

# THE RESTITUTION HERALD.

Volume 9.

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Number 1.

## 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.

### IN THE DESERT.

**W**OULD it not seem strange to us to be traveling, carrying all our furniture and belongings with us, and have no house to live in when we reached the end of the road? Now we are almost sure to have a nice, comfortable house to rest in when the journey is over. Perhaps you can get some dear old grandmother to tell your a story of the old days when they put all their furniture in covered wagons, and driving their cattle before them, they rode for many days over rough roads into the new country where there were no houses until they could cut down trees and build a log cabin.

This was something as the children of Israel were traveling with Moses as their leader. But they had no covered wagons, so most of them walked. As there was not much furniture, they were able to tie their belongings in bundles and carry them on their shoulders, or perhaps on their heads. As the Lord had chosen to send them through a wilderness there were no roads in many places and the people grew very tired.

Then there were other things to bother them, too. After they had left the Red Sea they found no water to drink for three days. At last they came to some springs, but when they drank the water it was bitter. They complained to Moses, and when he prayed for help God shewed him a tree that grew nearby. When Moses had cast a branch of the tree into the spring the waters became pure and sweet, and the people drank all they liked. Later they found a place where there were twelve wells surrounded by many palm trees, and here they camped for a while to rest.

Later when they had been in the desert for several days they began to find fault with Moses because they had nothing to eat. They said: "You have just brought us out here to starve to death. We wish we had stayed in Egypt, even if we did have to work hard."

But God was caring for them and each evening after that he sent great flocks of quails into the camp. The people could easily catch them and had all the meat they wanted. And each morning when the dew had cleared away they found the ground covered with tiny white grains

## THE BETTER PART



OME murmur if their sky is clear,  
And wholly bright to view,  
If one small speck of dark appear  
In their great heaven of blue:  
And some with thankful love are filled,  
If but one streak of light,  
One ray of God's good mercy, gild  
The darkness of their night.—Sel.

that looked like frost. This they gathered and made into cakes.

Each person was allowed so much of it, and if they gathered more they must give it to someone who did not have enough. Because they did not know what it was they called it manna. All through their long and weary march through the wilderness God kept them from starving in this way.

At another time when they had no water to drink God commanded Moses to strike the rock with the rod that Aaron carried. When Moses had obeyed, a stream of water gushed forth from the rock and they had all the water they cared to drink.

After they had traveled for about three months they came to the mountain where God had talked to Moses from a burning bush. You remember, the Lord had said to Moses that they should all meet on that mountain.

When the Israelites had all bathed, and washed their clothes nice and clean as the Lord commanded, Moses called them together near the foot of the mountain. The top of the mountain was hidden in smoke, because God had come down to the mountain in a great fire. The people were much frightened when they saw the smoke and flame rising from the top of the mountain like a great furnace; and later, when the whole mountain began to shake and tremble, they thought an earthquake must be coming.

Then God called Moses to the mountain top and there, where all the people could hear, he told Moses of a great law he had made for his people. There were many different parts to this law. Many great men who have lived since say it is the most perfect law that has ever been made. And it must be, because God made it! A part of this law was known as the Ten Commandments. Some day you must read them for yourself and, if you do not understand them, have father or mother explain them.

"Not thine, nor mine, to question or reply  
When he commands us, asking 'how,' or  
'why;'

He knows the cause; his ways are wise  
and just

Who serves the King must serve with perfect trust."—Henry Van Dyke.

## 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.

Sowing Seed.

"They that sow in tears shall reap  
in joy." Psa. 126:5.

I read lately that the thought contained in this verse is not that we reap in joy because we sow in tears; but that if we faithfully obey God's command to sow the seed, in spite of sorrow, persecution, and loss; we will rejoice in the result of our labors. "Paul plants, Apollos waters, but God gives the increase." If we cast our bread upon the waters, we will find it again. Bread is the Bread of Life; waters represent people. Rev. 17:15. So he that scatters the Bread of Life (the Word of God), among the people will doubtless rejoice in the time of harvest.

No preventing providence, I will try the coming year to reach as many as I can with our literature, especially tracts. I wonder if there are others who will pledge themselves to do the same.

Bro. T. Wilson has a tract called, "Are you sowing the seed?" which shows a little of what has been done through tracts, and should be an encouragement to us. It says, "One of the best and most far-reaching mediums for doing good is that of tract distribution. Thousands of instances can be given where souls have been aroused from the stupor of sin, and brought into active Christian life through the instrumentality of a little tract. Every Christian should spend time, money, and consecrated energy in this wonderful field of labor, and although no apparent results follow, keep right on sowing the seed every day, and when the judgment day dawns, if not before, you will see results that will bring added lustre to your crown throughout eternity." In closing the tract says, "There are very many reasons why it should be a favorite form of Christian effort. No other work has been more signally blessed than this. The well authenticated stories are numberless of conversions resulting from the reading of a tract. It seems as if our Lord did indeed delight to add a special blessing to the little printed message given prayerfully in his name."

Your sister in the faith,

Lillie H. Willis.

When mankind is ruled by how much  
can I do, instead of how much can I get,  
the high cost of living puzzle will be  
worked out.—Sel.

## SIGNS OF THE TIMES.

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

Lyman Booth.

IT HAS been some time since we conversed upon the writings of the prophets. I believe that your last request was to know what would occur during the last week of Israel's tribulation. In reply will say that the latter half of the last week of Israel's tribulation will, no doubt, be one of extreme severity. If the history of the sixty nine weeks through which Israel has passed be carefully examined it will be readily discovered that they were full of bitter persecutions, severe servitude, extreme cruelty, and much slaughter. It will be unreasonable to suppose that the seventieth week will be less severe. Those are the very features which characterize it as one of the seventy weeks mentioned by the prophet Daniel.

X.— Will Israel be subjected to those indignities during the entire week of seven years?

Z.— No, I do not think so, for during the first half of this period they will restore their former worship according to their instructions as given them by Moses. That will make it necessary that they have a temple in which to worship.

X.— What makes you think they will erect a new temple?

Z.— Because Paul says in 2 Thes. 2:3, 4, that the man of sin shall 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, showing himself that he is God. Since they do not now have a temple it will be necessary for one to be erected.

X.— Is there any indication now that such a building will be erected?

Z.— It has been said recently that a Jewish architect has drawn designs, and written specifications in detail, for the erection of a structure of that nature. It has also been stated that certain parts of the material are being prepared in different countries in order that they can be transported speedily to Jerusalem when it can be done with safety. If this be true is it not of great significance to Israel, and to the Christians who are looking forward to the time when Israel shall be returned to their own land?

X.— Yes, it would be of interest, if true; but after all, may it not be only a rumor?

Z.— I cannot say positively that it is true, but such a thing is not unlikely, for the reason that the materials necessary for the construction of such a building do not abound in Palestine. We also know that the Jews are looking longingly for the time to come when they shall be safely reinstated in their own land: when they can worship as in ancient times. It will be their greatest delight to meet in a temple of their own, dedicated to the worship of Jehovah. For centuries before the birth of Jesus they were looking for their Messiah to come and restore the kingdom to Israel, and to plant his throne in Jerusalem; because it was to be the city of their great king. They are still

looking for their promised Messiah. They know that the material for such a magnificent temple as would please their fancy, would have to come from other lands; therefore it would be a matter of necessity that the materials for such a structure be prepared in and shipped from the forests, quarries, mines and factories of other lands.

If you read carefully the reports of the different Jewish conventions you will learn that there is a great deal of agitation of the question of their soon return to be established as a nation. They have been looking for the best qualified and most available man as their leader. In a recent issue of one of the Chicago papers there appeared an article copied from one of the Jewish papers, in which Judge Brandies, a member of the Supreme Court of the United States, was mentioned as that man; and the writer of that article referred to the Judge as the uncrowned king of Israel. The Judge has recently returned from Palestine and in a few days he is expected to make his report at a meeting to be held in Chicago. His report may be of interest to the student of prophecy as well as to the Jew.

X.— This is interesting, but what has it to do with what shall take place during the last week of Israel's tribulation?

Z.— Not so much as to the events of those seven years as it is to the necessary work of preparation prior to the beginning of that week. It will require some little time and a vast amount of labor and an expenditure of considerable money to establish a sufficient number to assume the dignity of an independent nation among the family of nations. These things taken into consideration with the deep interest manifested the world over among prominent Jews and leading men of other nations make it all the more interesting.

X.— Will their tribulation, of which you speak, begin before or after their recognition as a nation?

Z.— Their greatest persecution and tribulation, as I have stated before, will not begin until the latter half of Daniel's seventieth week. Before this time they are to dwell in apparent safety and peace. Ezekiel describes them and their land as follows: the land of unwalled villages; a people at rest, dwelling safely, without wall, having neither bars nor gates. Showing that they will be living there without any means of defense. See Ezek. 38:11.

X.— If they return as a nation and are recognized as such why will they not have means of defense?

Z.— For the reason that they will go there under the protection of some leading and powerful nation which will make a covenant with them to protect them from the aggressions of other nations. Even now the promise has been made that when peace and order shall have been made that they will be granted this privilege, and it has been proposed that Great Britain, or the United States, or both shall exercise their protecting care. Upon this proposition leading Jews are looking with favor.

This is the political phase. There is another more dangerous, and from which will come Israel's most bitter disappointment

and persecution. That portion living in Palestine at that time will be dwelling in comparative peace, but those among other nations will be persecuted. All will not be able to return at once, and some may not even desire to because of their possession. That all will not return until after Christ returns, is made plain when Isaiah says, "He will set up an ensign for the nations, and shall assemble the outcast of Israel, and gather together the dispersed of Judah from the four corners of the earth. This will not be done until after Christ returns. Dan. 11 and 12.

In some countries, even now, they are being bitterly persecuted. Only a short time ago I was conversing with a Jewess who came from Poland. She says her race is having a worse time in that country than in any other. The Poles would like to drive them out, and they would be very glad to go if they could. You may expect this condition to prevail in other European countries. When a goodly portion shall have established a form of government, and become prosperous, it will arouse the envy and jealousy of other nations and as a result the adversaries of Judah will become active in persecuting them. This condition will prevail outside of Palestine, during the first three and one half years, but not so in Palestine, for during this period the two witnesses perform their work. Then they are slain and for the remaining three and one-half years (forty and two months), or time, times and the dividing of time, Jacob's trouble will grow extremely burdensome; so much so that if the Lord himself should not come to his rescue, extermination would overtake him; for our Savior in speaking of the great tribulation said, "For then there will be great distress, such as never happened from the beginning of the world till now, no, nor ever will be, and unless those days were cut short no one could survive; but on account of the chosen those days will be limited." (Diaglott).

In writing of this week, Daniel gives an idea of the religious influence of a power which shall make a covenant with many. I take it that he is referring to those settled in the Holy Land; because he mentioned the taking away the sacrifice. Dan. 9:27, reads, And he (the desolator) shall confirm the (or a) covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abomination, and that determined shall be poured upon the desolate (desolator).

X.— Now let me ask, who is going to make this covenant with many for one week? Will it be the power that acts as political protectorate?

Z.— I do not think so, for the nation that will act in that capacity will continue to do so until it meets the king of the North, with his innumerable hosts of warriors, upon the field of Armageddon. The protector being concerned only in their political and financial status, will care nothing about their religious welfare, and therefore the other party can act at will respecting their rites. Hence I think that the covenant which will be broken in the



midst of the week will be in the nature of a religious covenant. One under which they will be permitted to resume their former system of worship, with sacrifices, etc., but being a wicked prince he determines to abolish their religion and spread desolation over all their forms of worship, and will then seat himself in the temple of God, and exalt himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God.

### Is the Chronology of the Bible Reliable?

OWING to the different dates given the events transpiring in the Bible by writers of today we have searched the records concerning the subject of chronology. Many persons regard every thing within the two lids of the Bible to be inspired. We wish to state that punctuation and dates are purely human. Punctuation was introduced with the advent of printing and is a very convenient arrangement. The chronology of the Bible was arranged by James Usher, who was born 1780 A.D. It was accepted as authentic for more than a century, but was disproved by recent advancements in scholarship. It was inserted by some unknown authority in the marginal reference editions of the Authorized Version.

The writer who adopts a calendar to determine the time of Bible events will find that he is without authority. There is such a confusion among writers that many uninformed persons are much disturbed in their minds. When a surveyor establishes lines that mark the ownership of lands he must first find an established corner. This can be found from his field notes which have been furnished by a government survey. This often is no easy task. In order to fix a date to a Bible incident we must establish a beginning date. We turn to our Bible and find at the top of the first margin the date 4004 B.C. This is Usher's chronological date and is applied to the first verse, which reads as follows, "In the beginning God created the heavens and the earth." Now if the Usher system were true we would have smooth sailing, but it is not, owing to a more recent scholarship. All that we have to guide us is the phrase, "In the beginning." All that can be gleaned from this phrase is that a certain event transpired in the beginning of something. With reference to this phrase we quote the words of a recent scholar, The expression "en arche" is an old Ionic idiom, common to Heroditus, Hesiod and other writers of their day; but rarely occurring in the later Attic, and is correctly rendered generally "in authority," or "in rule," or "in sovereignty." The idiom occurs quite frequently in the Scriptures of the Old Covenant, twice in the first chapter of John's gospel and once in Phil. 4:15, where it is erroneously rendered also, "in the beginning." It should read, "In the authority of the gospel which Paul preached." We may further state that nowhere in the Scriptures does Jehovah authorize any person to give dates to Bible events. There is an effort made today through dates to determine the exact year or month or season of our Lord's return to the earth. The wise will under-

stand not through dates but the events that speak of his coming. Behold, the fig tree and all the trees. To do this we must search the Scriptures to understand the fulness of this statement. "Of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." This expression cannot be confined to a twenty-four hour day and a sixty minute hour, but signifies that none but the Father knoweth. He has wisely hidden the exact time of this event and admonishes all to behold, to watch. One writer stated that we are in "The times of the end," and are privileged to establish dates. So far his theory has been a failure. Some writers placed his coming during the year 1914. Others place it in 1924. Others place it 40 or 50 years in the future. These interpreters are guided by the year-day theory. What causes confusion among these writers is their not being able to establish the same time of beginning. A careful study of history establishes this fact, that every nation established its own calendar and computed time from it. Different chronologists computed time from years of unequal days. Some used lunar years of 354 days. Others used the solar year of 365 days. The Greeks used the lunar year. The Romans established their calendar with the beginning of their government. As further proof we wish to state that there were eleven days difference between the Julian and Gregorian calendars. There is no well established date for the beginning of the Julian calendar. We speak of A.M. time which measures time from the beginning and states that the earth is so many years old. B. C. time counts from the birth of Christ backward to "the beginning." A.D. times compute from Christ's birth to the year 1919. The phrase, "in the beginning," establishes no dates from which to start. It simply states that God created the heavens and the earth. It is doing no injustice to the Bible to state that the earth was evolved. Scholarly men who reverence the Bible as containing God's purpose also believe in the geological testimony as to how the earth came into existence. In 2 Pet. 3:5 he speaks of the earth standing out of the water and in the water. Moses states, Gen. 1:2, the earth was void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the deep. Dry land appeared through the power of the spirit. Both Moses and Peter agree as to the past conditions of the earth. When the void condition ceased the earth became a fit place for man's abode. We wish to state that there is a wide difference between the chronology furnished by Usher and that given by Dr. John Thomas respecting the time of the flood. Usher's date is 1556. Dr. Thomas gives 1656, which makes a difference of 100 years. I think Dr. Thomas nearer correct than Usher because of the way by which he computed it. He gathers it from the 5th chapter of Genesis Adam begat Seth at the age of 130 years. Seth lived 105 years and begat Enos. Carry this on to Noah's time and we get Dr. Thomas' date, 1656, when the deluge occurred. The time from the flood to the call of Abraham as given by Dr. Thomas is 377 years. By Usher it is 392 years. This makes a difference of 15 years.

I am compelled to call in question the chronology furnished by both. The flood left the earth with only Noah and his family of eight persons, four males and four females. At the call of Abraham the kingdom of Babylon ruled over that part of Asia. It seems an impossible problem for such an increase of population. All that we have to guide us is found in Gen. 10th and 11th chapters, which treat of the geneology of the sons of Noah and the birth of Nimrod the son of Cush, and it is stated that "he was a mighty hunter before the Lord." Dr. Thomas states that he was a hunter of wild men instead of wild beasts, as is usually supposed. He is credited as the first king of Babylon. The 10th chapter gives an account of the building of Nineveh and other cities in the plains and the geneology of Japheth and Ham who was supposed to be the father of Cush. The 11th chapter speaks of the gathering in the plains of Shinar and the building of the tower of Babel when their language was confused and they were dispersed, each family retaining its peculiar language. Then we have the geneology of the family of Shem from which came Abraham the Hebrew. At the call of Abraham we find the eastern part of Canaan under the rule of Babylon. It seems incredible that such advancement could have been made in so short a period. We have recently had the privilege of gleaning from an article found in the National Geographic Magazine, published in Washington, D. C. No well informed reader calls in question the reliability of this magazine. The writer speaks of the library of Ashurbanipal, the greatest of Assyrian kings, whose capital city was ancient Nineveh. The history contained in this library was written by writers of that period and the library taken from Babylon. These records were buried in the ruins of these cities. We were astonished to learn of the advanced state of civilization that existed in the days of these kingdoms. This library gives a clear account of the Noahic flood and Abraham is no longer regarded as a myth. These records show a high state of social advancement. Trade was carried on under conditions similar to our day. Laws regulating business were similar to our laws. While Ashurbanipal was a great warrior and extended his dominions he also guided his people aright. This author "pushes back history's horizon" many centuries. He states that these libraries show that about 100 rulers of Babylon are known to have existed prior to Abraham. The Old Testament gives a geneology of 10 names covering 427 years according to the Hebrew, and 1307 years according to the Greek version between the deluge and Abraham. These show that the Usher chronology is unreliable and should not disturb any person as it in no measure reflects upon the truthfulness of Bible incidents. Our readers should not draw hasty conclusions and regard the writer as skeptical concerning Bible truth. We are only calling in question the opinions of men. If the editor is willing and our health permits we will glean from the records of Babylon which dealt so severely with Israel during her occupancy of the land.

Your brother in Christian love,

D. C. Robison.

**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 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. F. 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 was called from his recent Casey, Ill., appointment by telegram from Cleveland, Ohio, to conduct the funeral of a sister in the faith there.

Bro. P. Jeffrey, of Murphysboro, Ill., was in attendance at the Moriah, Ill., meeting over Sunday, Sept. 28th, and assisted in the services by way of song which was enjoyed by all.

On our recent trip we spent the better part of a week with brethren and friends in St. Louis, where a few assembled from night to night to read and study. The work of evangelizing in a large city is discouraging since few can be attracted away from the worldly allurements and many who are attracted by religion are not particularly interested in the Bible, regarding it not as a work of inspiration but as a book containing only man's wisdom, or lack of it, on religious matters.

There are a few faithful ones, however, in and about St. Louis, who should be

commended for their faithfulness in the face of all the disinterestedness that we find there. Surely we are living in strange times.

**Remittances.**

I. O. Rogers; C. H. Munch; M. C. Brake; Mrs. M. E. Brainard; Albert Siple; Leota Hanson; Mrs. Lewis Weaver; Mrs. Ada M. Eldridge; Mrs. J. M. Penland; Dr. Samuel Metheny.

**HELPING FUND.**

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

- I. O. Rogers; \$3.50.
- Albert Siple, 1.00.
- Mrs. Ada M. Eldridge, 1.00.

The Quarterly Conference of the Church of God in Michigan will be held at the Allen School House, October 10th. All who are planning to attend this meeting should notify Bro. B. A. Cummings, Blanchard, Michigan.

Mildred Coats, Sec.

**Indiana Notice.**

To the Church of God of Indiana, greeting:

The Conference Board met at North Salem Church, Sept. 27, 1919, and voted to improve the North Salem Church as it was unanimously chosen at the last conference for the permanent place for holding conference.

The Board also voted to hire an evangelist for Indiana.

\$1200 is already subscribed. Those who have not yet subscribed please do so. Those who have subscribed send your remittances to Marshall Logan, R. 7, Plymouth, Ind., state Treasurer.

"Let us work while it is day, for the night cometh wherein no man can work." Send offerings now.

William M. Huffer,  
Conference President.

