are then gathered back to Palestine. And Zech. 12, 13, and 14, show them turning to the Lord and accepting him when their king comes at Armageddon and rescues them in the battle of nations. Jeremiah and Ezekiel show him then forgiving their sins and giving them a heart of flesh under the new covenant to fulfill all his righteousness.

But Zionism is not this turning to the Lord and keeping his righteousness. It is selfish, proud and partly atheistic. Therefore the true gathering of Israel lies over beyond the advent of Messiah.

J. W. Williams.

The Gospel is good news. It is the gladdest news that ever broke upon the heart of man. It is not given to bow us to the ground with a burden too heavy to be borne. It is here amid all the ills that we are heir to, to make us more than conquerors.—Sel.

Letters.

Dear Bro. Lindsay:

I noticed the label on my paper today and see that our time was up in July, so I hasten to renew as we don't have any other Preacher in our home. I enclose check for \$1.50, so continue the paper for one more year.

Bro. A. S. Bradley will begin a meeting at our school house at Dido, Saturday night before the first Sunday in October and will continue over second Sunday.

All friends and brethren invited. My wife and daughter and myself are all that believe in the one faith and resurrection of the dead in this community, so pray for us and all the faithful in Christ Jesus.

Your brother in the one hope,

J. A. Vaden.

Traveler's Rest, S. C., Sept. 12, 1919.
To The Restitution Herald:

My heart was made glad on August 6th. I had a call to come and baptize a sister by the name of Mrs. Fannie Youngblood. She is a crippled lady and I have known her for a long time. She was thoroughly taught in the Bible concerning the kingdom of God. She says there is no hope outside of Christ and the only way to get into Christ is to believe the gospel and be baptized into Christ.

On the next day I started to Guthrie Grove, Anderson county. There I met some of my old friends. We had a good meeting. On Sunday we met at the water and there I saw Bro. A. N. Durham baptize my daughter, Pearl. I cannot tell you how I did feel. I will say I did rejoice to know that she did not go back on me though she married a Methodist. I taught her the truths of the Bible concerning the kingdom.

If there are any churches or members that have no preaching I would be glad to hear from them. If I can do them any good I would love to do so. I would like to correspond with you on the matter.

Your brother,

J. W. Garrett.

BUT if a man ought and is willing to lie still under God's hand, he must and ought also to lie still under all things, whether they come from God, himself, or the creatures, nothing excepted. And he who would be obedient, resigned, and submissive to God, must and ought to be also resigned, obedient, and submissive to all things, in a spirit of yielding, and not of resistance; and take them in silence, resting on the hidden foundations of his soul, and having a secret, inward patience, that enableth him to take all chances or crosses willingly; and, whatever befallth, neither to call for or desire any redress, or deliverance, or resistance, or revenge, but always in a loving, sincere humility to cry, "Father, forgive them, for they know not what they do!"—Sel.

A poor man served by thee shall make thee rich,

A sick man served by thee shall make thee strong;

Thou shalt be served thyself in every sense

Of service which thou renderest.—Sel.

ANTICHRIST.

A CANDID reading of John's words on this heading seems to point undeniably to the idea that the Antichrist of his time was the Jewish spirit of unbelief, in denying that Messiah had yet come in the flesh, or been born into the world. In 1 John 2:18 he cites this as an evidence that they were living in the last time. That is, the last days of the Jewish dispensation. For Jesus had foretold this as a sign of the overthrow of Jerusalem, and this is evidently what John has in mind that they had "heard." But all these signs of Matt. 24 were also signs of Christ's coming, as we saw in our study of Matt. 24, under the principle of double fulfillment. This requires an Antichrist just prior to the Master's return, and Daniel, Paul and John all predict just that. We have just recently cited two identifying marks referred to by all three of these prophets, blasphemy and self-exaltation to worship above all other objects of worship.

In studying the sign of the Son of man we found it to be the compassing of Jerusalem with armies, and saw it as a doubly happening sign, once then just at the capture of Jerusalem, and again to happen just at Christ's coming when Armageddon is to be fought around Jerusalem. Antichrist is the same, a double fulfillment. This points unmistakably to a Jewish Antichrist in existence at Jerusalem when Jesus appears. For if the Antichrist of John's day was the spirit of Jewish unbelief in the men of his day, and if the signs of Matt. 24 are double in fulfillment, it seems certain who the modern Antichrist is to be. But any interpretation of prophecy must be true to facts, so we will look into the present state of human affairs and see if we find any evidences of Antichrist and notice who it is.

The first significant fact we notice is that modern democracy is anti- to all forms of monarchy and that the kingdom of God is to be an absolute monarchy. The second fact we notice is that the red flag is the emblem of both anarchy and socialism, and this accords with the prophecy of the last form of Gentile government as being a red dragon.