**Reports.**

**Plymouth, Indiana.**

The hearts of the Plymouth, Indiana, brethren were made glad last month when the brethren were asked to come to the home of Sr. J. T. Hindel to comfort her husband with the good news of the kingdom, he having been a sufferer for several years with that dread disease, cancer. Though Bro. Hindel is old in years he listened attentively to the teachings of the Word, and yielded himself unto the Master and was baptized into His name.

Again, on last Sunday Sr. Ruth Kelley presented herself for baptism and was baptized by Bro. Croy into the all-saving name. Sr. Kelley is one of a family of twelve children, all of whom with their mother, have been baptized into Christ, the family all living near the mother, unbroken except by one brother who sleeps in France, a victim of the late war.

May these new additions to the faith be faithful unto death and win the crown.

A member.

**Report of Work in Nebraska During September.**

Sept. 2-3, Cushing,	Sermons 2.
Sept. 7, Holbrook,	" 1.
Sept. 8-11, Mulberry Ridge,	" 4.
Sept. 12-14, Pleasant Ridge,	" 3.
Sept. 26-28, Bartley,	" 4.
Total,	14.

**Expenses.**

Cushing to Holbrook,	\$2.57.
Holbrook to Moorefield & return,	3.44.
Holbrook to Bartley & return,	.50.
Meals,	1.55.
Total,	\$8.06.

**Money Received.**

Bro. Harlan,	\$3.35.
Bro. Shaw,	5.00.
Sr. Mae Moore,	2.00.
Total,	\$10.35.

T. A. Drinkard.

**Missouri Conference.**

The twelfth annual conference of the Church of God in Missouri began at Blush Church, Saturday evening, Sept. 13, with Bros. Lindsay and Williams as speakers.

The week began with the beautiful weather and good attendance, but the last few days of the meeting were very rainy and many were unable to attend.

It had been planned to have dinner on the ground on Sunday, Sept. 21, but the rain prevented that and dinner was served indoors.

Among those attending from a distance were Sr. Keturah Rogers, Cape Girardeau, Bro. Humphreys, Bear, Ark., Bro. B. Schneider, Marquand, Srs. Eckles and Beckler, Morse Mill, Sr. Sutterfield, Bismark, Bro. and Sr. Miller, St. Jacob, Ill., Bro. J. F. Williams, Morse Mill; and Srs. Arra and Ella Hanson, Lebanon, Ill.

We were glad to welcome these Bros. and Srs. to our meeting and hope to have them with us again in our future meetings at Blush.

The business meeting of the conference was held Sat. evening, Sept. 20, at which time the following officers were chosen for the ensuing year,

Bro. J. F. Williams,	President.
Bro. P. J. Graham,	Vice-President.
Sr. Mabel Couch,	Secretary.
Bro. Ed. M. Williams,	Treasurer.
Bro. Wm. Cooper,	Fifth Member.
Bro. Leonard Mankin,	Member Song Book Committee.

Sr. Edna Allard, Chairman Song Book Com.

Our meeting closed Sunday evening, Sept. 20, after a most enjoyable week of sermons, Bible study and visiting with the Bros. and Sisters from other places.

We parted with renewed courage to face the trials of life and with fresh joy in the promises of our soon coming Lord.

Mabel Couch, Sec.

**Buffalo, South Carolina.**

On Sept. 19, Bro. C. T. Stevenson arrived here in Buffalo. Then that night we all met at the writer's home and Bro. C. T. gave us a good talk. Then on Sunday we all took a trip to West Spring, about eight miles, and we had some nice singing and Bro. Stevenson gave a talk then on the destiny of man. Then he gave the chance to ask him any question they wanted to, but no one spoke.

Sunday night we all met at Bro. J. G. Maness' home, and Bro. Stevenson gave us

another nice talk. Monday he returned to Harriman, Tenn., his home. We hope to have Bro. C. T. with us again in about two months, also Bro. J. W. Good, of Colorado.

Your brother in Christ,

Lloyd Johnson.

Dixon, Mo., Sept. 27, 1919.

Dear Bro. Lindsay:

I thought perhaps that someone would like to know where I am and what I am doing. I have just closed a meeting here at home and I think it one of the best meetings of my life I baptized three, one of them my baby girl. It is sweet to have a meeting at home where you know everyone and all know you. The people all came out and helped in the meeting. Some of them I have known all my life. One man that I married twenty-five years ago came out and was baptized.

I will preach for them the coming year. I think that I will organize a church at this place. Pray for me.

I am still yours in Him,

J. L. Winningham.

## Obituary.

### Nancy Eldora Dickson-Mochel

Nancy Eldora Dickson was born May 18, 1862. She was the daughter of John B., and Margaret Dickson and a member of one of the pioneer families of Marshall County.

She was married to Daniel Mochel, Aug. 25, 1906, and has since lived on a farm near Plymouth. After a brief illness she answered the summons of death Sept. 19, 1919, at her home. She had lived 57 years, 4 months, and 1 day.

She heard the gospel message in 1881, and yielded herself in obedience by baptism, and united with the Plymouth Church of God where she remained a faithful member till death. Sister Mochel possessed a quiet, unpretentious disposition in which she went about in the discharge of life's duties reflecting the character of Jesus whom she had learned to love and serve. In her death the church loses an active member, the community a good neighbor, and the world a noble woman. The husband has lost a loving companion and dutiful helpmeet by this encroachment of death upon the sacred precincts of his home. She leaves her husband, Daniel Mochel, and two sisters, Mrs. Jennie McDonald and Mrs. Nina Pontius, of South Bend, besides many other relatives to remember her life of love and kindness.

Funeral services were held at the Church of God in Plymouth, Ind., Monday, Sept. 22, 1919, at 3:00 o'clock, conducted by the writer, assisted by Rev. Northup, of the M. E. church, the husband's pastor. The house was filled with her old time friends, neighbors and relatives to whom we spoke words of comfort and hope from 1 Cor. 15, and 1 Thes. 4:13-17. Burial was made in the Pisgah cemetery, five miles south from Plymouth, where sister Mochel was laid to rest to await the coming of the Lord.

D. E. VanVactor.

Thou calledst in trouble, and I delivered thee.—Psa. 81:7.

## The Sunday School.

By Alta King.

### JESUS IN PETER'S HOME.

Lesson 3. October 19, 1919.  
Lesson Text. Mark 1:29-34.

Golden Text: Jesus said unto him, Today is salvation come unto this house. Luke 19:9.

Memory Verses: Heb. 2:14; 1 Tim. 1:15.

#### Questions and Comments.

The events in today's lesson took place soon after the disciples were told that they should become fishers of men. Mark 1:16-21. It is easy to see how such occurrences served to strengthen the disciples in their love for and faith in the man who had called them to be fishers of men. At the same time they gained a conception of what their work, as fishers of men was to be like. This was part of their daily training. Preaching and doing both entered into the training of these men for their work.

Preaching: Mark 1:21-22. Why did the people see "authority" in the teachings of Jesus? See Matt. 5:43-44. What in verse 21 shows that Jesus' knowledge of the Scriptures was generally known? When did his deep knowledge of the Scriptures first become known?

Doing: Mark 1:23-34. Relate in order the events recorded in these verses which show that unseen forces obeyed the authority in Jesus' voice just as children obey the note of authority in the parent's voice.

Do the insane ever show the same recognition of strong personalities as is shown by the evil spirits to Jesus in verse 24? Recall other Bible incidents of this character. What were the "evil spirits" of those days? Mark 5:15.

If you should see such a work performed today to whom would you at once ascribe the work? Did the people of that day so readily think of God as doing the work? Verse 27. Are you sure that we would? When the disciples were so sure of their faith did Jesus see an underneath weakness of which they were not aware? John 16: 29-32. Is faith in God of ourselves, or is it given us by God's mercy?

Why did Jesus take Peter's mother-in-law by the hand? Was it necessary to the healing? Give a Biblical illustration of your answer.

Verses 33, 34 show how quickly the news of Jesus' miracles spread. Do you think the people who came to Jesus really recognized God in Jesus, or did the man Jesus hold first place in their minds? Ver. 27. Is it not a part of Jesus' work to teach men to put man in the back-ground and to see God in all things? John 14:8-11; Matt. 19:17.

After reading the following Scriptures define the mission of Jesus. Heb. 2:14; 1 John 3:8; 1 Tim. 1:15. Are the events in today's lesson a fitting demonstration of his power to carry out that mission?

#### General Notes.

Daily Readings: Monday, Mark 5:1-15;

Tuesday, 1 Cor. 10:12; Wednesday, Luke 7: 1-10; Thursday, Matt. 20:30-34; Friday,

Mark 1:37-45.

Lessons which depict Jesus' daily companionship with his chosen ones can have but little practical value for us unless we imagine ourselves with the disciples and thus let our faith and love for Jesus grow and increase as theirs must have been increased day by day as they watched him perform his kingdom works.

Jesus loved the feeble minded and the insane of his day and through compassion healed them even though they could manifestly have no faith in him. In this fact we have the surety that he loves the same class of people today. He loves the world of today as he loved the world of that day.

All good teaching and preaching must have something of this quality of authority which characterized the preaching of Jesus. It must be the fruit of experience and knowledge. The power in preaching is the man behind the sermon.—Selected.

"He healed many that were sick of divers diseases, and cast out many devils, and suffered not the devils to speak, because they knew him." Jesus never published broadcast the fact that he was the Christ, the Jewish Messiah. Neither did he desire those who recognized the fact to publish the news. We have the record of his having made the statement to only a few individuals, for instance the Samaritan woman and the man born blind, whom he cured. If he had emphasized this fact continually, people would have been lead to accept him merely as the victorious national Christ for whom they were looking. They would not have accepted of him as the loving Jewish Christ who came to save from sin and suffering and death both Jews and Gentiles. To get this view point of him they must see him perform these deeds of love and be lead to their acceptance of him through them.

#### The Millennium Typified by God's Day of Rest.

THE LORD God made the heavens and the earth in six days and rested upon the seventh day. While the Lord God rested men worked in the Garden of Eden. Gen. 2:15. One day is with the Lord as a thousand years and a thousand years as one day. The Lord God made man in the sixth thousandth year (day) and rested upon the seventh thousandth year (or day). When six days (or six thousand years as computed by man) have gone by (from the time the Lord God came down in the cool of the day, at the end of the first sabbath day of God, the end of the thousand years when the Lord God drove Adam out of the garden) then shall be the second rest day of the Lord God, which we call the thousand year reign of Christ. Those of us who have prepared ourselves shall enter into his rest, and to whom sware he that they should not enter into his rest, but to them that believed not. Heb. 3:18. Jesus did not give us a day of rest. For if Jesus had given them rest then would he not afterward have spoken of another day. There remaineth, there-

fore, a rest to the people of God. Heb. 4: 9. We are living in the cool of the evening of the sixth day of the second week of God's creation. The second sabbath of the Lord God draweth near. The fourteen thousandth year as we compute time, the 14th day with the Lord God. Abraham, Isaac and Jacob and all the saints shall awake upon this glorious second sabbath morning of God. This will be the first sabbath Abraham will have a chance to observe, for the sabbath was not given unto men to observe until 430 years after the covenant was given to Abraham. Consequently Abraham did not have any sabbath days to keep. The twenty-four hour day sabbath that God gave to his chosen people, the Jews, to observe, was a shadow of God's real sabbath, the 1000 year sabbath, the everlasting sabbath, the sabbath rest the saints of God are seeking to enter into, the millennium sabbath of 1000 years while satan is bound. When the Jewish dispensation passed away the shadowy sabbath also passed away, Col. 2:14.

Jesus nailed this shadowy sabbath to his cross, blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. Let no man, therefore (naming the things that therefore were blotted out), judge us any more by those things that were blotted out. Col. 2: 16. Which included meats and drinks and sabbath days and were a shadow of things to come.

The apostle Paul was afraid of those who observed days and months and times and years, lest he had bestowed upon them labor in vain. Gal. 4:10, 11.

We read, Rev. 1:10, that John the Revelator was in the spirit on the Lord's day, the millennium, the second sabbath day of the Lord God. When Jesus shall be King of kings and Lord of lords, Rev. 20:4. But that day is still in the future. 1 Thes. 5: 2; Mal. 4:5. When Jesus told his disciples to pray that their flight from Jerusalem be not upon the sabbath day, he meant the twenty-four hour sabbath day, for the sabbath day of the Jewish dispensation lapsed over into the Gentile dispensation 70 or more years. When the Jewish power was completely destroyed the sabbath day vanished away, for God did not give the Gentiles a sabbath day to keep. We are still in the Gentile dispensation. When the Gentile dispensation ends, then we will have a sabbath day to keep. All those who keep a sabbath day are without Christ, for Christ is become of no effect unto them. Whosoever of you are justified by the law; ye are fallen from grace. Gal. 5:4. Therefore, ye sabbath keepers, the precious blood of Christ will not do you any good.

J. W. Burget.

## 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.

MARRIED.

Bro. Leland N. Roose and Miss Grace

Mains were married at noon, Sept. 23, 1919, in Chicago, at the home of Srs. Whitehead and Harsch. They are spending their honeymoon in Chicago, and will return soon to Charter Oak, Iowa, where Bro. Leland is in business. Leland was formerly state Berean president of Iowa, and treasurer of the National Berean Society. As they go to their home which is in readiness for them, the best wishes of the Bereans for their happiness go with them. May God's blessing rest upon this Christian home.

A letter from Sr. Anna L. Adams, of Mulberry, Florida, tells us that her old ankle trouble has returned and that she is suffering severely. She is unable to be on her feet, and says that it requires patience and then more patience. She is isolated and sick, and she is one who spends much of her time writing to others who need words of comfort and cheer. Let's write to her.

Bro. H. V. Reed is in the Wesley hospital, 25th and Dearborn Sts., Chicago. His son, Dr. Reed, says that he has been there five weeks with a fractured leg. This news just reached us. As the days must be weary and the hours long, Bereans, see what you can do to help some of them pass more quickly and pleasantly.

The Dixon, Illinois, Berean Society had their election of officers for the coming year, Sept. 21. It was suggested that articles be written on the topics studied, and at least one a month be sent in for the Berean column. As a result two were written on last Sunday's lesson, and read in class, and one selected and sent to the literary committee. Let others follow their example, then our editor will not have to wait for copy to fill the column in various papers.

Sr. Anna Adams, chairman of the Social Correspondence Committee, says that the report of the work of her committee published in July represented only what had been accomplished up to the time of the Executive Board meeting in April, and not for the year. The report should be as follows:

Total number of letters written,	292.
Total number answers received,	181.
Total number returned uncalled for,	3.

Two of this committee together wrote 157 letters and they received 122 answers.

A number of our soldier boys were written to but no record was kept.

These letters according to answers received have been greatly appreciated by the recipients, and this fact is very encouraging to the committee.

The next conference will be held in Indiana in 1920.

Report of Illinois Berean Meeting for 1919.

The twenty-second annual business meeting of the Illinois Berean Society was held at Oregon, Ill., Aug. 15, 16, 1919. The work was discussed in two different sessions; none of the officers being present except Sr. Anna Drew, President, and Paul Hatch, Treasurer.

The secretary not being present, Ella Hanson acted as Sec. pro tem.

Reports from the societies of Chicago,

Lanark and Dixon were read. No work was done in Oregon and Casey.

Reports were then given on the standing committees. C. E. Anderson, Tract Committee, sent out 222 tracts. Mabel Canode, Literary Committee.

The Treasurer's report was given. Total receipts \$56.76, and expenditures, \$38.33, leaving a balance of \$18.43.

A plan was discussed for the literary work by Leila Whitehead, to make the editorial of Berean column better by sending in any items, either marriages, births or visiting among one another. A talk also was given by Sr. Leila Whitehead to the isolated Bereans. Motion was then made and carried to adjourn until Sat. A.M., August 16.

The Berean Business meeting continued August 16. A report was read by Aurora Bereans. Election of officers then followed. Anna E. Drew, Dixon, Ill., President. Paul Hatch, Chicago, 1st Vice-President. Lucy Lansberry, Casey, Ill., 2nd Vice-Pres. Mabel Canode, Oregon, Ill., Secretary. Edna Anderson Aurora, Ill., Treasurer.

Talks were then given on neglect of Berean work and also Berean articles by Wm. A. Hanson and Leila Whitehead.

October was chosen as self-denial month. Motion was made and carried to adjourn.

Ella Hanson, Sec. pro tem.

Bereans of Illinois, do not forget self-denial month, October. Let us deny ourselves to help those who are in need.

### Duties of Tract Committees.

Each state committee please write to each president of local societies of your state and ask that a tract committee be appointed in the local society, whose duty shall be to keep tracts on hand for distribution by himself or any member of the society. Also to establish and maintain a tract library, tracts to be furnished free by the National Society. The tract library is for use of anyone who wants information on a certain subject, the same as one would go to any library for information. As many tracts of a kind may be kept on hand as the committee sees fit; these tracts to be used and returned or given out and replaced by the tract committee.

Local societies, if you have no state committee write direct to National Committee for tracts or information. At any rate, sow the good seed and work, work, work in his name, so that a few more may be brought to see the true light of the gospel.

Lydia Railsback.

National Berean Tract Committee.  
621 S. Fellows St., South Bend, Ind.

### PREDESTINATION.

God's Purpose From the Beginning of the Ages.

Known unto God are all his works from the beginning of the world. He, the only wise God, had his plan of the ages before him, before he called the world into existence. These remarkable words, "known unto God are all his works from the beginning of the ages," allude to his plan or purpose to take out from the Gentiles a people for his name.

It is, for the children of God, a most precious truth, that in the far back purpose of God, before the creation and be-

fore the fall, God's first thought in bringing about the existence of man to be made in his image and after his likeness was this calling out from the nations a people for his name.

God through his tender mercy from the foundation of the world planned the wondrous salvation of his Son, and also the saving of all those who believed on his word and accepted it to be as chosen in him before the foundation of the world (Eph. 1:4), thus accomplishing this long-formed purpose of his heart.

Predestination means to "foreordain, predetermine, or decree beforehand." Therefore God foreordained that the church of the redeemed, meaning those who shall win in the Christian race (Heb. 12:1) shall possess the kingdom, which, having in his mind from the beginning, he predetermined to establish upon the earth to bless mankind. God knew the work of his great plan from the beginning until the end of the ages, and knew who would accept the truth as given by his Son and would become a part of the chosen treasure or chosen priesthood, so they were predestinated to become a part of his great plan before the world started. Wonderful is God's great handiwork, and great are his ways which are far past finding out.

Lillian M. Dauntler.

### ORGANIZATION.

In union there is strength. By system much is accomplished. Organization? What is it? Webster says it is the act of arranging in a systematic way for use or action.

Any great work to be done is always begun by the getting together of the workers and forming some plan or plans by which the most possible can be accomplished in the shortest time. This is usually done by a division of the work among certain ones who will direct, while the others do their part by working in perfect harmony with the leaders.

Take our government, for example. Without its chosen officers to direct, without its system of doing things and without the cooperation of the people, all would be turmoil; and riots and lawlessness would be the rule.

In the late war when we were all so sorry that some of our boys had to be sacrificed, yet many more might have had to go had it not been for the complete organization of the work along all lines of resistance.

Think of the great drives for money in the Liberty Loans. More time was spent in organizing and getting ready for the drive than was spent on the drive itself, simply because the leaders recognized the fact that complete organization was a long step toward accomplishing the end attained.

Look at our city school systems. Some one must be given authority to oversee the work, and also to see that the work is done. In olden times when each school was conducted independently of all other schools but little was accomplished in an educational way, but now with our great united system of school work much is done for our children and more no doubt will be done for our children's children.

If system or organization is needed in political, military and educational circles, why not in religious circles?

Although I have been unable to find the words system and organize in the Bible, yet we find the idea carried out in many, many places. Ever since Adam was placed in the Garden of Eden and told to dress it and to keep it, we see system in all God's work. Yes, even before that, for God in his creative work certainly had well organized plans and carried them out to the fullest extent.

When Moses was told to lead the children of Israel out of Egypt there was system in the work; and when the tabernacle was moved in the wilderness, not just anyone could take a part down and carry it as he pleased, but the whole structure had to be taken down by the Levites and had to be set up by the Levites and each family of the Levites had to carry a certain well described portion. In the line of march there was nothing haphazard about it, for each tribe of all the tribes had to be in a certain place in the line, those carrying the tabernacle being placed near the center.

When Joshua surrounded the city of Jericho everything was done according to a well organized plan and success was theirs by the working out of what had been planned.

When Jesus fed the five thousand, he commanded the apostles to make all sit down by companies upon the grass and then he gave the disciples the food to set before them. Was there not system in this?

#### How to Organize.

1. Interest a few, or many, as the case may be, in the work. It does not take large numbers to organize a society. Three can organize and do good work.

2. Set a time and place for a meeting, and announce that time and place either by personal invitation or public announcement, or both.

3. Be present at that meeting.

4. Choose some one to act as chairman and state the purpose of the meeting.

5. Form rules to work by and adopt them.

6. Elect officers. Said officers to be President, Vice-President, Secretary and Treasurer. One person can be Secretary and Treasurer, so that if you have only three members each office will be filled.

7. This completes organization. You are now ready to go to work.

#### How to Work.

1. Meet regularly and be at the meetings.

2. Get lesson books and study the lessons.

3. Take turns in leading the meeting so that each one will be benefited by the experience.

4. Collect dues and remit a portion to the state Treasurer.

5. Read Secretary's report of previous meeting and attend to any business that should come before the society.

6. Open and close meetings with song and prayer.

Be merciful unto me, O God, be merciful unto me; for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast.—Psa 57:1.

We complain of the slow, dull life we are forced to lead, of our humble sphere of action, of our low position in the scale of society, of our having no room to make ourselves known, of our wasted energies, of our years of patience. So do we say that we have no Father who is directing our life; so do we say that God has forgotten us; so do we boldly judge what life is best for us; and so by our complaining do we lose the use and profit of the quiet years. O men of little faith! Because you are not sent out yet into your labor, do you think God has ceased to remember you? Because you are forced to be outwardly inactive, do you think you also may not be, in your years of quiet, "about your Father's business?" It is a period given us in which to mature ourselves for the work which God will give us to do.—Sel.

In time of trouble go not out of yourself to seek for aid; for the whole benefit of trial consists in silence, patience, rest, and resignation. In this condition divine strength is found for the hard warfare, because God himself fights for the soul.—Sel.

Though this patient, meek resignation is to be exercised with regard to all outward things and occurrences of life, yet it chiefly respects our own inward state, the troubles, perplexities, weaknesses, and disorders of our own souls. And to stand turned to a patient, meek, humble resignation to God, when your own impatience, wrath, pride and irresolution attack yourself, is a higher and more beneficial performance of this duty than when you stand turned to meekness and patience, when attacked by the pride, or wrath, or disorderly passions of other people.—Sel.

I love best to have each thing in its season, doing without it at all other times. I have never got over my surprise that I should have been born into the most estimable place in all the world, and in the very nick of time, too.—Sel.

Adapt thyself to the things with which thy lot has been cast; and love the men with whom it is thy portion to live, and that with a sincere affection. No longer be either dissatisfied with thy present lot, or shrink from the future.—Sel.

Thou camest not to thy place by accident, It is the very place God meant for thee; And shouldst thou there small scope for action see,

Do not for this give room to discontent.  
—R. C. Trench.

My God! in whom are all the springs  
Of boundless love and grace unknown,  
Hide me beneath thy spreading wings,  
Till the dark cloud is overblown.—Sel.

Be quiet, why this anxious heed  
About thy tangled ways?  
God knows them all, he giveth speed,  
And he allows delays.—Sel.

Be strong, and of good courage; dread not, nor be dismayed.—1 Chron. 22:13.

Man's goings are of the Lord; how can a man then understand his own way?—Prov 20:24.



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Letters.

Dear Bros. and Sisters:

I have had another letter from Susan Howard, of Canada, and she has been sick near unto death. She is able to sit up now, but she is liable to go at any time, so let us hasten this work. A little more help please, I have on hand \$67.50, and the fare round trip will be \$86.79, with \$25.00 for other expenses added, and after this month summer rates are off and the fare will be greater; so let us get our Bro. Drinkard on the way as soon as possible. Donations have stopped coming in some time ago. Dear brethren, let us work together and hasten for this is the Lord's work. I wrote and told her and she is watching and waiting for the time to come to put on the all-saving name.

Greetings to all of like precious faith. Mrs. L. J. Sweet, 302 E. 8th St., Topeka, Kansas.

Dear Bro. Lindsay:

My family all had the influenza except myself, last March, and my baby girl had a stroke of paralysis, also. She could not walk for a good while, and she can't use her arm yet. Dear Brother, I want to ask a favor of you, will you please assist me in prayer for the restoration of my dear little girl's arm, and will you ask all of my church people to pray for her as I am a strong believer in prayer. May the Lord bless you for being so kind to me. If it hadn't been for your writing so many good articles on baptism I don't know whether I would have been where I am today or not. I feel like praising God when I think of where I stand. I am the only one here of the precious faith, and I have laid everything down for Christ's sake and am trying to trust everything to his loving care.

I will close, hoping to see my request in the Herald soon.

Yours in the blessed hope of the soon coming kingdom,

Mrs. J. M. Penland, Clyde, N. C. Box 93.

In vain will you let your mind run out after help in times of trouble; it is like putting to sea in a storm. Sit still, and feel after your principles; and, if you find none that furnish you with somewhat of a stay and prop, and which point you to quietness and silent submission, depend upon it, you have never yet learned truth from the Spirit of Truth, whatever notions thereof you may have picked up from this and the other description of it. —Sel.

# THE RESTITUTION HERALD.

Volume 9.

Oregon, Illinois, October 14, 1919.

Number 2.

## 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 STORY OF PAUL'S SHIPWRECK.

ONE day when Paul was on board a ship going toward the city of Rome a great storm came and the boat was beaten by the wind and the waves until it was wrecked upon an island. Would you like to hear about it?

Paul had been going into different countries, and everywhere he went he told the story of the great love of Jesus; he told how Jesus had come to earth; how he had healed so many sick people; he told how cruelly he had been treated, beaten and nailed to the cross, and then after he was put in the dark tomb how he had been raised from the dead on the third day, and finally gone to live with the heavenly Father.

Paul told the people all the wonderful story of Jesus and his love and then begged the people to become Christians. One time when Paul had been put in prison for preaching he was taken before a man who was a ruler—a governor—then later before another man who was a king.

The king's name was Agrippa. After he had heard Paul's story, he said, "I don't see that he has done any wrong; he ought to go free."

The men who put Paul in prison did not want him to go free; they wanted him to be punished, and Paul said to them, "Take me over to Rome and let me go before the king there, because I am a Roman." So they decided that he should be sent as a prisoner to Rome. They had to go across a sea in order to get to Rome, and it was not a very good time of the year to start. You know the boats could not go so fast in those days as they can now. If the winds blew very hard in the wrong direction sometimes the boat would go back instead of forward, and so they had to be very careful.

When they started out a gentle wind was blowing, but it was not very long before a great storm dashed upon them and the ship was caught and the sailors could not drive it aright.

They were driven about by the winds and they did not know where they were going for a good many days; they could not see the sun, nor the stars, and the ship was tossed about so fiercely that the men began to throw all the heavy things off the ship.

## TRUE SERVICE



O! I come with joy to do  
The Father's blessed will;  
Him in outward works pursue,  
And serve his pleasure still.  
Faithful to my Lord's commands,  
I still would choose the better part;  
Serve with careful Martha's hands,  
And loving Mary's heart.—Sel.

On the third day out the storm was still so bad that they threw overboard the chairs and the tables and all the things that belonged to the ship.

Paul came up to the men and talked to them. He said to them, "Be of good cheer, for no one among you shall lose his life; nothing will be lost but the ship."

Then Paul told them that in the nighttime one of God's angels had stood by him and said to him, "Fear not, Paul, thou must stand before Caesar (that meant that he should land safely in Rome), and lo, God hath granted thee all them that sail with thee." That meant that every body on board the ship should be saved also.

There were two hundred seventy-six people on the ship, and after about fourteen days of storm and tossing about, the men were tired and worn; and they had not slept and they had been fasting.

One night the sailors thought they must be very near to the land. They found out the water was not very deep, so they threw out the anchor and waited there until daylight.

When it was morning Paul took some bread and bowed his head and gave thanks for it, then he said to the sailors, "now you must eat, because for fourteen days you have been fasting, and this is for your own good, and you must eat and be strong." Then the sailors were in better cheer; they ate the bread and were glad to have a good man like Paul aboard their ship.

The men were very glad when they saw they were so close to land, but soon they found it was a strange country—not the one they tried to reach at all. Then they saw it was an island. The sailors worked very hard. The storm grew worse. Finally the men said, "We will have to throw all the prisoners overboard," but some of the others said, "Oh no, no, we cannot put all the prisoners to death, because if we do that will mean Paul, and we must not." And because they had just one good prisoner with them, all the other people on board the ship were saved. Finally they reached the little island which they had touched, in safety.

The people on the island were very kind to them. Paul went to see the ruler, who was very sick. I am sure you will guess what Paul did; he laid his hands on the sick man, and he prayed to God, and the sick man grew well.

After a long time Paul and the other prisoners were taken on to Rome and finally reached it in safety.—Selected.

## PLAIN TRUTHS.

From the Book of Truths.

THE Bible does not teach that we go to be with Christ at death. It does teach that when man dies he returns to dust (Gen. 3:19; Eccl. 3:19, 20); that we cannot go to Christ (John 13:33), and so he has promised to come for us (John 14:1-3; 1 Thes. 4:13-19).

The Bible does not teach that the wicked dead are alive and in a place of torment. It does teach that they are silent in the grave (Psa. 31:17), awaiting the resurrection (John 5:28, 29; 2 Pet. 2:9; Job 21:30).

The Bible does not teach that death is the time of Judgment. It does teach that Judgment will take place when the dead are raised (Rev. 20:11-15), at the second coming of Christ (2 Tim. 4:1; Matt. 25:31-46). If, at death, the souls of good men went to their reward in heaven, and the souls of bad men to their punishment in a burning hell, what need would there be of a future Judgment Day?

The Bible does not teach that the saints are rewarded at death. It does teach that they will be rewarded at the resurrection (Luke 14:14), which will be at the last day (John 6:40), when Christ comes again (1 Cor. 15:51-54; 1 Thes. 4:13-18; Rev. 22:12; Col. 3:4). If Christ should never return there would be no resurrection of the dead, and so no eternal life for the dead (1 Cor. 15:13-18. Christ is the world's only hope of salvation (John 3:17). He is the only way out of death to life (John 14:6; 11:25; 1 Cor. 15:21, 22).

The Bible does not teach that heaven will be the eternal home of the saints. It does teach that they will live upon the renewed earth (Psa. 115:16; 2 Pet. 3:13; Rev. 21:1-5; Dan. 7:27; Psa. 37:9, 11, 22, 29, 34; Matt. 5:5).

The Bible does not teach that either death or conversion is the second coming of Christ. This would mean many comings. It does teach that Christ will come again (John 14:3), the second time (Heb. 9:28), bodily, literally, and visibly (Acts 1:11; 1 Thes. 4:16; Rev. 1:7). He is coming to raise the dead and change the living saints (John 6:39, 40, 44, 54; 1 Cor. 15:51-54; 1 Thes. 4:14-17; 1 John 3:2); to punish the wicked (2 Thes. 1:7-9); to renew the earth (2 Pet. 3); to receive his people unto himself (John 14:3; Matt. 25:31-34; Col. 3:4).

The Bible does not teach that either "sprinkling" or "pouring" is baptism. Neither does it teach infant baptism. It does teach that immersion is the only Scriptural mode of baptism (Acts 8:38, 39; Rom. 6:3, 4; Col. 2:12). Only those who are old enough to repent and believe the gospel are proper subjects for baptism (Acts 2:28; Mark 16:16).—Selected.

## MAN.

WHAT is he, whence came he, and whither goeth he?

In Gen. 2:7, we are told that God made man out of the dust, and 1:31 says God made man and everything very good.

After forming man out of dust how did God put life in him? Gen. 2:7 answers by saying God breathed into his nostrils. Then man is composed of just dust and breath. David says, Put not your trust in man, in whom there is no help, for his breath goeth forth, he returneth to his earth; in that very day his thoughts perish. His love, hatred and envy all perish at death. Whence came the death penalty? Was it not through Adam disobeying one of God's plain commands? We have learned that Adam was made wholly mortal, but God could have let him live forever by allowing him to eat of the Tree of Life, but after he disobeyed by eating of the tree that God had forbidden him to eat, telling him if he did he should surely die. So God drove him out of the garden, and placed a flaming sword that turned every way to keep him from the tree of life, saying, 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. All the days that Adam lived were 930 years, and he died.

Job 33:4-6 says, the spirit of God hath made me, and the breath of the Almighty hath given me life. Behold, I am according to thy wish in God's stead; I also am formed out of clay. Job 4:17 says, Shall mortal man be more just than God? Shall a man be more pure than his maker? Also 7:21, Job says, For now shall I sleep in the dust: and thou shalt seek me in the morning, but I shall not be. 34:14-15, If he set his heart upon man, if he gather to himself his spirit and his breath; all flesh shall perish together, and man shall turn again unto dust. 14:12, So man lieth down and riseth not; till the heavens be no more they shall not awake nor be raised out of their sleep. O that thou wouldst hide me in the grave, that thou wouldst keep me secret until thy wrath be past, that thou wouldst appoint me a set time and remember me! If a man die shall he live again? All the days of my appointed time will I wait till my change come. Thou shalt call and I will answer thee: thou wilt have a desire to the work of thine hands.

David says, Psa. 17:15, As for me, I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness. Also 49:12, Nevertheless, man being in honor abideth not: he is like the beasts that perish. This their way is their folly: yet their posterity approve their sayings. Selah. Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave of their dwelling; but God will redeem my soul from the power of the grave; for he shall receive me. Selah. Eccl. 9:4: 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 envy are now perished; neither have they

any more a portion forever in anything that is done under the sun.

In death man has no preeminence over the beast, but God has promised him a preeminence in the resurrection. Acts 2:11, 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. 1 Thes. 4:16, For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. John 5:28-29, Marvel not at this, for the hour is coming in which all that are in their graves shall hear his voice and shall come forth; they that have done good unto the resurrection of life. 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. 1 Cor. 15:35-38, 42, But some man will say, How are the dead raised up, and with what body do they come? That which thou sowest is not quickened except it die. Thou sowest not the body that shall be, but bare grain, it may chance 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 in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. There is a natural body and there is a spiritual body.

1 John 5, This is the record, that God hath given to us eternal life, and this life is in his Son. Col. 3:3, 4, For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory.

Paul explains to the Romans in the 6th chapter how and when our life is hid with Christ in God. Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin, for he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him, for we have obeyed from the heart that form of doctrine which was delivered you, being made free from sin, and becoming servants to God, ye have your fruit unto holiness, and the end, everlasting life. The gift of God is eternal life through Jesus Christ our Lord. 1 John 3:24, And he that keepeth his commandments dwelleth in him. And hereby we know that he abideth in us, by the spirit that he hath given us. John 6:63. It is the spirit that quickeneth. The flesh profiteth nothing. The words that I speak unto you, they are spirit and they are life. 67-68, Then said Jesus unto the twelve, Will ye also go

away? Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life. 39-40, And this is the Father's will who hath sent me, that of all he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one who seeth the Son and believeth on him may have everlasting life; and I will raise him up at the last day. Paul expresses his hope to Timothy thus, 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 who love his appearing. Who can love the Lord's appearing if they know nothing about why and how it is to be?

Paul says, Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. John 11:22, Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus saith unto her, I am the resurrection and the life: he that believeth in me, though he were dead yet shall he live.

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, and before him shall be gathered all nations: and he shall separate them one from another as the shepherd divideth his sheep from the goats: and he shall set his sheep on his right hand, but the goats on the left. Then shall the king say unto those on his right hand, Come, ye blessed of my Father, Inherit the kingdom prepared for you from the foundation of the world. Rev. 20. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

A sister in Christ,  
Mrs. Rena Endsley.

—o—  
Don't Stand in Front of the Cross.  
—o—

THE cartoons in the Sunday-school Times preach splendid sermons, and offer many suggestions. In one of these sermons, the artist portrays a lecturer on the platform with outstretched arms talking to an audience about a picture which has been thrown upon the screen by a magic lantern. The picture is that of Christ upon the cross, with the words, "Behold the Lamb of God." But the lecturer stands right in front of the cross, causing the shadow of his own figure to obscure part of the picture.

Alas, how often is the cross obscured. It has been lifted up, and its power to draw to men is ever the same. But we must give the Cross a chance.

It may be obscured by human machinery, by human wisdom and human plans; but when we just stand aside and let the world see Jesus, results are sure to follow. A preacher once found on his pulpit a slip of paper with the words, "Sir, we would see Jesus." He had evidently been standing in front of the Cross.

And right here is where we need to be

careful with regard to the modern social betterment idea. There are many by-products of Christianity springing up wherever the Gospel seed takes root; but these things are not the seed, and to sow the by-product with the hope of getting real New Testament results is sure to meet with disappointment. The Lord's plan is always best, and we need to avoid anything that would shut out Calvary.

Get a man converted and he will make a better husband and father. It will change his home life and his business life. But you can't save a man by reversing the process; or at least, there is this danger that if he gets everything else first he may think he is good enough without the Cross. Of course human betterment work has its place, but it can never do the work of Calvary.

Says Miss Harriet Thompson in the Christian Workers' Magazine:

"Human betterment work may sometimes be utilized for the preaching of the gospel, but the likelihood thereof is not encouraging. Therefore we would earnestly appeal to Christian workers, especially the young, to hold their hearts true to the Gospel of Jesus Christ, and the salvation of souls. The greater includes the less and if this be done, the right kind of betterment work will follow almost of necessity. Do not engage in any work of the name, however, that shuts out, or cuts out or drops out or subordinates the precious gospel by which souls are turned from darkness to light, and from the power of Satan unto God. If that is narrow, then be narrow, for broad is the way that leadeth to destruction."

The following incident and comments by this same writer will be of interest:

Betterment work may be an enemy of the Gospel. For example, a few years ago the Christians of our land were startled by the headlines in an eastern journal stating that the Rev. Dr. B—, after making his church the most famous in a certain city, had resigned his charge and at his own request had been unfrocked. For thirteen years he had labored in that one parish, and one day he resigned without any personal explanation; his friends said he was in ill health. He was as strong as a bull moose, however, and could have run in a Marathon or fought in a prize ring.

What was the matter? What was the real secret of his resignation? He had been a much blessed minister of the Gospel and a powerful evangelist, but on a certain occasion a ministerial friend invited him to hold revival services in his church, to whom he replied:

"I cannot do that sort of preaching now; it has gone from me." Here was a great spiritual declension in his life. But more and more his sermons became lectures and took on the form of social service and human betterment work. They appealed to people, it is true, encomiums came to him, members increased, and his church was known as a "live wire," but it was at the cost of disaster and tragedy in his soul.

Then came the resignation. He told a friend he had enjoyed the betterment work, but could no longer stand the preaching of the Gospel!

Satan, we are told in Revelation, is a deceiver of the nations. Was it not to him

an easy task to deceive Dr. B—? Not by means of temptation to gross, outbreking sins! Sin must masquerade in the garb of godliness and charity to appeal to a naturally high-minded and great souled man. Satan understood that with him some "good must be made the enemy of the best," that betterment work on a large scale was the snare for him.

It looks so Christ-like, so self-sacrificing, it seems to be so sensible, such "practical Christianity."

And it is all these and more when it is kept in its proper place in God's great plan of salvation. But its "proper place" was not the first and uppermost in the heart and life of a man whose anointing for the ministry of the Gospel in his earlier years had seemed, like Aaron's of old, to run down to the very hem of his garment.

In the following paragraph quoted from an account of his deposition, one can see what the snare was: "He went into the back rooms of saloons and brought his recruits for his classes. He charmed the poor girls from the vile dance halls, by opening a dancing floor in the parish house, and danced with them himself. He was an apostle of the poor, and almost a socialist in his personal views."

We cannot imagine a more pathetic and painful sight than that of a satan-deceived, anointed minister of the Gospel, "charming poor girls away from the vile dance halls by dancing with them himself" in a hall he had opened in his parish house—it is enough to make angels weep!—Linden J. Carter, in an exchange.

#### SAINTLY SPECIFICATIONS.

##### Psalms 1.

**T**HIS three-verse description in this six-verse Psalm gives the specifications that constituted the godly man of by-gone centuries, which the Christian of our day will do well to consider deeply and live up to as nearly as he can. Let us take up these points briefly.