Then the following quotations speak for themselves as to the prophesies of the modern Antichrist's blasphemous atheism and exaltation of self above every other object of worship: "The beginning of lies that have ground down this poor world in slavery is God. Tear out of your hearts the belief in the existence of God. Until this is done you will never know what freedom is. The first lie is God. The second lie is the idea of right. And when you have freed your minds from the fear of God and from the childish respect for right, then all the remaining chains that bind you—called civilization, property, marriage, morality, justice—will snap asunder like threads. Let your own happiness be your own law."—Bakunin. An anarchist).

The following is from the report of the Senate Judiciary Committee on Bolshevism: "It has confiscated all church property, real and personal. It has established the right of antireligious propoganda as a constitutionally recognized institution.

It has suppress Sunday Schools and has expressly forbidden the teaching of all religious doctrines in public, either in schools or in educational institutions of any kind. It prohibits religion from being taught or studied except in private. It has abolished all recognition of a supreme being in governmental and judicial oaths. It has disfranchised expressly all clergy and servants and employees of church bodies and deprived them of all right to hold public positions. Under the old imperialistic regime—sinner that it was—it became the practice by both custom and decree that every newspaper and every periodical published on Easter Sunday throughout the Russian Empire carried the commemorative headline, 'Christ is Risen.' On Easter Sunday of 1918, the Bolshevik publications substituted the legend: 'One hundred years ago today Karl Marx was born.'

And the Bolshevik leaders, Lenine, Trotsky and Bela Kun, are Jews.

Karl Marx avowedly got his ideas of political evolution from Darwin, so that socialism is atheistic at the foundation. Some erratic efforts have been made to bring about "Christian socialism," but the following show with what success: "Darwinism, wresting as it does scientific support from the idea of a 'God the Father Almighty,' and explaining the universe without him, has been heralded by the democracy as a deliverer and a prophet." "We find leaders of the social democracy stating openly and with uttermost stress, that the idea of 'God'—as they name this first person in the trinity—is the enemy which must be attacked first of all."—Bouck White. He gives as one reason for doing away with God that such an idea makes for despotism, because a despot in the skies justifies human despots in their oppression. In the words of one of them: "We open war upon God because he is the greatest evil in the world." And another: "God is dying without posterity; the terrestrial despot will drag down in his fall the celestial bug-bear." And this from Eugene V. Debs: "We may now know God for the rare bird he really is."

Could language go further in blasphemy? Daniel and Paul show this Antichrist as worshipping a different god from their fathers, and this worship as being self-exaltation, and Bouck White says, "The democracy's god is the industrial not-ourselves, captian of the workers in their march of conquest over nature." That is, industrial forces, as the prophet Daniel put it, "the god of forces."

The union label would make a good mark of the beast if it comes to bear the number 666.

A few hints to the wise are sufficient to show us the times in which we live. We hope to conclude our series and follow up this Jewish Antichrist in our next and final article of the series on prophecy.

J. W. Williams.

THE REGATHERING OF ISRAEL.

WHILE we write these words the twenty second Zionist Congress is about to open in Chicago, a session that will likely be the most historic yet held or ever to be held, for it is to formu-

late plans and raise funds to carry into actual fact the dream of centuries and the pledge of the victorious nations to establish Israel in Palestine with a government of their own under mandatory oversight of Britain.

One of the main points at issue in the past war has been the principle of self-determination, which has been the Zionist slogan for over twenty years, says A. H. Fromenson, National Director of Information, Zionist Organization of America. This fact and the termination of the war in its favor indicate strongly that the hope of Israel may have been the main divine purpose in the war. The above writer also says that Zionism is expected to connect the orient and the western nations and establish "the United States of the near East." Which goes to show that Palestine is the geographic center of the nations. It lies at the triple doorway to Asia, Europe and Africa, where the Suez canal and the Bagdad railway excite the political and strategic cupidity of Europe. It also holds the shrine of three great religions, Jewish, Mohammedan and Christian. Financially, also, its possibilities are greater than those of Wall Street, London, Paris or Berlin, when the Jews of the world convey their vast wealth to the city of David, as Ezekiel foreshows. How strangely this tallies with the vision of Patmos of a city mystically called "Babylon," rolling in wealth and traffic and riding the beast of civil power, a woman ruling the nations. For Jerusalem is already looming in consideration as capital of the League of Nations.

Note these words from Dr. John H. Finley, head of the Red Cross Commission in Palestine, in his book, "A Pilgrim in Palestine:" "We are, in our promotion of the theory of self-determination, encouraging the division of the earth into smaller and more numerous aliquot parts. It is an essential complement of this that somewhere there shall be symbolized the supreme international planetary whole of which these are but confessed national fractions. And where in all the world can a place be found more fit for this visualization than this spot, where this civilization has had its greatest prophets and noblest teachers? I should like to see gathered in happiness there as many sons of Abraham as can in such a sympathetic environment serve humanity better than through the nations whose life their genius has penetrated and permeated. I have long believed and often said that the Jew, by reason of this very penetration and permeation of his genius and the universality of his experience, was fitted above others to help the nations reach that internationalism, of practice as well as of spirit, through nationality. Perhaps in this their ancient homeland they will have a greater opportunity to promote this desired and much sought end!"

And the Jews seem to hold the same view, for it seems they held a mass meeting in New York less than a year ago in favor of Jerusalem being made such a world head. We can see the final form of world dominion already taking head in mystic Babylon, for no Gentile can be accepted by Israel as the false Messiah. Antichrist must be Jewish, for Jews know too

Mrs. G. P. Allard, State Sunday School Superintendent, reported four Sunday Schools

Amount on hand Aug. 1918,	\$19.33.
Received during 1918 conference,	22.00.
Total,	\$41.33.
Paid out, rent of tent.	\$7.50.
Balance Aug. 23, 1919,	\$33.83.

A. J. Eychaner, Sec.-Treas. of Bible Faith Mission work in India reported total donations to Aug. 30, 1919, \$109.07.

Dining Hall Committee reported—
Total received 1919 conference, \$329.55.
Paid out, 315.53.
Bal. Sept. 1, 1919, \$14.02.

Mrs. Margaret Moore, Chairman.

Good reports were given from the following churches: Sac City; Pleasant Prairie; Marathon; Eagle Grove; Hickory Grove; Kozsta; Waterloo; Gladbrook; Clarksville and Spring Valley, Minn.

Gas was installed for cooking in the Dining Hall, for which the Dining Hall Committee is especially grateful

The Conference board, with the addition of Bros. Robbins and Hunt, were authorized to act as a committee to meet the City Council and attend to all business connected with the opening of a street through the Camp grounds, which resulted in the city paying the Conference \$1250.00 for a 30 ft. strip of ground running across the Camp Grounds, said strip to be opened for a street whenever so ordered by the City Council.

By a unanimous vote Bro. A. J. Eychaner was placed permanently on the Advisory Board.

A vote of thanks and appreciation was extended to Bro. O. J. Allard for his untiring efforts for so many years as President of our Conference. Also to G. P. Allard as our State Treasurer.

J. W. Williams was selected as Evangelist for ensuing year. Officers elected as follows:

G. E. Marsh,	President.
A. M. Jones,	Vice President.
Mrs. Alena A. Ellis,	Rec. Secretary.
H. S. Hunt,	Treasurer.
Mrs. Florence Allard,	Cor. Secretary.
Mrs. Edna Allard,	State S. S. Supt.

We are thankful to our Heavenly Father for his rich blessings, and may we go forth with renewed energy to do the Master's work.

Submitted in love.

Mrs. Alena A. Ellis, Rec. Sec.

A REPORT.

The Missouri Conference closed on Sunday, Sept. 21, after two days of rain, which cut down the attendance greatly. We are not giving a report of the meeting, since we look to Sr. Couch, the new secretary, to give that; but we do wish to speak of the love and generosity of the Missouri brethren. The minister who has not served them cannot know the extent of their love and appreciation. If the same devotion and appreciation were shown by our people generally, we are sure the work of our ministers would count for more in every way. To see a woman walk through rain and mud two miles to church and make the trip twice a day; to see another walk half a mile carrying a little baby and making the trip twice a day; this, and more like it, is an inspiration that will help any preacher.

One would like to be situated where he could work with such people all the time.

On leaving, Bro. Leonard Manken took us to Fredericktown at which place we joined Bro. John E. Miller with his company and Ford for the trip to St. Louis, a distance of more than a hundred miles. We had some doubt as to the advisability of such a course for various reasons, but to be with such company is worth a good deal of risk otherwise. The Ford was obliged to cross a swollen stream before reaching Fredericktown and we feared that water in its lungs might not be good for it, but we found that you can't drown a Ford. It pranced all the way home, so much so that we had to stop every now and then to let Bro. J. F. Williams, of Hillsboro, Mo., with his car get out of our way. Bro. Miller drove most of the distance, which accounts for the fact that we got into St. Louis with only two blow-outs and a broken spring. For this we were thankful for it could have been much worse. We landed in St. Louis about 6 o'clock P.M., in time to get a lunch and reach Sr. Logan's home for meeting.

In looking over America's beauty spots, a ride of a hundred miles over the Ozarks should not be overlooked.

We had for our companion worker on this occasion our esteemed brother, J. W. Williams. It is edifying to us to be in his company and to hear him expound the Scriptures. We had recommended him to the Blush brethren and them to him, and we feel sure all were pleased.

If brethren living in other parts of Missouri knew what a good meeting we had, we believe that they would make an effort to attend next year if he Lord tarries. We leave the rest for Sr. Couch.

S. J. Lindsay.

The Sunday School.

By Alta King.

FISHERS OF MEN.

Lesson 2. October 12, 1919.
Lesson Text. Luke 5:1-11.

Golden Text: Jesus said unto them, Come ye after me and I will make you fishers of men. Mark 1:17.

Memory Verses: Jas. 5:19, 20.

Questions and Comments.