1. "Blessed is the man." In other words, "happy is the man." He may not shout and scream like some people right out in meeting at times when the spell suddenly takes him, but there will be a deep sense of comfort and satisfaction permeate all through him from center to circumference that he is one of the Lord's people, which cometh from the answer of a good conscience toward God that he is living up to the specifications in the divine program here laid down, whether his manner and methods of public expression in worship are like other folks or not. That inward feeling will likely find outward manifestation in some happy way of word, thought or deed, with a smile of sunshine everywhere.

2. This man is no sit-still nor stand-still specimen; he walks, but he does not walk "in the counsel of the ungodly." They may think they have a better idea of how a Christian should walk and are not slow to convey their ideas to his gait. But the word of God long ago and with which they are unfamiliar, gives the true ideas of a godly walk which the Christian loves to consider and comply with.

3. "Nor standeth in the way of sinners."

Here is where many are apt to fail. Instead of getting out of somebody's way and out of their light and guiding them into the right path, they are right in their way and their lives cast a dark shadow across where they ought to proceed. Blessed is the man most assuredly who every day and everywhere looks out that by personal life and example he does not "stand in the way of sinners" who would be drawn to God and join the church but for him. My soul! What an awful account will face some people at the judgment on this line. I do not care how loud their professions of sanctification may be. The sanctity of getting out of somebody's way is much better. Saint Paul said he was "all things to all men that he might save some." If we are not catching men it is time to change bait may be.

4. "Nor sitteth in the seat of the scornful." This is done by remarks one makes about other denominations and their belief when he would better hold his tongue still, who are just as sincere in it as he is, if not more so. Do not make yourself ridiculous by ridiculing others better in life than yourself. "The seat of the scornful" is a mighty long pew, with many sitters in it. Keep out of it! It takes a great deal of the grace of God to make a good, daily-living Christian in shop and store.

5. "But his delight is in the law of the Lord." His delight is not in descanting on other folks' religion, or lack of it. He does not try to add to his comfort or happiness by depicting the failures of others and "running on" about them. But "in God's law doth he meditate day and night." Certain animals feed for a while, then lie down and ruminate over it. Christians should be of the ruminating sort; they should be great thinkers over the good things they have heard at campmeeting, conference and church, especially over all the great things that God has done for them and is going to do in the near future. Good thing to dream about and wake up and be happier for it! The writer never expects to see the coming of the Lord more real and vivid than one of his dreams of it years ago.

6. "And he shall be like a tree planted by the rivers of water." Dry times in the production of Christian fruits have little or no effect upon him. He "bringeth forth his fruit in his season." Those whose-source of supply depends upon what other people are doing are apt to dry up and blow away, when instead they should be fruitful in every good word and work. The Christian has a source of supply of divine grace hidden to the eye of the many, but none the less effectual and fruitful. His leaf never withers. He is tropical in winter as well as in summer and "whatsoever he doeth (in the line of the Lord's work) shall prosper." This may not mean that he will have a score or more forward to the "anxious seat" every time he finishes a sermon and gives the invitation, but a good effect will follow as sure as fruitage after sunshine and rain. It may not be now, but later on. So keep up the good work, but be particular to be "planted by the rivers of water" yourself, and then transplant as many others as is possible.—Selected.

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.

From a Bosworth, Mo., paper we learn that Bro. Samuel Huffmon on his last birthday was given a big surprise by children, grand-children, great-grand-children, and great-great-grand-children. Bro. Huffmon is a pioneer in the faith in that locality, and although he is up in the eighties we wish for him many more such happy events.

We are the possessor of a book, The Yellow Peril, a present from Sr. Emma Boeger, of St. Louis, Mo. Its author is a Seventh Day observer and as we have time will give his book due consideration.

Our meetings at Moriah, Ill., held from Sept. 26 to Oct. 5, were the best, in point of attendance, that we have ever held there. During these meetings Sr. Lucy Lansberry was elected secretary of the church. We look to her for a report.

Beginning with Volume 9, we have concluded to issue the paper on Tuesday of each week instead of Wednesday. This will

bring the Herald to you one day earlier which will be of some advantage.

Sr. F. B. Barrarly, of Winchester, Va., wishes by this means to thank all who came so abundantly to her relief in answer to her recent call for help. She reports that she received enough to pay off her debt and to have some left. It rejoices us to know that there is such a generous spirit of response in such cases amongst our brethren and believe it is only as it should be. The Father will surely bless all who do such work in the proper spirit.

Bro. Ben Carpenter of our church at Oregon, Ill., is visiting his old home at Brumfield, Ky.

Bro. J. H. Anderson has held a meeting at Brumfield, Ky., recently. Report later.

Remittances.

Mrs. Mary Gross; Marion Partlow; Mrs. Allen Weaver; Mrs. Amy Weaver; Mrs. Nettie M. Daharsh; J. G. Simmons; Mrs. C. E. Hilsabeck; Eugene Howard; Mrs. L. W. McMinn; Mrs. E. Moran; Mrs. Bert Forester; Mrs. Emma Davis; Weldon McCoy; Mr. and Mrs. L. F. Coffin; Emma Fugate; Milton Long; Mrs. Mary D. C. McLaughlan; V. C. Railsback; Lewis Weaver; Mrs. Allen Claypool; Silas Claypool; A. M. Oliver.

HELPING FUND.

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

Mrs. Amy Weaver,	\$15.00.
Mrs. C. E. Hilsabeck,	1.50.
Mrs. Bert Forester,	.50.
Weldon McCoy,	.50.
L. F. Coffin,	3.50.
Lewis Weaver,	10.00.
Mrs. Allen Claypool,	1.00.
Silas Claypool,	2.00.
Friends,	100.00.

Notices.

A series of meetings lasting two weeks will be begun at the church near Delta, Ohio, on Saturday evening, October 18. Let all take notice who live near enough. Shall be glad to meet you there.  
S. J. Lindsay.

Obituary.

Maggie Becknell.

The little daughter of Bro. Becknell, who lived near West Springs, S. C., was taken with dyptheria about two weeks ago and died Oct. 1st, and was buried near Jonesville, S. C., October 2nd.

We sang a song, then the writer gave a Bible talk on, Where are the dead? We had for our subject the 15th chapter of 1 Cor., and a few other texts. There was a good crowd of people there and they all seemed to listen very well. Bro. Becknell has eight children buried at this place. We all sympathize with Bro. and Sr. Becknell. They have one child living now.

So they laid Maggie in the grave to

wait until the resurrection.

Your brother in hope,

Lloyd Johnson.

Reports.

Kennard, Nebraska.

Bro. O. J. Allard stopped off in Kennard on his way west, and gave us a series of sermons.

On account of the rain the attendance was not as large as usual, but those who were present enjoyed the meetings and hope he will come this way again.

Your sister in Christ,

Laura Bates.

Moriah Meeting.

The seventeenth annual meeting of the Church of God at Moriah, Ill., was held Sept. 27 to Oct. 8, inclusive.

Bros. Conner and Lindsay were in attendance as ministers. Bro. Conner could only be with us over the first Sunday, but did not shirk any while here.

On Monday Bro. Lindsay began his work with Bible lesson each afternoon and preaching in the evening. The lessons were on The Kingdom Age, Baptism, Nature of Man, Signs of the Time, and Resurrection. Attendance was good and good interest was shown. Weather was ideal until Saturday when it began to rain and continued over Sunday, but in spite of mud all rejoiced and were made glad on Sunday morning when seven put on Christ by baptism: Jessie Weaver, Casey, Ill., Stanley Kuhn, Casey, Ill., Wm. Lansberry, Casey, Ill., Mrs. Sarah Ward, Casey, Ill., Miss Irene Jeffrey, Herrin, Ill., Miss Esta Lansberry, Casey, Ill.

May these all be faithful workers in the vineyard of the Lord and at his coming receive a crown of life that fadeth not away.

Those from a distance were Sr. Amy Weaver, Terre Haute, Ind., Bro. and Sr. Jeffrey, Murphysboro, Ill., Srs. Ida and Irene Jeffrey, Herrin, Ill., Sr. Emma Lenz, St. Elmo, Ill., Bro. and Sr. Geo. Slack, Dundas, Ill.

Mrs. Wm. Lansberry.

Nebraska Ladies' Auxiliary.

Report of the Ladies' Auxiliary of the Church of God Conference that convened at Holbrook, Aug. 16 to 24, inclusive.

At our business meeting held Sept. 26, 1919, all the old officers were reelected.

The Bed Committee reported bed clothing received from Kennard, Arlington, Avery, Moorefield, Sr. Wildman at Lincoln, and Sr. Rogers, of Colorado.

Bro. Dimmick, of Laird, Colo., sent a bushel of beans to be used at the conference, but for some reason they did not arrive in time. We sold them and turned the money into the donation fund. All donations were very much appreciated.

Financial Report.

Receipts:	
Money on hand,	\$44.00.
Table receipts,	266.25.
Conference dues,	107.50.
Auxiliary Dues,	12.00.
Donation,	18.00.
Total,	\$447.75.
Expenses:	



Table expenses:	\$212.28.
Other expenses,	83.45.
Total,	\$295.73.
Balance,	\$152.02.

Mrs. C. A. Stowe, Sec. and Treas.

## The Sunday School.

By Alta King.

### A LESSON IN TRUST.

Lesson 4. October 26, 1919.  
Lesson Text, Matt. 14:22-33.

Golden Text: I believe: help thou mine unbelief. Mark 9:24.

Memory verses: 1 Pet. 5:6, 7.

#### Questions and Comments.

What is trust? Does man, naturally, trust his Creator, or must he be taught to trust him? Rom. 3:10, 11. The answer to this question is also seen in today's lesson. Peter, after witnessing so many incidents which were foundations for trust in God still lacked perfect, unwavering faith. It was nearly a year after our last lesson that this incident occurred. Many events had happened between to give the disciples thorough confidence in Jesus as their Master and the Messiah. The twelve apostles had been chosen from among the number of his followers to be his close attendants and friends; the sermon on the mount, the "charter of Christ's kingdom," had been preached; the centurion's servant and the wild demoriac of Gadara had been cured; the widow's son and the Capernaum ruler's daughter had been raised from the dead; the "parables of the kingdom" had been spoken, as well as many other teachings and warnings.—F'cloubet's Notes.

Relate the story of today's lesson taking special notice of Peter's weakness. What caused Peter to doubt? Make the practical application. What shows the readiness with which Jesus causes doubting to flee when we ask him to help.

Find and read the account of an incident similar to the one in today's lesson. The reference is among the "Daily Readings."

Of what prophecy in Isaiah do such incidents remind you? Read in connection Prov. 30:4.

Why did Jesus make, at this time, such manifestations of his future power? John 20:30, 31. Did this manifestation accomplish its purpose? Matt. 14:33. Read also John 9:25-38. Were the disciples unshakable in this belief at this time? John 16:30-33. What event, then future, did Jesus know would destroy that faith? What event was necessary to restore and make that faith unshakable?

When to trust God: Psa. 56:3, 4; 62:8-12; Isa. 26:4.

#### General Notes.

Daily Readings: Monday, Psa. 37:1-7; Tuesday, Job 37; Wednesday, Mark 4:35-41; Thursday, Mark 9:17-29; Friday, Matt. 14:1-21; Saturday, Luke 7:18-23.

We should be grateful for events which causes, sometimes, force us to acknowledge that man in and of himself is nothing,

but that God is all in all; as we are lead (sometimes through pain and trouble, but always through God's mercy) up to this conviction, faith in God increases and salvation is made sure.

Never, while Jesus was with them, did the disciples enjoy the full and unshakable joy in their belief, that they experienced after Jesus was resurrected and ascended into heaven. Then, and not until then, was the last possibility and room for doubt removed. They boasted of their faith before these events took place, but Jesus knew just how much he must do to give them the foundation for an unshakable faith.

#### ANTICHRIST.

THE APOSTLE John is the first to use the term Antichrist, but Daniel gives an account of the same party by which we learn that Antichrist represents a party, a succession of individuals, a dynasty.

#### Antichrist in Daniel.

In Dan. 7:7, Daniel reviews the fourth "beast" having "ten horns." And in verse 8 he says, "I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things."

It should be noted here that this horn came up after, and among the ten. This point is important in establishing the time of his rise; his first work being to "pluck up three of the first horns by the roots." Again, he is the last horn to rise on the Roman beast; indicating that he is the last phase of the **Roman Empire**.

And here let me assure the reader that if he does not study Rome in its different phases he will never fully understand what is written concerning her—especially in the Apocalypse. Before John's day she had passed through five different headships or phases; one was, and another of short duration was to come, all represented by the seven heads; and furthermore, the last "little horn," the papacy, which has already lasted longer than all the seven added together. Again, in her religion she is first pagan, then Christian, and then lastly papal.

These different phases make Rome "diverse from all kingdoms." Dan. 7:23.

The papacy being a horn on the fourth beast is a part of the beast; and being the last one to rise up is the last phase of the empire. This horn has "eyes like the eyes of a man and a mouth speaking great things."

This is emphatically and literally true of Rome in her papal phase. The papacy is a "little horn," that is as a civil power, but as an ecclesiastical power it assumes worldwide dominion. The great words of this horn cause the beast to be slain and his body to be given to the burning flame. Dan. 7:11. The look of this horn was more stout than his fellows. Verse 20.

This stout look of the horn that symbolizes the papacy is in evidence all the way down through the ages. Only a short time ago three Episcopal bishops visited Rome, or rather the Vatican, to consult the pope

in the interest of church federation. The pope's answer was: "I cannot meet you as equals. You left the mother church, and you must first return to her."

That this horn is the Antichrist is proved by Daniel 7:21-22, which reads, "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom." This is Antichrist that makes war against the saints and prevails against them to the end, he being the last phase of the Roman empire, leaving no room for any other power to be the Antichrist.

Dan. 7:25 reads, "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws, and they shall be given into his hand until "a time, times and the dividing of time." This horn being a symbol the time measuring his rule must be symbolical: here it is the time the saints are in his hand; the time he has dominion over them, in which he wears them out. This time is a day for a year, making the vision symmetrical, the day conforming to the life of the symbolical beast, and the year to the life of the nation symbolized.

Dan. 7:25, saints in the hand of the horn 1260 years.

Dan. 12:7, time, times and a half, 1260 yrs. Rev. 11:2, Holy City trodden under foot 42 months, 1260 years.

Rev. 11:3, witnesses prophecy 1260 days, 1260 years.

Rev. 12:6, the woman in the wilderness 1260 days, 1260 years.

Rev. 12:14, woman fed a time, times and a half, 1260 years.

Rev. 13:5, the beast had power to continue 42 months, 1260 years.

This period of 1260 years so often repeated always measures the reign of Antichrist. By the time period of Antichrist it is proved that he is no small affair, no one man power that comes up in a night like a mushroom.

Paul teaches the same when he says, "For the mystery of iniquity doth already work; only he who now letteth will let (or hinder) until he be taken out of the way."

"And then shall that wicked be revealed whom the Lord shall consume by the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thes. 2:7-8.

This power in embryo existed in Paul's day, and is not destroyed until Christ comes. The futurist's idea of Antichrist exists only in their minds, and is of Antichrist's propoganda to divert attention from the papacy as Antichrist.

The spirit of Antichrist existed in John's day (self exaltation). 1 John 4:3.

The fall of papal civil power in 1870 indicated that the decree of Phocus in 610 is the starting point for the 1260 years. George Francis.

Thou canst calm the troubled mind.

Thou its dread canst still;

Teach me to be all resigned

To my Father's will.—Sel.

He knoweth the way that I take.—Job 23:10.

## THE WISDOM OF SEEKING GOD.

THE so-called wisest man of all ages is reported to have said that the fear of the Lord is the beginning of wisdom, but in face of present conditions this statement is being questioned by many who are themselves professed Christians.

Is it a sign of wisdom to accept Christ? Does the profession of Christianity really help the individuals who make that profession? Many a Christian man, because of his stand for Christ, has been obliged to keep from participating in business enterprises that have been successful from a financial point of view. Many a man, steeped in the world's present enthusiasm over wealth and science, thinking as the world thinks that wisdom consists in the power to accumulate dollars and cents, has failed to see any wisdom in living the Christian life and in his heart has pitied the people who were foolish enough to become Christians.

Now, in beginning my argument, I do not for one moment believe that the wisdom of seeking God or the value of Christianity can or should be measured by the number of dollars and cents it will put into one's pocket. However, since this is the one great requirement which the world places upon those actions which they call wise, let us see if the acceptance of Christ's offer would not be an act of wisdom even from this point of view.

First of all, the one accepting Christianity, other things being equal, receives a longer span of human life than he would naturally enjoy. God in olden times blessed his people with long life and perfect health and there is no valid reason why this condition should not exist today. However, leaving out the divine influences, the Christian lives longer than the average worldly man because of purely physiological reasons. The true Christian has no bad and destructive habits. He doesn't poison himself with drugs, whisky and tobacco: he doesn't weaken his body with excess and sin, and the result from purely natural reasons is longer life and better health. Life and health have a financial value which cannot be estimated. When in addition to this life we take into consideration that life which will never end, amid the pleasures of a sinless world, we give Christianity a value above money and above price.

In the second place, the average Christian has more money or wealth than the average non-Christian. We realize that in the world there are a few who, legitimately or illegitimately, have massed great wealth, and that there are also a number of people who are in comfortable circumstances, but we also realize that for everyone in the above mentioned classes, there is a multitude of poor, rag-clad individuals, freezing and starving because of the results of sin. On the other hand, the Christian has no vice to squander his money upon. He realizes his responsibility to his family and his fellowmen and the result is that the average Christian has sufficient to clothe himself warmly, sufficient to eat, and is able to live a comfortable and contented life.

In the third place, the Christian has more peace of mind than the man or woman of the world. He has not weakened

his body through excess and thus brought upon himself numerous aches and pains to keep him in physical unrest. He has no blackened record of sin to drive peace from his mind and sleep from his eyes. He feels that his life counts for good and God in the world and so he desires to live for Christ. These things are conducive to peace. But these are not the greatest reasons for the Christian's peace of mind. He, like all other men, has responsibilities and cares. He is often troubled and perplexed. But while he has these burdens and cares he also has a loving heavenly Father, and Divine Business Manager, upon whom, at the close of the day, he can cast all his burdens and lie down in peace, knowing that all things work together for good of those who love Christ.

Has not Christianity stood the test? Is not an individual wise who chooses that which will bring him life, health, wealth and happiness? And knowing this, cannot we who are professed followers of the Christ say with Solomon, that man of wisdom, "The fear of the Lord is the beginning of knowledge"?—Selected.

## The Distress of Nations.

Dear brethren:

It is a great pleasure to me to write on the different subjects that are in God's grand book, the Bible. There are several articles in that grand old book that I would like to write on, but I have taken this subject, The Distress of Nations, of the whole world at this present time, and as the dearly beloved ones read this let us one and all keep this one thought in mind, and that is, the Lord's coming is not very far away, but we do not know the day nor the hour. Now the disciples asked their Master and they say unto him, When shall these things be? So he goes on to tell them and St. Luke says in 21:25, And upon the earth distress of nations with perplexity. Now what are the nations doing today? The great Peace Conference has come to an end.

Dear brethren, I heard a man say only a few days ago that there would be no more war. Now listen to what our beloved Paul says, When they shall say peace and safety, then sudden destruction cometh upon them. Now the two great nations of Germany and Russia have formed an alliance with each other and Germany is looking eastward. Now Russia has the men and Germany the officers. In Rev. 19:12 we have these words, And the sixth angel poured out his vial upon the great river Euphrates and the water thereof was dried up, that the way of the kings of the east might be prepared. Who are the kings of the east? The great empires of Japan and China are greatly prepared for war. The great empire of India on account of the terrible famines that are raging there, will not declare war yet for a while. There are about twelve millions of people that are starving at present. In Rev. 13:1, And I stood upon the sand of the sea and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. Verse 2, And the beast which I saw 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 gave him his power and his seat and great authority. Now who is this great seven headed beast? It is the great revived Roman Empire with the great Antichrist as its king. Now dear brethren, the entire world is making a wonderful change at present. Wonderful and terrible things are happening in the world today. Rev. 13:2 says that the dragon gave the seven headed beast his power and his seat and great authority. Who is this dragon? Now the emblem of China is a dragon. If this great country of China gives the revived Roman Empire her power in the next great war there will be a great battle such as the world has never seen. Japan, too, will help China. I will try to name the nations that will be against each other in the awful battle of Armageddon. The United States of America and Great Britain and France will oppose the Bear of the north, which is Russia and Germany. Now the nations that compose the Bear of the north are these and also the kings of the east. Russia and Germany and Turkey are the Bear. The kings of the east are Japan and China, Persia and India and Russian Siberia.

Now, speaking of the next great war, the great Empire of China has five million trained men ready for it. These were trained last spring. In a Cincinnati weekly, of Sept. 25 an article appeared which says that Germany may renew war again.

Speaking of other awful things that are coming upon the earth, there will be great wars and floods, great storms, awful earthquakes and dreadful volcanic disasters. In December there is predicted to be a spot on the sun that will cause great desolation upon the earth.

Dear brethren, what should our attitude be toward God our heavenly Father in these awful times that are coming upon the earth? The good Lord says he will not tempt above what we are able to bear. So let us love our Master more and more every day and to love one another in these dreadful times, is my prayer.

Ora L. Worley.

## The Church and the Christian.

IN THE twelfth chapter of Revelation we find where a pure and chaste woman is pictured for us, clothed in the sun, and with the moon under her feet. Upon the woman's head twelve stars appeared. We next see the great red dragon with seven heads and ten horns standing before her. This dragon is bent upon the destruction of the child when it is born. He failed in this, however, only to drive the woman into the wilderness for 1260 years. The Bible explains all these symbols. The woman is the true church of God. Her husband is Christ. The sun enlightening her is the light of the new gospel of peace, while the moon under her feet was the borrowed light of the Old Testament dispensation. The dragon ready to devour the woman's child is satan, trying to destroy the Christ which has been given to the church. You remember shortly after Christ's resurrection fearful persecutions set in on the Christians. They were thrown to the dogs and lions. So for a period of exactly 1260 years the true church had to hide in the mountains and wilderness. Where is the true church today? What are her beliefs

and doctrines so that you could identify her? Is she still hiding? No, the Lord said it was time for her to come out and she did so at the time of the Reformation. Here are her two marks of identification as the Bible gives them. Rev. 12:17, speaking of the church, after it had been released from her persecution, and calling her the last or remnant church, John says, "the dragon went to make war with the remnant of her seed, which kept the commandments of God, and have the testimony of Jesus Christ." Are you in a church that keeps his commandments? Then look no further for the true church. Have you the testimony of Jesus Christ? Then you must be essentially and literally pure; having conquered evil, step by step, until clothed with the "righteousness of Christ," not by "imputation" through faith but actually and personally, by practical imitation.

That which is essentially evil cannot harmonize with that which is really good, even as darkness cannot fraternize with light. Those who wish to dwell with Christ must "be like him" when they "see him as he is," or it is impossible for them to occupy with happiness the same sphere as he occupies. But does not the Scripture say, "Believe on the Lord Jesus Christ and thou shalt be saved?" Certainly. And unless we do believe in Jesus we cannot enter into the glory of the Father; for he is "the way" and no man cometh unto the Father but by him. Salvation depends on faith in Christ, because through him we must receive all the commandments to be obeyed, all the requirements to be observed, all the preparation to be made, and all the knowledge to be understood, that we may be fitted for the society of the Eternal. But "if any man believe in me," says Jesus, "he will keep my sayings, and I and my Father will love him, and I will manifest myself unto him." Faith in Christ and his righteousness is necessary as a first principle and a motive power in our acts; but that faith which is not manifested in the works of righteousness is dead and worthless. Be a pure example.

Abbie J. Wayman.

#### —○— "LET US BE PATIENT." —○—

**G**OVERNOR Bartlett, of New Hampshire, in a recent speech at Concord on the labor union situation said: "Let us be patient until that majority of 100 per cent right thinking Americans can get their ideas and actions into patriotic cooperation."

This reminds us of something which James said nearly nineteen hundred years ago in view of the very situation which is now on in the world of capital and labor. After addressing the last capitalists, the inspired writer has a word for the "little flock" of Christian believers, those who would be "in the world but not of it," who would be affected by the situation, but whose hope and expectation reached beyond the present and linked up with God and eternity.

"Be patient, therefore, brethren," said James, "unto"—what? Until times are made better by human methods? Until a man-made millennium is ushered in? Until the triumph of socialism? No, that is not the way it reads; but, "Be patient

therefore, brethren, unto the coming of the Lord." Jas. 5:7.

The coming of the Lord is the goal of the Christian's hope, the ground of Christian optimism in these awful days of strife and hate. "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." Jas. 5:8. This is not very flattering for human ambition. It implies failure and defeat for man. But it is the one foundation upon which believers in God and the divine program can build for time and for eternity.

"Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door." Jas. 5:9. The judge is at the door, or as we read in the message to the last of the seven churches, "Behold, I stand at the door and knock." Rev. 3:20; cf. Luke 12:36.

The inspired admonition to "be patient" infers that there would be a great deal of impatience in the days that are described in the opening verses of James 5. Such an admonition would not have been given if there were no danger of Christians being overcome with the spirit of the times. There is a reason, and the admonition becomes an inferential prophecy of great impatience in the days that immediately precede the Lord's return, impatience as one feature of the capital and labor situation about which the writer has just been speaking.

Again, the admonition to "stablish your hearts" infers that many hearts would not be established, and that Christians would need to be admonished lest they become unsettled in these intense and trying times.

In like manner the admonition to "Grudge not" (murmur not—R. V.) "one against another" infers that there would be a great deal of murmuring when the Judge is at the door and a world unprepared is hastening on to judgment. There would be the temptation to murmur, and Christians would be in danger of forgetting the "blessed hope" and murmuring with the rest. Thus the admonition for the "brethren." May we give heed to it "lest ye be condemned."

The inspired writer also admonishes the "brethren" to "swear not, neither by heaven, neither by the earth, neither by any other oath," Jas. 5:12, which infers that there would be much swearing, much taking of oaths. But the Christian is forewarned and should know his duty in the midst of it all.

Yes, there is light from God's Word on the present world situation, and those who walk in the light of prophecy and heed the admonitions for the "brethren" will soon be caught away from the scene of conflict in the crisis hour, and hidden in the chambers of safety from the closing storm "until the indignation be overpast." Isa. 26:20.

"Be patient therefore, brethren, unto the coming of the Lord."—Linden J. Carter, in *World's Crisis*.

#### —○— GOD IS NO RESPECTOR OF PERSONS. —○—

**G**OD IS no respecter of persons. These words uttered by Peter in his sermon at Cesarea mark the real recognition of what the Gospel Dispensation meant to the world. As we read them today we re-

alize that they contain for us, both a warning and a blessing.

In his ministry upon earth, we saw Christ preaching to the multitudes of farmers, fishermen, and common people, showing up their heinous sins and their no less sinful thoughtlessness, and telling them with the voice of authority that there was but one way to gain salvation and that if they refused his message they would be eternally lost. The people of his day saw nothing strange in this act.

But, see, yonder comes a band of Pharisees and scribes, the "holy men" of Israel. They have enlarged the borders of their garments that the people may know that they are even more holy than their brother Pharisees and scribes. See the multitudes as they bow before them and cry, "Rabbi, Rabbi." But over there, amid the crowd is One that does not bow. He, looking into their lives, sees the many sins of which they are guilty, and in his hatred of that sin denounces them in words so scathing, so true, so direct, that they quail before him. "Ye hypocrites, ye whitened sepulchres, ye serpents, ye vipers, ye blind leaders of the blind, how can ye escape the damnation of hell?" We stand astonished. "Why?" we ask. Surely he does not know whom he accuses. Surely he cannot know that these are the holy men of Israel and that they can help or hinder him in his work. But his words are true and the Pharisees are afraid, for in his hatred of sin, Christ is no respecter of persons.

However, there is another picture which these words present to us, and this picture is also drawn from the life of the Master. It is midnight, and in an upper room in Jerusalem we see Jesus in earnest and friendly conversation with the youngest member of the Jewish Sanhedrim. Again, Jesus is in Capernaum and there comes to him a centurion, an officer of the Roman power, beseeching the Master to heal his servant, and we read that the servant was healed in that selfsame hour. A few days later we find Jesus in his own city, Nazareth, speaking to the multitudes, and "while he spake unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead; but come and lay thy hand upon her and she shall live. And Jesus arose, and followed him...and took her by the hand and she arose." Is not this a beautiful picture? A man using his divine gifts for the welfare of his fellow men. Yet the picture is not complete. Imagine the scene hidden in these few words, "Then were brought unto him little children, that he should put his hands on them and pray: and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not to come unto me: for of such is the kingdom of heaven. See the Master as he sits at meat with publicans and sinners and hear his words, both an answer and a rebuke to those tradition-serving Pharisees and scribes: "They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance." Let us catch the vision of Christ healing the multitudes, his sorrow over Jerusalem and then we will realize with a deeper sense of obligation and gratitude that in bestowing his blessings to men "God is no respecter of persons."—Sel.

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The Old Man's Comforts.

"You are old, Father William," the young man cried. "The few locks which are left you are gray: You are hale, Father William, a hearty old man, Now tell me the reason, I pray." "In the days of my youth," Father William replied. "I remembered that youth would fly fast. And abused not my health and my vigor at first. That I never might need them at last." "You are old, Father William," the young man cried. "And pleasures with youth pass away: And yet you lament not the days that are gone. Now tell me the reason, I pray." "In the days of my youth," Father William replied. "I remembered that youth could not last: I thought of the future whatever I did. That I never might grieve for the past."

"You are old, Father William," the young man cried. "And life must be hastening away: You are cheerful, and love to converse upon death. Now tell me the reason, I pray." "I am cheerful, young man," Father William replied. "Let the cause thy attention engage: In the days of my youth I remembered my God. And he hath not forgotten my age." —Southey. As the Scriptures saith, "Remember now thy Creator in the days of thy youth." — Selected by Mrs. Elsey Finney.

A promise should never be broken unless extreme circumstances compel it, and then quick apology should be made. Letters requiring an answer should be answered promptly. A correspondence that cannot be kept up should be dropped. Obligations should always be met on time or else a reason why given. Appointments should always be kept on time. You may not consider your time valuable, but the other fellow's time may be. The Punctilious observance of the above rules will get you somewhere in life.—Dr. B. Chapman. Walk worthy of God, who has called you unto his kingdom and glory. 1 Thes. 2:12.

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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.

### WHAT HELEN AND TOMMY PLAYED ON A RAINY DAY.

IT WAS raining, and such a downpour— one of the thunder showers which often come up in New England, last a few hours, and are gone. Then the sun comes out and shines brighter than it did before. But the rain had lasted longer than usual; and two little tots wandered aimlessly about the house, wondering what to play next.

They had played blocks, had played house with Helen's big doll and two little ones, and had played fire with Tommy's toy engine, racing through rooms and hallways until Tommy's mother had called out that they must be quiet as her head did not feel well. Then they had played school, with Helen as the teacher, and Tommy and the dolls for pupils. At last Tommy had played truant and was expelled.

"Now, Mamma, we've played everything there is to play," said Helen. "I don't know any new games. What did you play when you were a little girl?"

"Go and get Dick's Bible cards, and see if Tommy can answer the questions," said Mrs. Nelson.

"Who was the son of Lamech?" asked Helen, when she had found the cards. "Well, if you don't know the answer to that, Who built the largest boat in the world before the time of Christ?"

"Oh, I know!" said Tommy. "Noah."

"Let's play Noah's ark," said Helen. "We haven't any gopher wood to make it out of; but I think perhaps mamma has a shoe box, and we can use that."

"All right," said Tommy, "Let's."

"How long shall we make it?" asked Helen.

"I think we better make it as long as the shoe box; but let me see—it must be six times as long as it is broad, and it must be a little more than half as high as it is wide. Maybe mamma has another box, and then we can have the proportions right. You can be cutting it out with the scissors while I see if I can get another box, a needle and some thread from mamma to sew it together."

"The Bible says there were three stories in Noah's ark," said Helen.

"All right, we'll have three stories in ours, and a window in it, too."

"What are you going to have for ani-

## HIS WATCHFUL CARE



AMONG so many, can he care?  
Can special love be everywhere?  
A myriad homes,—a myriad ways,—  
And God's eye over every place?

I asked: my soul bethought of this;—  
In just that very place of his  
Where he hath put and keepeth you,  
God hath no other thing to do!—Sel.

mals? Oh, I know the very thing. Mamma has some of those little cookie animals. They will be fine. Mamma, may we have some of them to put in our ark?"

Helen and Tommy found the animal cookies on the top cupboard shelf, after mamma had told them they might have a few to use as models from which to make others from the scraps of cardboard.

Then they had forgotten how to tell the clean animals and birds from the unclean, and they had to get Tommy's Bible and turn over to the eleventh chapter of Leviticus for the Bible record. They put in the ark seven pairs of each kind of clean animals, and two pairs of each kind of the unclean, and then made a pasteboard Noah and a pasteboard Mrs. Noah. Noah's sons and their wives were made of the same material.

It was sometime after the wind had gone down before they noticed that the sun was shining; but when they did go to the window, a beautiful sight met their eyes. "Just look at the rainbow! Isn't it beautiful?" said Helen. Let's sit down here on the sofa and read about the flood and the rainbow. Here it is in the ninth chapter of Genesis."

There their father found them clasped arm in arm when he came home to supper.

### THE ART OF BUILDING CHARACTER.

EMPHASIZE the word "art." Character building is an art. It requires foresight. It requires patience. It requires determination; for there are obstacles to be removed, discouragements to overcome, and malicious hands to tear down the structure you are seeking to erect.

We cannot too often draw the wide distinction between character and reputation.

Character refers to what you really are, but reputation is simply what you appear or claim to be.

Your reputation may be a reflection of your character.

But it may also be the rankest of deceptions, utterly misleading to the human eye.

It is frequently necessary to sacrifice reputation on the altar of character. Moses esteemed the reproach of Christ greater riches than the affluence of Egyptian

royalty.

Joseph went to prison in disgrace, but his character remained pure and upright. The most noble character in the annals of human history "made himself of no reputation" and in return, God gave him "a name that is above every name."

The origin of a truly artistic building is found in the architect's brain. He conceives, others execute, and the result is a monument to the architect's ideals of symmetry and beauty.

Good material and proper construction while essential are of secondary importance. The mason and carpenter are specialists in their respective lines, but the structure must follow the plan, or be condemned. God has conceived and revealed to us his ideal of an upright character.

David describes such a man in the first Psalm. Moreover we are provided with a living model. The life of the Son of God among men is an open book to us. God was well pleased with him.

Men could find no fault in him. He is our perfect example for all time of character built as God has designed.

Consequently he is metaphorically described by Paul as a "foundation," the basic or fundamental part of the structure we are building in our effort to please and glorify God, our Architect.

Many are building without a foundation, but if we believe God we cannot eliminate Christ the Rock. "Other foundation can no man lay," "all other ground is sinking sand." A good building on a poor foundation spells disaster. The more elaborate the building the greater its ruin.

But the Apostle suggests in 1 Cor. 3:10-17, a poor building upon a good foundation. "Let every man take heed how he buildeth thereon." We are warned that the crucial test of our constructive ability will be by fire, an agent of destruction. Fire that will inexorably consume rafters of pretence, sills of insincerity, and uprights of weakness, disobedience and unfaithfulness. What will be left when these are swept away? Are we building for time or eternity? For appearance or durability? For God or self? "If any man's work abide.... he shall receive a reward."

What are the traits of character which abide? "And now abideth faith, hope, love, these three."

Are we using these materials freely in our building? Do we find peace in believing? Are we rejoicing in hope? Is our love without dissimulation, bestowed with a pure heart, fervently? If so our structure will be fire-proof, storm-proof, and sin-proof, holy, acceptable unto God.—Sel.

There is no preservation and antiseptic, nothing that keeps one's heart young, like sympathy, like giving one's self with enthusiasm to some worthy thing or cause. —John Burroughs.



**Letter to a Parish Minister.**

(This letter by the President of the C. I. M. fully explains itself.—A. S. C.).

Dear Mr. -----,

Referring to our conversation the other night upon the Kingdom of God, I take the liberty of suggesting one or two important points which were only briefly, if at all touched upon then. Points which I have found very helpful in getting at the simple yet profound and spiritual Bible teaching on the subject, and which I think will repay your further attention.

I understand your position to be that the church is, or represents the Kingdom of God now, and that Jesus is now reigning over it as King. That the Shorter Catechism's definition of the kingdom of Jesus is excellent and accurate. I have not a copy of the catechism with proofs beside me, but memory presents it in this way, "Christ executeth the office of a King in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies."

My position is that this definition is defective and wide of the mark, that Jesus is never once spoken of in the Bible as "King" of the Church. (Rev. 15:3 which looks like this, "Thou King of Saints" (A. V.), is corrected in the R.V. to "King of Ages" or "Nations.") nor is the church ever called his kingdom. That when the subject of Bible prediction and preaching it is always connected with some aspect of the reign of Christ on the throne of David in Jerusalem over restored Israel and all nations of the earth (Isa. 9:6, 7; Luke 1:32; etc.).

**Need For Old Testament.**

In taking up any study, we do not begin with the difficulties and obscurities, but with the rudiments or A. B. C. Children at school do not start with Shakespeare or Browning, but with the alphabet and simple words, and we will not understand the kingdom of God by beginning with the New Testament or using it alone. The New Testament does not define it. The Jews never asked Christ for a definition, and he never gave one, although he gave many illustrations. They knew they as a nation had been constituted God's Kingdom, to be separated from all other nations. "Ye shall be a peculiar treasure unto me from among all peoples. . . . Ye shall be unto me a kingdom of priests and an holy nation." Ex. 19:5, 6; 1 Chron. 29:11; 2 Chron. 13:8.

The very first words of the New Testament send us back imperatively to the Old Testament. "The book of the generation of Jesus Christ, the Son of David, the Son of Abraham." Their real and full significance cannot be grasped unless we know something about David and Abraham, that through the one he was heir to the throne, and through the other heir to the land of Israel. This is the genealogy of their King, and it was necessary after centuries of overthrow and exile that his claim be fully established.

The Jews understood his claim when they said, "If thou let this man go, thou art not Caesar's friend," and again, "We have no king but Caesar." John 19:12, 15. Jesus witnessed a "good confession" when the high priest asked him, "Art thou the Christ the Son of the Blessed?" and Jesus

said, "I am." Mark 16:61, 62. Had Jesus not claimed to be a king in the same sense as David had been a king, and over David's people, he could have stopped the crucifixion with a word by saying, "I am only a great religious and spiritual leader." Jesus did not die for a metaphor. "He said, My kingdom is not of this world." John 18:36. Neither is it "this present evil world." Gal. 1:4. But that is a very different thing from saying it is not to be upon this earth. Jesus never said that, and couldn't say it, for "the kingdom under the whole heaven shall be given to the people of the saints (Israel) of the Most High." Dan. 7:27. "And we shall reign on the earth." Rev. 5:10. But everything about it is not earthly but heavenly in character, King, rulers, laws, and subjects, while the territory is to be like Eden, the garden of the Lord.

**The Bed-Rock of the Gospel of the Kingdom.**

The promises to Abraham are the bed-rock upon which "the gospel of the kingdom" is founded, and are referred to all through the Bible as such. Take one sample. "All the land which thou seest, to thee will I give it, and to thy seed for ever. . . . Arise, walk through the land, in the length of it, and in the breadth of it, for unto thee will I give it," Gen. 13:14-17, confirmed and boundaries given, 15:18; 17:4-8, etc. So certain is the fulfillment of this personal inheritance to Abraham that God speaks of it as already given, calling "those things which be not (existing yet) as though they were" (existing), Rom. 4:17; see also Ex. 2:24; Psa. 105:7-12; Micah 7:20; Luke 1:54, 55, 69-74. But Stephen tells us that Abraham died without receiving any inheritance. "No, not so much as to set his foot on, yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." Acts 7:5. Let God be true. Paul confirms this, strongly and plainly declaring that the Gospel was preached to Abraham in the blessing promised through him to all the nations, and that the conditional inheritance of Palestine by Israel, while they kept the law of Moses, did not cancel or set aside the unconditional promise to Abraham given 430 years before, Gal. 3:8, 15-18. Abraham, therefore, has still to receive his promised inheritance in Palestine. "God hath not cast away his people which he foreknew," Rom. 9:2, 23, and Christ came "that he might confirm the promises made unto the fathers." 15:8.