In last Sunday's lesson we notice the initial acquaintance between Jesus and some of the men who were to become his companions in his work. We noticed that the men took the initiative and sought Jesus. In today's lesson, after nearly a year of public ministry, we find Jesus doing just as he afterwards said he did. See Jno. 15:16, with Matt. 9:9; Mark 1:14-20; 2:14. Do you think the attitude of these men a year before Jesus chose them influenced Jesus to choose them? If you do not bring up Scriptural evidence. Read Luke 9:57-62 carefully. Is there any evidence here that Jesus chose men who had expressed no willingness but were ready to offer excuse for delay and failed to choose others who expressed willingness?

How does Jesus teach these men the na-

ture of the work to which he had chosen them? Do you think Simon Peter had unwavering faith that he would get fish through obeying Jesus' command? Compare verse 5 with verses 8 and 9. (Note: Jesus sometimes performed miracles to establish faith. At such times he demanded no avowal of faith). To what conclusion did Simon's quick mind lead him? Verse 8. Does the net overflowing with fish prefigure their success in the vocation to which they were called? Does it harmonize with 1 Cor. 3:7? Are these men still fishers of men, if so how are they performing their work? In what capacity will they act as fishers of men in the next age? Why did not Jesus put them into this phase of their work at once? There were some phases of the work which they could not grasp at that time because they were not able to bear them. John 16:12. Their wills and minds needed to be trained into complete harmony with his through teaching and chastening. It is well to notice that God did not force them to do the work laid out for them to do even while they set their wills that they wouldn't. Through teaching and chastening he changed their wills so they would harmonize with his. God does not maintain his supremacy by forcing man's rebellious will to his. In his mercy through teaching, chastening and hard experience he changes man's will. God's supreme power is all-merciful.

Is the fishing expedition spoken of in Jer. 16:16, the same as the fishing expedition spoken of in this lesson?

Why is fishing a good illustration of winning men to Jesus? Think of Jesus own work and the characteristics he manifested. Is patience prominent?

General Notes.

Daily Reading: Monday, Matt. 4:18-25. Tuesday, James 5:19, 20. Wednesday, John 2:23-25. Thursday, Luke 9:57-62. Friday, 1 Cor. 3:5-7; Jer. 16:14-21.

The peculiar fitness of the four: They were every-day men. They were business men, not literary men nor religious leaders; they labored with their own hands, they did not exploit the labor of others; they were not nobles or rulers of men; they had the common education of their day, were not unusually intellectual or talented, and had received no special education for this work, until "they had been with Jesus" and learned of him. Suppose our Lord had made up his first church out of rare and elevated natures—men who never would have doubted or flinched from peril, or acted on lower motives when a higher one was possible—the gospels would have been far less to us than they are now. We should have said that it was a beautiful story, full of religious poetry, but unable to take hold of people like us but in fact Jesus made up his first church of just such people as make up his church today.—R. E. Thompson.

"Winsome Christians: I saw a good joke in the paper on a friend of mine, a brick manufacturer, and a very fleshy man. He had advertised for a boy. A boy appeared and he was running over with questions.

'How much wages do you pay?' was the first question

'Five dollars a week and board,' was my friend's reply.

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.

We have it upon very good authority that Bro. J. W. Williams is soon to move his family from Lake View, Iowa, to Ripley, Illinois. Iowa's loss will certainly be Illinois' gain in the event this move is made.

The address of the E. C. Railsback family will be 1020 S. Burlington Ave., Los Angeles, Cal., after Oct. 1st., they having bought a home at this address. They report very favorably upon the country.

Mrs. (Sister) Carrie Shadley of Casey, Ill., was recently married to Mr. Stanley Kuhns.

Bro. and Sr. Lewis Weaver of our Moriah Church, near Casey, Ill., have been visiting friends and relatives in southern Indiana.

Sr. Louisa (Woods) Murdock, now making her home in Texas, is visiting her father and sisters in and near Casey, Ill.

We had the pleasure of meeting Bros. H. M. Williams, Ashton, Kansas, and R. A. Humphrey, Bear, Ark., at the Missouri conference. Other brethren from outside of Missouri were Ella Hanson, her mother, Mrs. A. Hanson, and John and Mae Miller, all of Illinois.

Remittances.

J. L. Winningham; Roscoe Dunbar; C. O. Kopley; Minerva Payne; C. E. Swindler; Mr. A. J. Williams; Mrs. C. L. Stewart; Mrs. Keturah Rogers; Miss Ella Hanson; W. S. Cooper; A. S. Miner; J. P. Brown; Mrs. Anna Root; J. A. Vaden; Frank Manken; A. E. Renneker; Mrs. John Vishino; P. J. Graham; Claude Graham; J. F. Williams; H. F. Cooper; W. A. Cooper; Mrs. Martha Sutterfield; B. Schneider; R. A. Humphreys; Chas. Anderson; Lillie Myers; Mrs. A. Hanson.

HELPING FUND.

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

Mrs. E. H. Wyman,	\$2.00.
A friend,	1.50.
A. E. Renneker,	3.50.
Mrs. A. Hanson,	2.00.
Roscoe Dunbar,	3.00.

NOTES.

A Joint Meeting.

Our visit with the class at Aurora, Ill., on Sept. 21, was of especial interest in many ways. Fifteen members of the Chicago Church (including two from Ripley, Ill.) came out en masse to add to the occasion, and together with some from Elgin and those who came together from Aurora and Aurora College, made up a very interesting congregation.

Services were held both morning and afternoon at the Colburn home on Lincoln Ave., and a bountiful dinner was served to all. This home has an ideal arrangement for such a meeting, and I think it can be safely said that all enjoyed the occasion very much. It does us good to come together in such gatherings for the encouragement of each other in these last days, for contact with others who are struggling up the narrow way gives us new vigor with which to press onward.

Our daughter, Marjorie, accompanied us on this trip, which in itself is a guarantee that there was something going on all the time.

This issue brings Volume 8, of The Restitution Herald to a close, hence next week's paper will be Number 1, of Volume 9. Better make up your minds now as to whether or not you desire a bound volume of the coming year's papers.

An arm-load or two of good copy has floated into the office the past few days, so instead of being short we are having to take things in their turn. This is as it should be—keep up the good work.

Our reason for publishing two articles by Bro. Williams in this issue is that they conclude his series of articles on prophecy and it was his desire to complete that

series in Volume 8, of which this issue is the last.

Frank E. Siple.

Marriages.

Married, at Bro. Woodward's residence (Dutton, Mich.) by Sr. Woodward, Sept. 3, 1919, Sr. Zelma S. Hill to Mr. Richard E. Powell.

What was staged for a very quiet wedding of seven persons proved to be rather a noisy affair of twenty-five or more. Zelma had many friends here who did not want to be forgotten, and because Dick was just from over-seas, and still in Uncle Sam's employ, having been engaged in seven noisy battles over there, the boys did not want him to forget that noise would still be a great part of his life, so soon after the seven o'clock dinner was eaten a horrible sound was heard just outside. We hurried the young married couple out for introductions, the music ceased, and the fun began. First, of course, was the shower of rice. After all were seated inside cake and musk-melon were served.

A pleasant evening was passed, and someone managed to add some unusual decorations in the sleeping room. Congratulations were given, and all went home happy. Richard leaves for Camp Pike, Arkansas the 15th of Sept., for a ten month service, after which we are hoping for them a long life of happiness.

M. A. Woodward.

Reports.

Iowa Conference.

The 32nd annual conference met at Waterloo, Iowa, August 23 to 31, inclusive.

We are again permitted to report a successful conference. An attendance of nearly 300, displaying a deep interest, with unity and spirituality added, filled our hearts with hope and rejoicing.

The following speakers were present: S. J. Lindsay; T. A. Drinkard; J. A. Patrick; A. J. Eychaner; J. W. Williams; O. J. Allard, and G. E. Marsh. We are sorry not to have had Bro. F. L. Austin with us, but he did not think it best to leave Sr. Austin. Our prayer is that our dear sister may soon be restored to good health.

The following reports were given:

G. P. Allard, Treasurer, as follows,—
Bal. on hand Aug. 26, 1918, \$153.07.
Received during year, all sources, 2598.69.
Total, \$2751.76.

Also received one Fourth Liberty Bond of \$100.00.

Paid out on orders, \$2426.40.
Bal. on hand Aug. 23, 1919, \$325.36.

The Secretary reported 20 orders signed on Treasurer, amount, \$2426.40.

J. W. Williams, evangelist and pastor, reported as follows,—

Days served in Iowa,	351.
Days served in Missouri,	12.
Days served in Illinois,	6.
Total services in Iowa,	230.
Total services in Missouri,	8.
Total services in Illinois,	6.
Salary received for 10 full months and 47 odd days,	\$1445.84.
Expenses,	\$285.25.

an abortion instead of a birth. Then in order that begettal and growth might take place it was necessary that he be planted. Rom. 6:5. When he went down into the water and was baptized he was planted (begotten) in the spirit, he then continued going about doing good to all whom he met (growing). This growth was completed at his crucifixion and burial, the spirit birth taking place at his resurrection. After he had made the proper growth he was born of the spirit. Col. 1:15, 17, 18. He was the first begotten. Heb. 1:6; Rom. 8:20. He is the head of the body. Col. 1:18. Then if we wish to become a member of that body and partake of the divine nature (2 Pet. 1:4) we must go through the same process through which it was necessary for him to go. We must possess the life germ which is the promises made to Abraham.

If we have been living a wicked, ungodly life, change that manner of living to doing good as he did; be planted by going down into the water and coming in contact with the spirit and be begotten in the spirit and come up and walk in the spirit life and in due time will be born of the spirit and become the sons of God and partakers of the divine nature. 2 Pet. 1:4.

Then in the act of baptism we are begotten in the spirit as the natural child is begotten in the womb of its mother under the natural law and in due season will be born of the spirit and be a son of God and a partaker of God's nature which is incorruptible, immortal, life-giving. This body of which he is the head will be the tree of life and give life to the whole world as did the tree of life in the Garden of Eden. This body of which he is the head is made up of the only ones that will get immortality or have and promise of it.