**Prominence in Scripture of the Kingdom of God.**

The importance attached to the kingdom of God in the Bible may be gathered from the prominence given to it both in the Old and New Testaments. The very bulk of the references, especially in the prophets and Gospels, is almost startling when one looks for it and has eyes to see it. The Old Testament blazes with it. Its overthrow under the last monarch of David's house who ever sat upon the throne is plainly foretold thus: "Remove the diadem, and take off the crown. . . . I will overturn, overturn, overturn it until he come whose right it is, and I will give it him." Ezek. 21:25-27. Its restoration is the dominant note of every prophet from Samuel onwards (Acts 3:24), and it seems im-

possible fairly to transfer the meaning of many such passages as the following from the literal and obvious one undoubtedly intended by the Divine messengers, and so understood by the people. Isa. 2:26 ("concerning Judah and Jerusalem" covers all that follows, whether there be two or more Isaiahs), 9:6, 7; 11:11-end; 24:23; 25:7-9; 26:1; 35:4-10; 40-65, and all the prophets who follow, except Nahum and Jonah, who only have one prophecy each regarding Nineveh. Psalms 72 suffices to show that the kingdom is not merely local, but universal, while having an Israelitish basis and center.

It was the subject of Christ's preaching for three and one-half years, and of the apostles whom he sent out, as well as of his forerunner. Matt. 3:1, 2; 4:17, 23; 10:7; Mark 1:14-15; Luke 4:43; 9:9, 11. It was the topic of his forty days' post resurrection converse, "speaking of the things pertaining to the Kingdom of God." The apostles still thought it had to do with the Restoration of Israel. They were right in this, and the Lord said not a syllable to correct their view, but declined to disclose the time of Restoration, the only point enquired about. Acts 1:3, 6, 7.

Peter, in his first public address after the ascension proclaims the Israelitish aspect of the Kingdom as the theme of all the prophets, and that the Lord is to remain in heaven "until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3:19-21. And the very last word we have about apostolic labor is that "Paul dwelt two whole years in his own hired house. . . . preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ with all confidence, 28:30, 31.

The kingdom of God was never preached as "nigh," or "at hand" after the crucifixion. The Jews had rejected their King, and God had rejected them for the time being. "Behold, your house is left unto you desolate. . . . Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord." Matt. 23:38, 39. The wickedness of the people delayed their inheritance once more, as for forty years in the wilderness it had been delayed in the time of Moses. The message through Hosea became applicable again, "I will go and return to my place, till they acknowledge their offence, and seek my face. In their affliction they will seek me earnestly." Verse 15.

But the kingdom is still the great Divine object lesson to bring men to the cross. The kingdom cannot come, however, while the King is in exile. He must come first to take his power and reign, Rev. 11:17, come to Zion, to "them that turn from transgression in Jacob" Isa. 59:20, "to bring in everlasting righteousness," Dan. 9:24. "The time of the dead that they should be judged, and that thou shouldst give reward. . . . to them that fear thy name. . . . and shouldst destroy them that destroy the earth." Rev. 11:18. The interest clings and centers now upon the person, the rejected King who is to return from heaven. "The Lord is at hand," Phil. 4:5, "establish your hearts, for the coming of the Lord draweth nigh." James 5:8. "Looking for that blessed hope and the

glorious appearing of the great God and our Savior Jesus Christ." Titus 2:15. "Ye turned to God... and to wait for his Son from heaven" 1 Thes. 1:10. "From whence also ye look for the Savior, the Lord Jesus Christ." Phil. 3:20. "Surely I come quickly. Amen. Even so, come, Lord Jesus," Rev. 22:20.

Meanwhile the church is, and should be, preparing for the return of her absent Lord, adding to, and strengthening her faith in him that it may be found unto praise and honor and glory at the appearing of Jesus Christ, 1 Pet. 1:7, "when he shall come to be glorified in his saints, and admired in all them that believe in that day." 2 Thes. 1:10. "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." 2 Pet. 1:11.

I fear I have wearied you with much writing. The grandeur and urgency of the theme must be my excuse. To me the case presented here is impregnable, and the evidence absolutely overwhelming in amount and character. While not denying or ignoring the use of metaphors in their place, if you try to find as abundant and direct Scripture evidence that these promises and predictions must be fulfilled in a metaphorical or so-called spiritual sense, you are up against a very stiff proposition. You are a busy man, and I don't expect an answer to this letter. But if you can frame a form of words which will make the restoration of Israel the pre-millennial coming of the Lord and his glorious reign on the earth plainer and less open to misconception than those terms used in Scripture, I would be glad to have my attention called to it. If these hasty and disjointed notes help to make the reality of "the Word of the Lord"—its wonderful literality—more evident to you, so that having such a clear and "blessed hope" you may, like Paul, be enabled to "use great boldness of speech" in proclaiming it, and in contending for "the One Hope of the Gosepl," I shall be more than repaid.

I am, Yours faithfully in the Master's service,

J. R. Norrie.  
—Words of Life.

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Excerpt From a Personal Letter.

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After all, the doctrine of eternal life resolves itself into the question of faith in God. Not faith in the mere sense of credulity, but a trusting dependence on the great Creator that produced us at first, with the difference, however, that the reproduction is predicted on altogether different conditions.

The first being the result of natural, human love, the second will be the product of divine love, the revelation of "the Lord from heaven." Merely hoping that we will not be altogether dead when we die is hoping against hope and against reason.

I have just been reading in a book lately published, a very elaborate argument in which the writer goes out of his way to state that the Old Testament has little or nothing to say concerning future life, individual life, but that the prophets were only speaking of the continuance of national life in their discourses. This seems

to be a favorite way to shunt off the otherwise obnoxious conclusions that ordinary readers might be inclined to draw. Indeed, the Old Testament has little or nothing to say of the ordinary, popular conception of human continued existence, but it has a great deal to say about the "promise of God" to the human race and what that promise involves to the world and to the nation as well as to the individual.

Christ, in arguing with the Saducees in regard to the resurrection of the dead quotes the promise that God is the God of Abraham, Isaac and Jacob, and concludes, "God is not the God of the dead, but of the living." Here the argument is lifted clear of any kind of cavil. The promise was personal as well as local, and national. In fact, in Christ's quotation neither the national or local matters are referred to, only the personal promise to these three "heirs."

Now if you say to a friend or a business partner "I will meet you and your family in New York, and the transfer of such and such property at a certain time," it necessarily involves the idea that the parties interested would have to be present on the occasion and also that they would be alive. Even if it so happened that your friend or partner's funeral should pass by at the time appointed he could not be counted as present by law or custom, nor would a dark seance on the ———— idea be considered, law and reason require that the letter and spirit of the agreement be observed, there is no dodging such an issue as this. The same argument is carried out through all the New Testament, always and ever referring back to the Old Testament pledge of God to the Father of the faithful as the basis of all future hope. It would only weary the reader to quote the many passages in which this promise is referred to in the New Testament. Reference to a concordance will give any reader ample opportunity to study the matter out if he turns to the word promise.

Now what would all this mean—world wide promises, national promises, and personal promises—if we were independent livers and kept on living whether we are dead or not. In such case what has Abraham or all his tribe to do with the immortality of humanity or "the ghosts that squeak and gibber in the streets of Rome"?

So after all, it resolves itself into a question of trust in the pledge of the heavenly Father, to them who fear the Lord, to them who wait on the Lord, to them who love the Lord. They will be satisfied with the long life and see his salvation "when they awake in his likeness."

J. F. Gelletly.

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SIGNS OF THE TIMES.

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**M**ATTHEW 24:36-39,— "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

But as the days of Noe were, so shall also the coming of the Son of man be.

For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and

knew not until the flood came and took them all away; so shall also the coming of the Son of Man be."

This is the language of the Master.

Paul says: "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," etc. 2 Thes. 2:3.

Ezekiel (16:49), comparing Jerusalem with Samaria, names Samaria's sin as "pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy."

It is no difficult matter for the student of the Scriptures to draw a conclusion as to the result of present day world conditions. The same causes will always produce the same effect working under the same conditions.

The Master, in the foregoing quotation shows that just prior to the flood the people of the world had grown to be pleasure-lovers, exercising themselves in lust. The pleasures and allurements of the flesh when catered to, always draw the mind away from God. And forsaking God always results in disaster, because God's laws are given us to turn us away from disaster. Throwing aside the restraint of God, therefore, must lead toward destruction.

Paul's thought is in harmony with this truth. Christ says that the days just prior to his coming will be like those that preceded the flood with regard to pleasure-seeking. Consequently Paul says there shall come a "falling away" before that day comes. Ezekiel gives as the cause of the downfall of the ancient cities, pride, plenty, graft, neglect of the needy, etc., all of which are prompted by the lustful pleasure. Summing these up we can see the conditions that brought the ancients low, shaping themselves for like disaster today.

The clamour for shorter hours of labor, the ever increasing avenues for pleasure, multitudes going after worldly sports, while all over the land there are churches standing empty and those which do still open their doors on the day of worship are poorly attended unless the pleasure instinct is catered to,—all these things indicate the nearness of a world's disaster. Graft; feasting; banqueting where five and ten dollar plates are served; riots, bloodshed; profanity,—all offer to the thoughtful mind ample evidence showing the nearness of the Savior's return.

I tell you, brethren, it is time to wake up! Better than splitting hairs over trifles would it be for us to realize that when the climax comes the doors are going to be shut and somebody's going to be left outside. Will it be you? Will it be someone you have neglected to tell the only way of escape? Are these words some day to be living realities? And may we through neglect lose life? Wake up!

S. J. Lindsay.

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Abstracts, abridgements, summaries, maxims, etc., have the same use with burning glasses; to collect the diffused rays of wit and learning in authors, and make them point with warmth and quickness upon the reader's imagination.—Swift.

## THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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

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## Editorials and Church News.

## 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.

Home again for a brief time after a month's absence in Missouri and central Illinois. Good sized audiences greeted our work at all points excepting in the city of St. Louis. Here only a few attended. At the close of our work at Moriah, seven were baptized. It was the best meeting we ever held at this point. Seldom have we seen so much rejoicing in a meeting as in this one. May faithfulness be the characteristic of each of these dear souls.

The last month has been one in which many of our readers have remembered the Herald with generous donations. Never has such kindness come in with better grace. We needed the money. We thank one and all for it and will work all the more to make our paper a true missionary of the gospel.

We wish to mention the fact that the "pep" of our worthy assistant, Bro. Siple, makes it possible for us to be away so

much on evangelistic work. In fact, if we didn't work him pretty hard, we fear his surplus energy might cause an explosion.

It is our purpose to make the Prospectus announcing the Illinois Bible School for next year, a sort of album also. If we can get a sufficient number of our former pupils to furnish us with cuts for the printing of such an album, we have about concluded to put it out in that style. How about it, members of our school? Do you want such a keepsake? If so, write the office for the particulars. You would like an album containing forty or fifty likenesses of your schoolmates. Are you willing they should have yours? Write us. Will tell you all about our plan.

We are sending Volume 8 to the bindery. How soon we can send out the bound volume will all depend upon the speed with which their work is done. Do you want Vol. 9 bound? If so, write us to that effect.

Thanksgiving Time will soon be here. We wish to fill our Thanksgiving issue with short, crisp letters from our subscribers and friends. What have you to be thankful for? Write at once and tell it.

Bro. J. W. Hutchings and wife, Martinsville, Ill., are now enjoying a visit with relatives in western Missouri. We wish them an enjoyable trip for they merit it.

We have received photos taken at our Bible School by Sr. Rhoda Holly, Dutton, Mich., and Bro. Sylvan Richey, Martinsville, Ill. Bro. Richey sent also another that we highly prize—a four generation photo including Sr. Richey, her mother, Sr. J. W. Hutchings, grandmother, Mrs. Diana Murphy, and little son. The whole number, excepting the little son, are in the faith and we trust in time he also may be with us.

We are informed that Sr. Susie Kirkham of Mt. Sterling, Ill., is entertaining a fine, new baby since Sunday, Oct. 5th. The mother was very sick, but is doing nicely now.

On Monday and Tuesday evenings, Oct. 6-7, we spent the time with the brethren and friends at the Salem church, near Marshall, Ill., where good sized audiences greeted us. It was pleasant to see their faces once more after an absence of more than a year.

There comes to our desk a new messenger of the truth, The Coming Kingdom, published weekly, at \$2.00 per year, H. S. Moeller, Editor. Address Bedford Ave., Madison St. to Putnam Ave., Brooklyn, N. Y. The sermon found in the initial number by its editor on "Reconstruction or Restitution" rings true. The more such literature we can have the better.

## Consistency or ?

In an exchange of Sept. 3, 1919, occurs the following: "It is with profound regret and sorrow that we received the recent news that Elder ——— has passed on to

his reward," etc.

There are always some who feel bad when the good are rewarded. —Editor.

## Remittances.

R. S. Lake; W. E. Percival; C. H. Belshaw; S. J. Lindsay; F. H. Knodle; Mrs. Sadie Leamon; H. A. Wright; Mrs. Susan Howard; R. L. Funk.

## HELPING FUND.

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

Mr. and Mrs. R. S. Lake, \$20.00.  
R. L. Funk, 1.00.

## Notices.

The Lord willing, I will be at Marathon, Iowa, Nov. 1st and 2nd, to hold meetings as Sr. Arthur Garton may arrange and advertize.

A. J. Eychaner.

## Reports.

## Report for September.

Days served in Iowa, 11. In Illinois, 1. In Missouri, 18. Sermons in Iowa, 6. In Illinois, 1. In Mo., 16 sermons and 8 lessons. Total services, including one communion service, 32. Baptisms, 3.

After the Iowa conference we returned home, accompanied by our esteemed Sister, Alta King, who visited a week at our home, where we frequently discussed matters of truth. We had our usual Thursday night Bible study, then continued over Sunday at the school house, giving four sermons. Sister King taught the class Thursday night.

On the ninth we left for Clinton, where Mr. and Mrs. V. E. Houser were baptized next afternoon in the Mississippi, and we had a sermon in the evening at the home of Bro. and Sr. Moran. Bro. Houser is a passenger brakeman on the same run with Bro. Moran, from whom he learned the truth. Bro. Moran makes a good evangelist. He also keeps his eye on the magazines for signs of the times and showed us several helpful articles. We have asked him to continue the lookout for us. We also had a sermon at this faithful home on the return from Mo. We pray for the recovery of their son, Harold.

On the way to Missouri we had one sermon at Ripley, Ill., where we looked for a house, ready to move, as we expect to do soon.

We also had a sermon in St. Louis next night at the home of Sister Logan, and enjoyed the presence of Ella Hanson and Bro. Lindsay. Several questions were asked at the close of the sermon, and Bro. Lindsay took part in answering. Next morning the two of us, accompanied by Miss Hanson, went to Fredericktown, and were met by a large delegation of the Blush church people. As others have reported the conference we will only say we very much enjoyed the fellowship, hospitality and generosity of these faithful brethren.

After conference we rode across country with Bro. John F. Williams to Hillsboro, where we began meeting at Morse Mill next night. At first the attendance was not very large, but increased to the last. On Sunday we had a picnic dinner. The weather was fine throughout the whole week. We regret the illness of Sr. Morse, which kept her away. Monday forenoon James L. Pounds was baptized. We believe he will be a faithful addition. We hope to visit this place again from Ripley.  
J. W. Williams.

—o—  
Gladbrook, Iowa.

Oct. 5th we had a fine meeting at Gladbrook. The familiar faces that I recognized in my audience on that Sunday were an inspiration to me as I stood before them once more as a teacher of the Bible Class and as "the preacher" at Park Hill.

We had a good time and I believe a profitable meeting in the study of the Bible.

The sermonettes both morning and evening were upon the signs of the times, relating to the countries of Egypt, Assyria, and Palestine. A comparison of these countries of today, with the prophecies of their reconstruction as now fulfilling before our eyes. It may not be many years before we will realize fully the meaning of Isaiah's words, "Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance."

Many things in these countries are no longer prophecy, but have become history.

A. J. Eychaner.

—o—  
Holbrook, Neb., Oct. 13, 1919.

Dear Bro. Lindsay:

I arrived home Saturday night from Canada where I was sent to baptize Mrs. Howard. This will, I am sure, be good news to those who have contributed towards sending me there.

We had a very pleasant trip. I went by way of Seattle, Wash., and VanCouver, B. C. Of course I could give a lengthy report of the trip, but I fear it would tax the patience of the readers, and for that reason I will not give one unless requested to do so.

I feel sure that good has been done, not only the baptism of Mrs. Howard, but planting of the truth in that family will, I feel sure, lead her daughter and husband to the acceptance of the same. May the Lord in mercy bless and help them that put their trust in him.

T. A. Drinkard.

## The Sunday School.

By Alta King.

### TEMPERANCE LESSON.

Lesson 5. November 2, 1919.  
Lesson Text, Jeremiah 35:1-10.

Golden Text: Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God. 1 Cor. 10:31.

Memory Verses: 1 Cor. 9:24, 25.

### Questions and Comments.

In this temperance lesson we shall not

spend much time on "temperance" in the strict sense of the word. From former lessons we should have a definite conception of the meaning of the word and of the wisdom and righteousness of its application to daily living. There is surely no follower of Jesus but what realizes and admits that "temperance" is the very foundation of Christian living. 1 Cor. 9:24-27.

In today's lesson we shall consider some of the things that undermine the possibility of temperance, or self control in all things as taught by Paul.

The basic lesson contained in the verses of the lesson text is obedience. Relate the story and emphasize this thought. No lesson is of any practical use unless this lesson is first learned. General Note No. 1 gives a possible reason why Jonadab forbade the Rechabites to drink wine. How did God reward this spirit of obedience in a people who were not his chosen people and who were not knowingly obeying the God of the universe?

Read the following Scriptures and make a list of all that must be eliminated from our lives in order that they may be temperate, self controlled, Christian lives.

Eph. 4:25-29; 5:3-5; Gal. 5:21; 1 Tim. 5:8, with 2 Thes. 3:11-12.

What connection is there between the intemperate use of poisons for the pleasure they impart, and the above sins? (It is well to note that such sins are not always caused by intemperate use of poisons, but the intemperate use of poisons always results in one or more, and sometimes all the above sins). What connection is there between the temperate use of poisons and the intemperate use of poisons?

What connection has the golden text with the lesson?

Read Rom. 6:11-18, then express the Biblical idea of a person who is temperate in all things as Paul says we must be if we win the prize. Is a temperate person one who yields to sin moderately?

Which of the two following terms represents the Biblical conception of temperance, "self controlled," or "Christ controlled"? See Phil. 2:12, 13.

### General Notes.

Daily readings: Monday, Rom. 6:11-20; Tuesday, Rom. 14:12-23; Wednesday, 1 Cor. 10:31-33; Thursday, Prov. 23:1-3; Friday, Gal. 5:22-26; Sat. Eph. 5:18; Titus 1:8; 2 Pet. 1:6.

1. By the command of God. . . . Jeremiah set before the . . . Rechabites pots full of wine and cups and said, "Drink ye wine." But the Rechabites answered that by the command of their ancestor Jonadab, the son of Rachab, they were pledged to three definite things: First, they were pledged to total abstinence from wine or strong drink; second, they were pledged to own no fixed property, such as houses, vineyards, or lands; third they were pledged not to settle in villages and cities, nor to build houses, nor to cultivate the land.

And they had sacredly kept this law for more than a thousand years! This was a protest against the luxury and vice of the age. It was to maintain among them the purer morality and higher feeling of the desert life, contrasted with the laxity and

effeminacy of the city life.

Then Jeremiah went to the people of Jerusalem and with this as an object lesson, appealed once more to them to obey the words of the Lord their God. The Rechabites obeyed the command of their ancestor, Jonadab, for a thousand years though he was but a mortal man.—Peloubet's Notes. What a contrast to the obedience which the Jews and the Nominal church have rendered to God.

A well known temperance worker desired to bring out the fact that the drunkards of the future must come from the ranks of the boys today. "Boys," he began, "these men that we see all around us, on the street, in the stores, in this church, will grow old and feeble, and sooner or later will die. Who will take their places and be the men then?" After a moment's pause they answered, "we boys."

"Very true," continued the speaker, "now boys, you have all seen men who drink too much—drunkards we call them. After a while they will die, too. Now, boys, tell me, who do you think will take their places and be the drunkards then?"

Promptly came the startling answer, "We boys."

"We boys!" The thoughtfully answer roused the whole school. Could there possibly be any truth in it? Alas, yes,—not true of all these boys, but of some of them.—Sel.

Food is anything that nourishes the body. When ordinary articles of food cease, for any reason whatsoever, to nourish the body, they cease to be food for that body and become poison to it and should be abstained from.

Alcohol has not the least food element in it, but it does stimulate various organs of the body to abnormal activity. Having no food value, it cannot supply the nourishment necessary to meet the increased demand for energy. Hence the stimulated action is temporary and results in worn out tissues.

Alcohol has a closer affinity for oxygen than any article of food we may eat. The oxygen, taken into the body, is used to consume the digested food after it is carried to the cells to produce energy. It also consumes certain poisons and waste matters. Alcohol, having such close affinity for oxygen, is consumed by the oxygen first and thus the supply of oxygen necessary to carry out the work of nature is greatly depleted and the body is left with poisons and food unconsumed. Alcohol belongs in the category of poisons.

Alcohol takes all and gives nothing.

Temperate use of food guards against intemperate use of foods. Temperate use of poisons lays the foundation for the intemperate use of them. It is hard to say just when the temperate use of poisons becomes intemperate. If temperance becomes intemperance when harm begins to result, then the temperate use of poisons for pleasure is intemperance at the first indulgence. God, in his mercy, has given us bodies which can counteract the first harmful effects, but this does not argue that the harm wasn't done.

## LOOKING UNTO JESUS.

**I**N LOOKING unto Jesus as a leader and commander we should be willing to endure hardness as a good soldier of his. Isa. 55:4; 2 Tim. 2:3. Implicit obedience is the distinguishing mark of a good soldier. Instant obedience is the test. John 2:5. Christian soldiers, who would win the approbation of the captain of their salvation, who leadeth them out, and goeth before them, have no alternative but to follow him with unswerving loyalty. They know his voice, John 10:3, 4. Their labor for him is a labor of love. 1 Thes. 1:3; Gal. 5:6. Looking unto Jesus we behold him as the author and finisher of our faith, as well as the author of eternal salvation unto all them that obey him. Heb. 12:2; 5:9. We should look unto Jesus as our example in suffering. "For even hereunto were ye called; for Christ also suffered for us, leaving us an example that ye should follow his steps." Now the God of patience and consolation grant you to be like minded one toward another, according to, or after the example of Christ Jesus." Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren. 1 Pet. 2:21; Rom. 15:3-5; 1 John 3:16-18. We should be found looking unto Jesus as our example in purity of life. Be ye holy, for I am holy. 1 Pet. 1:15, 16. He did no sin, neither was guile found in his mouth. 1 Pet. 2:22; Isa. 53:9. He was holy, harmless, undefiled, separate from sinners. Heb. 7:26. Looking unto Jesus we behold him as our illustrious example, implicitly trusting his loving Father's watch-care over him and his cause. Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself (marginal rendering "his cause") to him that judgeth righteously. 1 Pet. 2:23. We do well to emulate his example in making his will subservient to God's will in all things. In the gloom of Gethsemane's garden, with exceeding sorrowful soul, Jesus prays, "O my Father, if this cup may not pass away from me except I drink it, thy will be done. O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt. Matt. 26:39, 42; John 4:34; Heb. 10: 7, 9. In looking unto Jesus we behold a pattern of industry that needs to be emulated. When Jesus was but twelve years old he went about his Father's business. Luke 2:49. But Jesus answered them, My Father worketh hitherto, and I work. John 5:17. I must work the works of him that sent me while it is day; the night cometh, when no man can work. John 9:4. In the world's wanton wastefulness, the Master's frugality stands out as an example without parallel. When Jesus had miraculously fed the hungry multitude, about five thousand men, besides women and children, and they had eaten to satiety, he said, "Gather up the fragments that remain, that nothing be lost." Matt. 14:15-21; John 6:12. We can look unto Jesus as our pattern in patiently enduring the cross and shame of "this present evil world." Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the

race that is set before us, looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of God. Heb. 12:1, 2; Gal. 1:4.

Kind reader, consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your mind. Verse 3. Jesus is our example in sacrificing selfish interests, and life itself, for the good of others. "I am the good shepherd: the good shepherd giveth his life for the sheep." John 10:11. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends if ye do whatsoever I command you. Rom. 15:1-6; John 15:13, 14. Jesus is our example in sympathizing with sorrowing hearts, assuaging their grief. When in the presence of Mary and Martha the bereaved sisters of Lazarus, of Bethany, "Jesus wept." John 11:35. But best of all, we have Jesus as our example of the final triumph over the silence of the tomb, and the gloom of the grave. It is with a thrill of joy that I transcribe words of the Apostle Paul, recorded in Rom. 6:9, "Christ being raised from the dead dieth no more; death hath no more dominion over him." Across the dreary lapse of centuries this cheering message comes to inspire our hearts with hope, "Fear not, . . . I am he that liveth and was dead, and behold, I am alive forevermore, Amen: and have the keys of hell and of death." Rev. 1:17, 18. Because I live ye shall live also, John 14:19. As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness. Psalms. 17:15. To have our vile (or corruptible) body fashioned like unto his glorious body, possessing literal hands and feet, flesh and bones, appeals to my reason, and satisfies my longings. Phil. 3:20, 21; Luke 24:36-43. Possessing an endless life, manifested through an incorruptible body. "I shall be satisfied." The redemption of our body will then have taken place, through Jesus and the resurrection, and we shall be like him, sharing in the life that only God can give, even length of days forever and ever. Rom. 8:23; Acts 17:18; 1 John 3:2; Psalms. 30:4; 1 Cor. 15:49, 53, 54; Rom. 6:23. In view of such exceeding great and precious promises let us rejoice evermore. 2 Pet. 1:4; 1 Thes. 5:16. Looking unto Jesus, earth's dark problem of sin, suffering and death can be intelligently solved. He came to put away sin by the sacrifice of himself. Heb. 9:26. He came to give beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. Isa. 35:10; 61:3. He came that he might bruise the serpent's head and possess the gate of his enemies. Gen. 3:15; 22:17, 18; Gal. 3:16. He came, that we might have life, and have it more abundantly. John 10:10; 1 John 5:9-12. He came that he might be the Savior of the world, the Savior of all men, from Adamic death. John 4:42; 1 John 4:14; 1 Tim. 4:10; John 3:14-17. That death, in his glorious plan, is abolished, annulled, repealed, set aside, and will be finally destroyed. 2 Tim. 1:10; 1 Cor. 15:26; Rom. 5:18. It is useless to quibble or split hairs on this matter. Jesus' word for it, "all that are in the graves shall hear his voice and shall come forth."

John 5:28, 29. This includes both those "that have done good," and those "that have done evil." There shall be a resurrection of the dead, both of the just and unjust. Acts 24:14, 15. Death and hell (the grave) will yet deliver up the dead which are in them ere God's blissful consummation will have been reached, and all the earth filled with the glory of the Lord, and every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, will render ascriptions of praise unto him that sitteth upon the throne, and unto the Lamb forever and ever. Rev. 20:12-15; Num. 14:21; Rev. 5:9-13. He came, that he might eventually subdue all things unto himself, and cause wars to cease unto the ends of the earth. Phil. 3:21; Psalms. 46:9. He will yet speak peace to the troubled nations, as he once spoke peace to the troubled waters of Galilee. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war anymore. Isa. 2:4. He shall speak peace unto the heathen; and his dominion shall be from sea even to sea, and from the river even to the ends of the earth. Zech. 9:10; 14:9; Psalms. 72:8-11; 17-19. Are you looking unto Jesus for the accomplishment of these glorious things? Put not your trust in princes or worldly potentates. Psalms. 146:3, 4; Isa. 2:22; 1 Thes. 5:1-6. Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength. Isa. 26:4; Psalms. 146:5. Come, thou Prince of Peace. Isa. 9:6, 7. When the judgments are in the earth the inhabitants of the world will learn righteousness. Isa. 26:9. "Thy voice alone the world will heed, By evil ruled so long."

Rufus A. Curtis.

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Gone to a Happier Sphere.  
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**I**N A Paper (The Saints' Herald, Sept. 17, 1919) issued recently, we read of a sister who "was killed in an automobile accident, June 27, 1919." Well, "Presiding Patriarch, Frederick A. Smith," preached her funeral sermon. Here is a part of what he said at the funeral (at least it is so reported by him):

"Let us not feel rebellious, my friends, that our sister has gone to her home. When my father died I did not have the privilege of seeing him before he was buried. At first I felt very rebellious over the matter and grieved a great deal about it, for my father and I were the best of pals. I always went to him with all my troubles, joys, and any matters upon which I needed advice.

One night as I sat in my room thinking about my father a messenger came to me and said, "You are in trouble, come with me." He took me by the hand. Suddenly I felt myself floating in space. We went up higher and higher until we finally came to the most beautiful place I have ever seen, a regular city. The houses were of marble and of the most wonderful architecture the mind could imagine. They were surrounded by the most beautiful lawns and



flowers. The streets were wide and spotlessly clean. I looked up the street and I saw my father coming toward me. I rushed toward him and was about to put my arms about him. Instead, I pushed back from him and gazed at him. He was not as stout as when I had last seen him but was of medium build. He was well dressed and looked well. I asked him if he was happy. He said, "We have no worries here, no trouble; everything here is peace and quiet." He certainly had the most contented look on his face I had ever seen.

Coming down the street I saw several more people and they all had the same contented expression. Then the messenger came to me and said, "It is time to be going." I then felt myself going down to earth again.

From that time on I was perfectly happy for I knew my father was happier than he had ever been while on this earth. Dear friends, again I say, let us not rebel, but be happy, that our dear sister too, is happier.

There is a part of man that does not die. Our sister is not dead; it is only the body that is dead. She has gone back to God who gave the spirit, there to rest in the paradise of God. I almost envy some of those who have gone back when we consider the lives they lived."

Note several things:

1. Instead of the "Presiding (!) Patriarch" (!) telling the bereaved what Paul in 1 Thes. 4 told them, viz., the second coming and the connected therewith resurrection, he gives them for "comfort" what he claims was a vision of his dead "father," who, though actually dead, "was happier than he had ever been while on this earth."

2. Instead of telling the audience that the dead are lost—absolutely so—without this resurrection, and unless Jesus raises up the dead (John 6:38-56), he tells them that the dead are not dead at all! He says, "Our sister is not dead." He first tells them she was "killed;" then he says she never died! But Peter on Pentecost said that David was "dead and buried" (Acts 2:29-36), even as late as Pentecost. This preacher says "our sister is not dead," yet he talks about her resurrection! A resurrection for a sister who is alive and happy! This is strange, isn't it?

3. All through this "funeral sermon" death is exalted, but Jesus is not! Human nature is clothed with a never-dying garb, but Jesus is ignored as the great life-giver! What gospel is this "Patriarch" preaching? The "gospel of Christ" (Rom. 1:16)? Nay, he is preaching what satan preached to Eve as witnesses Gen. 3:4. God's people should not be preaching the lie of old satan. We doubt that God ever ordained such a minister, or sent him. It cannot be, beloved, that God sends men to preach the "never dying nature of man," or "the immortality of the soul." Such got their commission from beneath and not from God. "Plain talk—this." Yes, it is, and it is time for Adventists to speak out, too.—Messiah's Advocate, Editorial.

Accept the place the divine providence has found for you, the society of your contemporaries, the connection of events.

—Emerson.

## WHICH IS RIGHT?

—o—

THESE are two sides to every question. Generally there is much to be said on both sides, pro and con, good and bad.

In the present conflict between capital and labor there are justifiable grievances in both quarters. In one faction the role of oppressor and over-lord has been played to perfection. On the part of the opponent pledges have been violated and agreements faithlessly abrogated.

Aside from the merits or demerits of the issue, treated individually or collectively as to rights or privileges, the question for consideration from the viewpoint of this publication is: What information does the Scripture give as to which party is in the right?

The prophecy of James, 5th chapter, applicable to these days (see v. 3) clearly settles the guilt of the capitalist. The accusations against that class are: (1) Hoarding—"heaping together treasures" v. 3; (2) Fraud—"hire of laborers kept back." v. 4. (3) Excess—"lived in pleasure on the earth." v. 5; (4) Lewdness—"been wanton." v. 5; (5) Sumptuousness—"nourished your hearts." v. 5; (6) Abortiveness—"ye have condemned." v. 6; (7) Murder—"ye have killed." v. 6.

The evidence of the silent but faithful witnesses is convincingly corroborative. "Your riches are corrupted and your garments (treasure, see Matt. 6:20) are moth-eaten" (from being in storage). "Your gold and silver is cankered and the rust of them shall be a witness against you." v. 3.

That the prophetic charges and testimonies are true today as never in the history of the world is self-evident and admittedly the cause of social unrest. Poverty abounds for the many in the midst of plenty for the few. The wealth of the world is in the hands of a few people who turn it over and multiply it inconceivably, but ever to their own profit. Gold is heaped in storage, rusting and cankering.

The judgment pronounced against the civilly and criminally condemned capitalist by the righteous Judge, "the Lord of Sabaoth," God of the Defenseless, into whose ears have entered the cries of the laborers (verse 4) is "go to now ye rich men, weep and howl for your misery that shall come upon you," (v. 1) "as it were fire shall eat your flesh" (verse 3). A day of slaughter is before you. Verse 4.

To this point the plebeian applaud in approval, but the dictatorship of the proletariat or the plebiscite is no more satisfactory in the eyes of the Lord of lords than the rule of the lordly or the would-be. At such time as the proponents of the "red gospel" can show themselves to be in the class of the just who do not resist the capitalists, guilty under the above condemnation, then may they claim that the word of God approves their cause. "The just doth not resist the rich man." Verse 6.

Such is not true today of any labor organization, federation, amalgamation, brotherhood, soviet, socialist, bolshevist, communist or any other of the variegated brands whose colors shade from red. The prophet addressed the just as a class patient, brethren looking for the coming of the Lord as their only means of deliver-

ance from the oppressor. He advocates long patience until God's reign of righteousness is poured as a flood. He would have the just establish their hearts in the consummation of the coming of the Lord drawing nigh. The admonition is to suffer affliction and he cites the example of the prophets who spoke in the name of the Lord as proper exemplifications of patience. "Groan not" (margin v. 9) one against another lest there come the same condemnation as on the capitalist. He warns that the Judge stands before the door, that the Lord is very pitiful and of tender mercies.

When the working class can say with the just (v. 12) that their yea is yea and nay nay, that they swear not, neither by earth, neither by any other, then may their cause be approved. Till then committing acts making them equally unworthy with their employers, the employee has likewise fallen into condemnation.

On the authority of the Scriptures the conclusion is drawn, neither class is right; the place for the believer in Jesus Christ is one of absolute aloofness to be delivered from partaking in the plagues of earth. True, it requires the fruit of the spirit, long suffering, but "God is able."—Editorial in *The Coming Kingdom*.

## Letters.

A letter to the dear friends of *The Restitution Herald*:

I was glad to read the call for letters recently in the paper, as I always enjoy hearing words of encouragement and good cheer. I love the poems which are so full of expression. It seems they were given just as I had need, or written especially for me. I am so glad to tell the dear ones how wonderful God has been with me since June when I first began to do some of the smallest things in our home after months of confinement. I have gained in strength as well as flesh and can now sit up a good part of the day and do many of the household duties in fair comfort. The heart and nerves are still very weak. The Lord is my defense and my God is the rock of my refuge. I can now walk four blocks unaided, which shows how God hears and answers prayer for the believing ones. I do enjoy reading of our Bereans and their good work. May God bless and keep them in his love. And I want to thank them for their kind remembrance of me in sending flowers and cards. Keep up the good work, dear ones. God will give the reward.

Your sister in Christ,

Mrs. Clara Chaffee.

Come out from among them, and be ye separate, saith the Lord. 2 Cor. 6:17.

When the man of visions and the man of vows stoops to the ways and methods of the man of the world he may outwit him and grow rich, but his soul will shrink and shrivel, and his sense of God will depart from him.—Sel.

Sloth (like rust) consumes faster than labor wears; The used key is always bright. —Franklin.

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HE GIVETH HIS LOVED ONES SLEEP.

HE SEES when their footsteps falter, when their hearts grow weak and faint; He marks when their strength is failing, and listens to each complaint; He bids them rest for a season, for the pathway has grown too steep; And folded in fair, green pastures, He giveth his loved ones sleep.

Like weary and worn out children, that sigh for the daylight's close, He knows that they oft are longing for home and its sweet repose; So he calls them in from their labors, ere the shadows round them creep, And silently watching o'er them, He giveth his loved ones sleep.

He giveth it, oh, so gently! as a mother will hush to rest The babe that she softly pillows so tenderly on her breast. Forgotten are now the trials and sorrows that made them weep, For with many a soothing promise He giveth his loved ones sleep.

He giveth it! Friends the dearest can never this boon bestow; But he touches the drooping eyelids, and placid the features grow! Their foes may gather about them, and storms may round them sweep, But, guarding them safe from danger, He giveth his loved ones sleep.

All dread of the distant future, all fears that oppress today, Like mists that oppose the sunlight, have noiselessly passed away. No call nor clamor can rouse them from slumbers so pure and deep, For only his voice can reach them, Who giveth his loved ones sleep.

Weep not that their toils are over; weep not that their race is run; God grant we may rest as calmly when our work, like theirs, is done! Till then we would yield with gladness our treasures to him to keep, And rejoice in the sweet assurance— He giveth his loved ones sleep. —Selected.

Not slothful in business; fervent in spirit: serving the Lord.—Rom. 12:11.

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

Let the heart of them rejoice that seek the Lord.—Psa. 105:3.

# THE RESTITUTION HERALD.

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Number 4.

## 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.

### WHAT TWO MEN GAVE.

WE HAVE had many beautiful stories about Jesus and the loving things he did while living here on earth. And I have told you some of the words he said. Can you remember some of them now?

Today I shall tell you some more of them, and I think it would be fine if you could remember them and tell father when he comes home tonight. Will you not try? These are the words: "Freely ye have received, freely give." They are not hard to say, are they? I am sure you won't forget them. They mean that since we have so many good things for ourselves, we must be glad to give to others anything we have if they need it.

Jesus had called his twelve apostles about him and commanded them to go out into all the cities of the Jews and preach to the people about the loving Master and the kingdom that he would sometime set up on the earth. He told them all they were to do and say and then he added:

"Freely ye have received, freely give."

None of those apostles had any money with him, so what do you suppose he could give? I shall tell you a story about a gift that one poor man received from two of them, and you shall see what a fine gift it was.

At three o'clock every afternoon the Jews would stop their work and spend some time in prayer. If they were in Jerusalem they would go into the temple. If they were not in Jerusalem they would kneel by an open window looking toward the City and offer their prayer.

Two of Jesus' apostles were in Jerusalem together one day, and at the hour of prayer they went into the temple. One was Peter, and the other was John whom Jesus loved so very, very much. These two men traveled together a great deal in their preaching. Peter was much older than John and so did most of the talking; but I am sure that the people learned much about the loving Jesus just by watching John's loving face and kindly deeds. For, you know, we can teach people to love Jesus by our acts quite as much as by our words.

As Peter and John came to the Beautiful gate of the temple they saw a lame man lying there begging. This poor man

## AFRAID TO DO RIGHT



IME was, I shrank from what was right,  
From fear of what was wrong;  
I would not brave the sacred fight,  
Because the foe was strong.

But now I cast that finer sense  
And sorer shame aside;  
Such dread of sin was indolence,  
Such aim at heaven was pride.—Sel.

had been lame since he was a tiny baby, and, as his parents were very poor, his friends carried him every day to the gate of the temple so that he might beg for money from the people as they went into the temple to pray. As the man saw Peter and John about to go into the temple he asked them for money.

Peter and John felt very sorry for him and Peter said, "Look on us."

The man looked at them expecting to receive money. Then Peter said,

"Silver and gold have I none; but such as I have give I thee. In the name of Jesus Christ of Nazareth, rise up and walk."

And Peter took him by the hand and helped him to stand up. The man was much surprised to see that his feet and ankles were strong and well and that he could walk like other men. He was so glad that he could not help running just a little to see how it seemed. He held tightly to the apostles, walking with them into the temple and every body he met he would call out to them that these men had made him well and that God was with them.

Don't you think that was a wonderful gift? If Peter had given him money the man would not have had it for long. But Peter had given freely of the power and love that Jesus had given him, and now the man was strong enough to work every day for what he wanted. And besides that, he believed in Jesus.