God in a former age took out of Israel the bride a kingdom of priests and a holy nation and in this age after turning to the Gentiles he has been taking out a people for his name. Acts 15:13, 14; Rom. 8:13, 14, 17, 25. A house of sons and they will partake of the divine nature. 2 Pet. 1:4.

There was a man of the Pharisees named Nicodemus, a ruler of the Jews. The same came to Jesus by night and said unto him, "Rabbi, we know thou art a teacher come from God for no man can do these miracles that thou doest except God be with him. 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." Nicodemus saith unto him, "How can a man be born when he is old? Can he enter the second time into his mother's womb and be born?" 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. That which is born of the flesh is flesh and that which is born of the spirit is spirit."

Jesus here speaks of two births, the natural and the spiritual. As mentioned above the natural birth is preceded by the planting of the seed in the womb of the woman and after due growth a good birth takes place according to the natural law. Or take the example of a grain of corn. It does not grow else it die. It is planted in the earth where it comes in contact with the natural law and natural forces. If the seed planted is good it will

grow and bring forth. So with the spirit birth. The seed before being planted must be sound; it must contain the germ of life which is the faith of Abraham, and be planted in the spirit and in due process of growth be born of the spirit.

After being so born and possessing the divine nature the person so born will have all the powers mentioned by Jesus to Nicodemus which Jesus himself possessed after his resurrection; namely, that of traveling through space invisible. The wind bloweth where it listeth and thou hearest the sound thereof but canst not tell whence it cometh nor whither it goeth. So is everyone that is born of the spirit. This Jesus did after he became a partaker of the divine nature through his resurrection from the dead

In conclusion, then baptism is not for remission of sins since the time God turned to the Gentiles to take out of them a people for his name, but is the begettal process from which will in due season come forth the spirit birth.

S. C. Oliver.

SURPRISES.

They come to us all, pleasant ones and unpleasant ones. Thank God for the surprises of congenial souls.

I was nearly ready to go to Byron Center to preach the funeral sermon of an old time friend when a Buick Sedan stopped before the door. Who was it? Surely I did not know them, and I knew by the Elder's manner he did not recognize them. A voice said, "Why Bro. Woodward, don't you know Nettie Evans?" And there stood Bro. and Sr. Cyrus Evans, of Williamsport, Indiana.

They had come a long way to see us, and Oh, how glad we were to shake hands with them again after so many years absence from them. All too short were those few hours in which we learned of the dear ones of former years, some faithful until death were sleeping; others tiring of the simple gospel had gone into Babylon for a home, tired of waiting for their Bridegroom, they had gone after other Gods. Others faithful through every trial were patiently waiting the return of their King.

After dinner next day they bade us good-bye, and started for home by way of Chicago. Bro. VanVactor, of Argus, Ind., can tell of their faithful service to the cause of truth. God will reward them.

The phone rings: "Sr. Woodward," a familiar voice says, "How would you like a surprise this evening? What is it? I'll not tell you, but we will soon be there."

We hasten to get the comfortable chairs by the fire, and soon another car stops, and the genial faces of Bro. and Sr. Jeffrey and Bro. Blakley are before us.

Well, did a few hours ever pass so quickly or more pleasantly? Every moment full of instruction. We would have been glad of a much longer visit but were thankful for small favors and appreciated the call very much and hope for another some day

A familiar form is coming up the walk. Only one look tells us it is Bro. J. W. Good, of Fondis, Colorado. How glad we are always to see him and his dear wife, so true

and faithful to the gospel, never tiring of its truths, first, last and all the time are themes on his lips of interest to those who love God's word. This is the tonic we all need in these days of trial. Oh, what blessed days these have been with those of like precious faith. God bless and keep these faithful souls.

Another car is stopping at our door. A woman enters, "I am the daughter of Mrs. Flemming, of Hesperia," she said, and, "Bro. Woodward, you baptized me more than thirty years ago." "Come in Joe," to the waiting husband. "My name is Bush now, Sr. Woodward." And it all comes to us as a sweet memory of blissful, bye-gone days. Sr. Fleming, faithful soul, we can see her yet after all these years, always at her post of duty, faithful yet, and the daughter taught by her still walking in the Christian path. "I want to sit," she said, "where I can see dear old Bro. Woodward's face, and take his image home with me, for I may never see him again." And we talked of old times and friends. How many times we have gone to Hesperia and ridden twenty miles with horses through cold and snow to preach the gospel to the faithful ones there, and here was some of its fruits still living. What if I did burn up the peach sauce on the oil stove? these rare opportunities do not often come to us, and we were so glad, so glad, I cannot keep the glad tears back even now thinking of these dear ones who have not forgotten us after all these years, and then we think how these happy events sink into insignificance compared to that time when it may be said of us, "Well done, enter into my kingdom." How little we can realize the joy of that time, the length of eternal life, the bliss of being acquainted with Christ, our elder brother. Oh, for a closer walk with God now, that the joy may be realized in the sweet bye and bye.

Yours in his work,

Mary A. Woodward.

Mt. Vernon Hawkeye: Christ brought life and immortality to light. His faith and his experience raised this belief from a vague hope to a vivid and inspiring confidence. But God has not left any people anywhere, at any time, to struggle on in the hopeless dark. As far and as fast as men have been able to know the truth and cherish the hope, they have received the message.—Sel.

A lamp in the night, a song in time of sorrow;

A great glad hope, which faith can ever borrow,

To gild the passing day with the glory of the morrow,

Is the hope of the coming of the Lord.

—Selected.

Life in every shape should be precious to us, for the same reason that the Turks carefully collect every scrap of paper, because the name of God may be written upon it.—Jean Paul.

I would have you remember that a true man always looks to the future and is never satisfied with what he has attained to. Faith lives in the future.—Sel.

'What kind of board?' said the sharp applicant for a position.

'Well,' said the corpulent and good natured manufacturer, 'I eat it.'

'Give me the job,' said the boy, with a smiling glance at his prospective employer.

Now this is a humorous story, but it has a point that we can see with our eyes shut. The brick manufacturer was a good advertisement of the board he gave his workmen. Now, if you and I should ask some one to become a Christian, would he look at the gospel's result in our lives and say, 'I want the job?'—Sel.

One of the principal rules in fishing is to keep yourself out of sight. We must be sure to keep ourselves out of sight when we try to win souls to Christ.—Sel.

ATONEMENT, PROPITIATION, RECONCILIATION.

OUR only object in selecting the above as a subject for this article is the trouble we have experienced in giving them the proper place in the Old and New Testaments. The word atonement is an Old Testament word and is used quite frequently under the law requirements. In this connection it is defined "to cover," "as a covering." After sin came into the world the whole race was shut up or under the dominion of the law of sin and death. In Rom. 8:2, Paul says that he was made free from this law by the law of the spirit of life which is the gospel of the kingdom. If this provision had not been made the race would have forever remained its victims. We are indebted to the law for a definition of this term which is as previously given, "to cover or for a covering." As this definition is given in connection with the offering of animal sacrifice we are able to find its origin. In Gen. 3:21 we find the following statement, Unto Adam and to his wife did the Lord God make coats of skins and clothed them. Do we enter into the spirit of this text when we believe that the skins were to cover their physical nakedness only? Some of our readers may be satisfied with this interpretation. We think that we see a deeper meaning and will give it in connection with this verse. In Gen. 1:28 the Lord God directed the two to multiply and fill the earth. This command was given before the transgression or the placing the pair in the garden. They were then placed under the law, the penalty of which was death. If the Lord God would have executed the law at that time the command given to multiply could not have been obeyed. In this case the executive who enacted the law had a right to change the penalty from death to a suspended sentence which took place nine hundred and thirty years afterward. We therefore see the necessity of the sacrifice as referred to Gen. 3:21. This was the first atonement offered as a covering. It was not only intended as a covering for their physical nakedness, but gave them a covering against the penalty of the law. In Gal. 3:26 Paul says, As many of you as have been baptized into Christ have put on Christ. He is our covering, our atonement. This helps us to more fully comprehend the significance of the ordinance of baptism.

Under the law of animal sacrifice we can see why it was instituted after the promise to the seed of the woman.

The one producing the offering must give it as a covenant victim. In the covenant was the promise that the earth would be filled with a faithful and a righteous race. To such only was the atonement effective. The atonement was the life in the seed covenant. The covering was a condition in the covenant. In Ex. 29:31, in the consecrating of Aaron and his sons, Moses was commanded to take the ram of consecration and seethe his flesh in the holy place. In verses 32, 33, they were required to eat the flesh of the ram. It is further stated, They shall eat those things where-with the atonement was made, to consecrate and to sanctify them.

The atonement was the victim or ram, and the consecrating and sanctifying came when they ate of the atonement. We will here introduce the second word, propitiation, which is a New Testament word and found but three times. Once by Paul in Rom. 3:25; 1 John 2:2, and 4:10. In the first text Jesus is the propitiation through faith in his blood to declare God's righteousness for the remission of sins that are past, through the forbearance of God. The sins that were past held the righteous under the dominion of the law of sin and death but their offering was a covering against the penalty of eternal death. Their sins were passed over, not remitted, until Jesus the atonement was declared. Jesus through his own blood obtained eternal redemption. In 1 John 4:10, we have this statement: Herein is love, not that we loved God, but that God loved us and sent his Son to be a propitiation for our sins. The Son of God becomes our atonement as the animal under the law was the consecrating and sanctifying of the one making the offering. Under the law the animal was the covenant victim. For us Jesus became the covenant victim. In Rom. 3:25 it is stated that Jesus was "set forth" (foreordained) as a propitiation.

This truth is contained in the covenant made with the woman. To the ancients the seed was a shadow of the things to come. See how perfectly this accords with the meaning given for propitiation which is as given by Young, "which appears." To Paul and John the atonement had appeared and they no longer remained under the law. Our atonement is a living, personal being, seated at the right hand of the Father in heaven with the promise that he will redeem those who have accepted him as their atonement and propitiation. We have tried to confine ourselves to but a limited number of Scriptural proof and the clearest line of argument. We shall now notice the word reconcile and reconciliation. The definition given is, "To change thoroughly." This change is wrought through a knowledge of the gospel of the kingdom of God.

We first experience a change in our conception of what the Bible teaches. This renders us willing to lay aside all the traditions that had filled our minds. In this condition a thorough repentance takes place when our thoughts turn to prayers of thanksgiving to our heavenly Father. We are now willing to obey the gospel and be baptized into Jesus the

Christ, which we have learned is our covering. Our desire is to empty ourselves of former traditions and fill the mind with the pearl of great price. The work of reconciliation is a personal work. It is making our calling and election sure. It is working out our own salvation with fear and trembling. It is God that worketh in us both to will and to do his good pleasure. Phil. 2:12.

I don't mean by this that we should give ourselves over to emotional, irrational service, but in the language of Peter, Giving all diligence, add to your faith the seven Christian graces. This will admit us into the everlasting kingdom of our Lord and Savior Jesus Christ. Our personal work is to be done by an application of all our mental and physical powers. The church is the "prophet's school" from which we are chosen to fill the high places. Know ye not, says Paul, that the saints shall rule the world? This choice will be conditioned on the promise, Behold I come quickly and my reward is with me to give every man according as his work shall be.

Come, Lord Jesus, come quickly, is my prayer.

D. C. Robison.

Bro. Allard's Question. ARE WE BAPTIZED FOR OUR SINS OR FOR THE SIN OF ADAM?

IF WE are baptized for our own sins then we need to be baptized every time we sin. If baptism was for remission of sins then why was Jesus baptized? He had no sin. 2 Cor. 3:21; Heb. 4:15; 1 Pet. 2:22. He was a mortal, dying Son of God on the natural plane the same as we, and in order to obtain the divine nature and become the Son of God on the divine plane he had to go through the same process as we have to go through. He was brought into the world through the same process as any other mortal, dying creature, with one exception. God the Father of all gave the mother of Jesus power to produce the life germ and to conceive and to bring forth into life without the man. This is according to the promise that he should be the seed of the woman. It was through the seed of the woman and not the seed of the man that the serpent's head was to be bruised. God gave man the power to produce the life germ and to plant it in the womb of the woman. To the woman he gave the power to nurture this germ and bring it forth into life. Now the same God that gave the man and the woman such respective powers gave to Mary the mother of Jesus the power to produce the life germ and the power to nurture and bring same forth to life. Luke 1:27-35. Note especially the 35th verse. "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee; therefore, also, that holy thing which shall be born of thee shall be called the Son of God."

Are we not all the sons of God on the natural plane? Then in order for one to become the son of God on the spirit plane he must be born of the spirit. In order to be born of the spirit it was necessary that he first be begotten of the spirit and make the proper growth, else his birth would be out of due season.

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The brethren at Lanark, Illinois, meet at their church each Sunday morning for Bible study. Berean meeting each Thursday evening. J. M. Glotfelty.

Dixon, Illinois.—preaching the first Sunday in each month, morning at 10:45 and in the evening at the usual hour, at Miller’s hall on Galena Ave., near corner of First St. Berean meeting each Sunday (except 1st) at Miller’s hall at 10:45.

Ronselaer, 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.

Mush 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.

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.

Salem Church, near Marshall, Illinois. Sunday School each Sunday at 10:30. Sylvan Richie Supt., Elmer Gockler, 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.

Kosza, 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 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. J. A. Garard, 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 Miss Edna B. Anderson, 193 Spruce 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 Church of God at Roll, Indiana, hold regular preaching services the second Sunday in each month at 10:30 A.M., and 7:30 P.M., and Sunday School each Sunday at 9:30 A.M., with Cantwell Drabenstott, Supt. D. E. VanVactor, Pastor; Geo. Hodson, Elder; Cantwell Drabenstott, Elder.

The Hillisburg, Ind., Church of God hold regular preaching services the third Sunday in each month at 10:30 A.M., and 7:30 P.M., and Sunday School at 9:30 A.M., during the summer. D. E. VanVactor, Pastor; Wm. M. Huffer, Elder; Mrs. Rachel Whitcomb, Sec.

Plymouth, Indiana, Church of God. Preaching 2nd and 4th Sundays by Eld. J. A. Croy, of Walkerton, Ind. Miss Dessie McDonald, Sec. Sunday School at 10:00 A.M. James Stilson, Supt., Sylvester Logan, Elder.

The Church of God meet for worship in their building, N. 17th St., Corvallis, Oregon, at 10:30 A.M. for Bible school, and 7:30 P.M. for preaching service. Also on Wednesday evening for prayer, social and song service.