What can you think of that you can give, besides money?

### OUR MESSAGE.

TO THE shepherds on the hill sides of Judea was borne the first Gospel message proclaimed by angels while the heavens rang with their songs of joy, of peace and good will to men.

Perhaps it would be well for us to notice how the message was received. The shepherds were men probably from the common ranks of life and engaged in a humble occupation. Possibly fear laid hold upon them as the heavens suddenly became ablaze with the light and glory of the angelic hosts.

It was not strange that these men were afraid in the presence of God's mes-

sengers, but their fears are quieted and the message given by the angels caused them to rejoice that a Savior is born in the city of David. With believing hearts they make their way to the city to see the wonderful thing which had come to pass, and having seen they believed and returned praising and glorifying God. Such was the blessed experience of these humble men who believed the angels' message and immediately set about investigating the matter for themselves.

The eunuch experienced the same joy, when after listening to the message from Philip he believed and was baptized, and "went on his way rejoicing."

Cornelius and those of his house also received the gift of the Holy Ghost, as they listened with open and receptive hearts to the Gospel message from the lips of Peter.

But no such blessed experience is afforded the skeptical, mocking Greeks who listened to the message of Paul, and immediately turned away to forget it in the hearing of some new thing. Oh, how much they lost! Truly of them it might be said, "professing themselves to be wise, they became fools."

This glorious message of salvation, which was proclaimed to the Jewish shepherds by the angels, preached to the different nations by the apostles, is the same message that we must proclaim today. We must still tell the story of the Savior born in the city of David, of his life and ministry, his suffering, death, and resurrection. It is still "the power of God unto salvation to everyone that believeth, and the same blessed experience awaits all those who in humble faith like the shepherds and eunuch, go and see for themselves, and open their hearts to receive the Christ, who is their life.

We should be careful to give due prominence to the doctrine of the Lord's return believing it to be the "present truth" of our times. False prophets and false doctrines have multiplied in the last few years. Satan no longer opposes with fire and sword as in the dark ages, but now with a Gospel of good works, and salvation by character, he deceives and ruins many.

Let us see to it that our message rings true, that it tells the story of God's wonderful love for man, of his Son freely given to be our Savior from sin, and death; and let us be faithful as Paul was in warning men that God has "appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead." A warning message has never been a popular message, and if we find something of a cross to bear, let us with Paul glory in the cross of Christ.—W. H. Rowley, in an exchange.

### Cardinal Mercier.

ON OUR present trip to Delta, Ohio, going by way of Toledo, O., to avoid loss of a night of rest, by some body's blunder at Toledo we were placed on a train leading up into Michigan, where we transferred at Blissfield to a returning train which got us back to Toledo too late to catch the morning train to Delta, so had to "lay over" until the afternoon train at 2:30. Soon after returning we noticed the gathering of great numbers of people, police, vehicles, etc., and the presence of flags, bunting and a general display of an apparently political nature. Upon inquiry as to what it all meant, we were told that Cardinal Mercier of Belgium was to be the guest of the city of Toledo for the day, his train to arrive about ten o'clock. Having no other more interesting means of entertainment we took a position where we could get a good view of him as he came to the vehicle that was to carry him. We had our curiosity satisfied in fine shape, and if any of you have the opportunity of seeing the moving pictures of his entrance to his car in waiting, if you will be careful to observe the background you will find the writer against the wall of the depot taking it all in.

Instead of the pompous character we expected to see, there appeared a tall, angular man all togged out in his cardinal red with the insignia of the Roman church prominent above all else. No sooner had he taken his seat than there began a wild scramble on the part of men, women and children to shake his hand. Women and children especially made the effort and few failed of a hand-shake and a kiss on his hand. Such devotion one does not often see in religious matters. He beamed kindly upon all and in Belgium spoke to those of his own nationality as a father to his children.

The Belgians love him for the hardships he withstood in common with the Belgian people against the Germans in the recent war.

The Belgain King and his Queen are also visiting this country at this time, presumably to thank the Americans for the part they played in the great war. And whether they have more in their minds than this makes little difference. It all goes to create an influence for Romanism and it is being done at a rapid pace. We used to resent such interference in spirit if not in words, but we have quit that. The Word of God shows that the woman will ride the beast again for a short time before her final destruction. The sooner it comes the sooner will those who are truly devoted to Christ come into their own. It is only for those who love his appearing to wait patiently for him and let man's affairs shape themselves accordingly. The League of Nations is but a movement in the direction of the fulfillment of prophecy, and church union, Sunday observance, and all forms of reform by law enactment are but sure signs of a coming day when those who are left behind must wear the mark of the beast or be killed.

Brethren, we are living in a wonderful day. Let us study as we have never studied before. Let us pray for guidance in these terrible times of unrest, murder,

riot and general lawlessness. As we have said before, let the people of God lay aside their selfishness and pull together for the mutual upbuilding of the body. There is a work for all. With the Revelator let us pray, "Come Lord Jesus, quickly come!"

S. J. Lindsay.

### Raising Money For Church Work.

IN THESE days of worldliness and frivolity it is not surprising that so many methods are resorted to in order to meet the expenses of the church. Church members who have been attracted to the church by those things which appeal to the natural man must be fed with the world's fodder; and where the "grace of giving" is absent some way must be provided to keep things going. Thus the modern church shows and frolics, with admission fees and other schemes to raise the cash.

The following question and answer appearing in the Sunday-School Times of recent date is well worthy of careful reading:

I belong to a church where for several years they have given a minstrel show (they do not call it that, but I do) for the benefit of the church. I have myself even played a part in it. Is it right for a church to give an affair of this kind? Is it right for me to belong to that church, as I do not approve of that sort of thing? In this connection, how can I reconcile it with such passages as 2 Cor. 5:17, Rom. 6:1, 2, and 1 Thes. 5:22?—A Philadelphia Reader.

For a Christian church to give any sort of paid "entertainment" in order to "raise money" for the Lord's work is wholly contrary to the spirit and teaching of the New Testament. All the money that is necessary for the Lord's work is to be given freely by God's children. The Bible, both Old Testament and New, is unmistakably clear on this. And we cannot give to the Lord if we are paid to do so, by an entertainment, or by merchandise in a church fair or bazaar or by any form of temporal or material returns.

Under the Old Covenant of the law God said to his people: "Take ye from among you an offering unto the Lord: whosoever is of a willing heart, let him bring it, an offering of the Lord; gold, and silver, and brass." Ex. 35:5.

"Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee." Deut. 16:17.

And in the New Covenant of grace God enjoins upon the church of Christ: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16:2.

"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. 9:7.

The church that assumes that in order to receive such money as is needed for the Lord's work it must offer people some temporal return, says in effect to such people: "Of course we cannot expect you to give outright what is needed for the Lord, so we will amuse you for an evening,

or we will offer you attractive food or merchandise, and out of what you pay us for this we will turn over what profit we can to the Lord's work." God expects gifts from his people. By what right shall the church reject God's will and change God's plan and barter with his people for money that is needed for his work?

A pamphlet that discusses the church fair or church entertainment question from a good many different angles is entitled "Lowering Morals By Raising Money," and may be had from The Sunday-School Times Company at ten cents each, or one dollar a dozen copies. It brings together letters from readers of The Sunday-School Times and editorial discussion of these letters as published in "Notes on Open Letters."

As for the question whether this reader should remain in a church that does not see its whole duty, and is not living up to all its privileges in the matter of stewardship, that is another matter. It by no means follows that it is necessarily this one's duty to sever connection with that church. Very few churches or congregations can be found in which there is no fault of any sort, no mistaken policy or practise. It may be God's will for such a one to remain in a church of this sort and, by prayer and loving, tactful testimony, to be used of God to bring the church out into the clear light and on to the highest ground. Of course one who has the light on this subject ought not to participate in any unworthy methods of money raising. Whether his membership should continue in such a church is a matter for God's own leading to the individual; and God will make that leading plain if the life is surrendered to the mastery of the Lord, and, after prayer for guidance, the light of the Word and the illumination of the Holy Spirit are followed, together with a careful, prayerful study of all the circumstances and by one's use of the God-given faculty of common sense.—Sel.

### James 5:1, and The Recurrence of History.

THIS prophecy has no particular relation to the ever present question of Capital and Labor, as we understand it today. The oppression of the poor by the rich is nothing new just at the end of our age, but it is an age-long oppression. What is called the recurrence of history brings again and again the conditions mentioned.

Such conditions have been evident in the Eastern World all down through the centuries. Egypt fell when 2 per cent of her population owned all the wealth. Babylon followed the same way. Persia went down under the same conditions; Greece likewise. When Rome fell, it is said that 1,800 persons owned the then known world. At the time of the French Revolution, 1793, the nobility and clergy controlled practically everything, but God sent retribution.

It is true that these governments were overthrown, apparently, by outside forces, yet it is also true that each of these governments had just previously gone into a decline caused by the rich heaping up treasure and grinding down the poor. It has always been thus. While a nation grows and expands, it is frugal, temperate and strong. After reaching its grandeur,

the people become rich, indolent, voluptuous and weak. Then the nation falls. "The wages of sin is death"—nationally as well as individually.

The secret of this trouble is monopoly of land and money. The condition of society is much the same today as ever. Have we another French Revolution coming? I say it is but the recurrence of history, not another fulfillment of James 5:1.

These verses of James have been torn from their proper setting and falsely applied to the end of the Gospel dispensation, when they should be applied to the Jews and the end of their dispensation and possibly their treatment by the nations in whom they were dispersed. "To the twelve tribes scattered abroad"—says James. He ought to know whom he was writing to. This prophecy was probably given about A. D. 60 and began to be fulfilled by A. D. 70 and continued for some years in fulfilling, until now it has been completely fulfilled for hundreds of years. The rich Jews scattered all over the Roman Empire, as well as those in Palestine, certainly wept and howled a plenty during the destruction of Jerusalem in the first century, to say nothing of their persecutions since that time. The Jew has been a hissing and a by word everywhere. The rich Jew has been the target for robbery and abuse ever since the prophecy was uttered.

If fulfilled to the Jews, as the context indicates, why expect another fulfillment now? It is not a chronological prophecy and has not to be fulfilled before our Lord comes the second time. What seems to come to be a fulfillment of James 5:1, in the present world-wide labor troubles, is in reality but one phase of the beginning of the great time of trouble of Daniel 12:1, from which we expect the righteous to be delivered, and that very soon.

The weeping and howling of the rich, brought to view in the text, is not caused, necessarily, by any struggles or retaliations of the oppressed poor. No, retribution comes from another source.

No indication of any struggle or resistance on the part of the oppressed poor is suggested in the text. There is only an oral complaint or cry which has reached the ears of the Lord of Sabaoth—had already at the time of James' writing, 55 A. D.

Therefore we must say that we see here no picture of the present Labor War, with its struggles and murders. This oppression is nothing new. It is an age-long question. As often as the recurrence of history brings the conditions of the oppression, then we have again the effect—overthrow of rich and powerful.

The Lord punished those wicked Jews for their sins of oppression that had been accumulating down through the ages. It is God, the Lord of hosts and armies, who causes the weeping and howling of the rich—by sending retribution and judgment, as in the case of Sodom (Ezekiel 16:49, 50), or of the Egyptians (Exodus 2:23) or of the Babylonians as told in Isaiah 47:6-11.

No further fulfillment of this prophecy is necessary before Christ's second coming.

Whatever happens in our country in the line of Capital and Labor struggles must be looked upon as one phase of Daniel's Great Time of Trouble as mapped out in Daniel 12:1. This time of trouble seems even now to be upon the world. Ere its climax is reached we trust the righteous shall be delivered.

In reference to the term "Last Days"—Mr. Doddridge says,—"Under this term may be included the whole dispensation—as mentioned in Hebrews 1:1, 2—'God who at sundry times and in diverse manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son.' Paul here is one of the 'us' thus addressed through Christ's message in the New Testament, as well as Christ's earthly ministry. Mr. Mede says, "This phrase refers to the last times of the Roman Empire."

The apostles evidently expected Christ to return in their lifetime. At first even Paul himself did, but after his experience in the third heaven, referred to in 2 Cor. 12:2, he wrote the brethren not to expect the Lord to return immediately—that there would be a falling away first and that Antichrist must be revealed.

Evidently it was God's plan that the church should always expect him near at hand—which is the reason the prophecies are given in symbol; that they might not be wholly understood until the thing symbolized had almost passed away—otherwise if the saints 1900 years ago could have known what must intervene, surely they must have become disheartened. God in his infinite wisdom has allowed something to be revealed from time to time to encourage his church; until now, we have it all on tables, that "he may run who readeth it"—for the time is at hand.

Let us then speak less of James 5:1, and much more of Daniel 12:1, for it is certainly the latter prophecy which comprehends present day labor troubles and not the former.—C. V. Tenney, in Our Hope.

#### DEVELOPMENT OF THE ADVENT MESSAGE.

**H**ISTORY is a most fascinating study. No fiction or fable is any stranger, nobler, or more profitably interesting in any respect.

Your own beloved country has a history running over with dramatic incidents, heroic deeds, and noble sacrifices.

It does you good to read it. It makes you a better citizen. It stimulates your spirit of loyalty. It heightens your sense of responsibility. It inspires you to unselfish service for the common good.

The oldest authentic history in the world is the Bible, containing convincing and consistent accounts of the creation, the advent of sin and fall of man.

For drama we have Elijah and the prophets of Baal; Jacob and Rachel provide romance; Haman supplies intrigue, and Daniel and Jonah should satisfy our taste for adventure. The greatest tragedy of all time is vividly portrayed in the Gospel accounts of Calvary and its innocent victim. The book of Acts is an historical gem.

Our topic relates to the history of the

Advent message. Although a relatively new and small religious organization, we believe that God has committed to us a most important part in the work of his great plan of redemption.

This task is the proclamation and circulation of a message which is to immediately precede the closing hours of this present dispensation of grace.

A message designed to be "preached in all the world for a witness," testifying to the intention of God to judge the world, destroy the wicked and reward the righteous.

A message of warning to the careless and slothful servant. A message of urgent appeal to procrastinating sinners. The church has never been in darkness concerning this truth. The very founders of the organized church of Christ began their work at Jerusalem with an angelic message ringing in their ears: "This same Jesus... shall so come in like manner as ye have seen him go into heaven." Acts 1:11. "Of course he's coming," men say; but gradually and insidiously the idea has gone abroad that God is slack concerning his promises.

Peter predicted that the time would come when men who knew the words of prophecy would say: "Where is the promise of his coming?" and boldly persist in their sins. That time has long since arrived, and with it came the need of men and women who could discern the signs of the times and earnestly contend for the faith once delivered to the saints. That faith was clear and positive on the subject of eschatology. "I will come again," said the Master. "The day of the Lord will come," said Peter. "Yet a little while and he that shall come will come," declared Paul. The coming of the Lord draweth nigh, asserts James. "Surely I come quickly." Rev. 22:20.

Such is our message; plain, solemn, important, imperative, irrevocable, final; for "this Gospel of the kingdom shall be preached in all the world for a witness and then shall the end come." Matt. 24:14. —Selected.

## Letters.

Dear Bro. Lindsay:

Tell the brethren not to send in any more money unless they want to keep a fund on hand for such occasions; or sickness or death, or to help some poor sister or brother in need. Bro. Drinkard has been to Canada and the work is done, through the loan of \$35.00 from Bro. Garard, else the work would still be waiting. Will report as soon as we hear from Bro. D. again and I think Bro. D. ought to have something for his time. He denied himself a berth to save expense. The brethren have sent in plenty to pay the expenses and more, but too late to be used for the work, but it will come in good use in refunding the loan; also a sum of \$10.00 or \$16.00 to Bro. Drinkard.

Your sister in Christ Jesus,

Mrs. L. J. Sweet.

Surely the Lord is in this place; and I knew it not.—Gen. 28:16.



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."

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.

Sr. Ella L. Hanson of Lebanon, Ill., has accepted a position of head nurse in the Dixon, Ill., Hospital, where our daughter, Hazel, is in training. This arrangement makes it pleasant all around since the girls may be together and have church privileges together also.

Remittances.

J. W. Williams; T. G. Updike; D. E. VanVactor; L. Bridegam; Mrs. J. G. Adams; Wm. S. Hill; James H. Lewis; A. E. Shaw; Jacob Reed; Lydia McChesney; E. F. Gesin; Mrs. J. A. Guttery; Mrs. Mary D. C. McLauchlan.

HELPING FUND.

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

Mrs. J. G. Adams, \$5.00.  
Wm. S. Hill, .50.

A. E. Shaw, .50.  
Jacob Reed, .50.

Name Omitted by Oversight.

Sr. Lansbery writes that in making out the report of the recent meetings at the Moriah church, near Casey, Ill., she unintentionally left out the name of Allen Weaver from among those who were baptized. The report appears in the issue of Oct. 14, and is correct with the addition of this name.

NOTES.

Sr. Anna E. Drew, of our Dixon, Ill., church, also Treasurer of the Illinois Conference, is spending a month or two visiting friends in St. Louis, Mo. She may be addressed until further notice at 522 N. Newstead, St. Louis, Mo.

Word has been received that Bro. B. W. Woodward, of Dutton, Michigan, died at his home Saturday night, Oct. 18, and was buried on Tuesday, the 21st. Bro. Woodward was one of our pioneer preachers, and in his day was a powerful speaker and proclaimed the gospel among our people in many states. He was blessed of the Lord with the privilege of living to a ripe old age, having died in his 89th year. Our hearts go out to Sr. W. in this time of sadness, and we join 'her in the hope of a soon coming Life-Giver. Obituary next week.

Frank E. Siple.

Baptisms.

Brother Russell Harmon was baptized in Eel River, Oct. 10, 1919, near Reber, Ind. His good wife, Sr. Harmon, has been a member for several years, and it was through her instructive teaching that her husband was led into the truths of the gospel and was persuaded to obey by baptism. Bro. and Sr. Harmon are not near any church but are earnest students of the Bible, the Word of God which is able to make them wise unto salvation. May God bless them and enable them to come off victorious and gain an abundant entrance into the kingdom.

D. E. VanVactor.

Reports.

Brumfield, Kentucky.

Having received a request to come to Brumfield, Ky., for meetings, we left home Tuesday, Sept. 30, 1919, and reached there next day, Oct. 1st. We stopped at Danville, our nearest railroad point, and seeing no one we knew, we leaned against the depot, hoping someone would find us. Presently we saw a man and three ladies go by, and heard one of them say, "I believe that is the man." The man stepped up and introduced himself as Frank Skeels. Learning who I was the ladies came up and we were introduced and had the pleasure of meeting Srs. Viola, Sadie and Laura Skeels. We then got into their Ford and drove out to their home, some 15 miles from Danville.

Being anxious to know whether we had

met people who wanted the truth just as God had given it, or wanted it "sugar coated," as some do, we began speaking of Bible subjects. In a few minutes our hearts were warmed by finding that we had met a people who wanted the truth in all its purity. Having learned this we were at home. After supper we went to the church where we had the pleasure of meeting Bro. and Sr. Bradley and Bro. and Sr. Carpenter and a large congregation. We saw the people were anxious to hear and we tried to give them the plain truth. As a rule the house was full and many outdoors. We had the very best of attention.

We had expected to close the meeting Wednesday evening, Oct. 8, but the interest was so good that the brethren wanted us to continue over Sunday, Oct. 12, 1919. We had the pleasure of baptizing Sr. Verdie M. Carpenter, wife of Bro. Vernon Carpenter, youngest son of Bro. J. F. Carpenter. When we arrived at Brumfield everything looked so dry, the streams dried up, that we wondered what we would do if someone should demand baptism. However, a few days after the meeting began it began to rain, and in a few days the creek beds were filled with running water, grass turned green, and everything was lovely. The meeting came to a close Sunday evening, Oct. 12, with a house full and good interest. We have been in the work for 23 years and Kentucky is the tenth state in which we have done work for the Master, and we must say we have never been treated better anywhere than we were in Kentucky. Brumfield is a good field for the truth but not good for false doctrine. May God keep alive the truth in Brumfield and bless his church there, is our prayer.

J. H. Anderson.

The Sunday School.

By Alta King.

PETER'S GREAT CONFESSION.

Lesson 6. Nov. 9, 1919.  
Lesson Text, Matt. 16:13-20.

Golden Text: Simon Peter answered and said, Thou art the Christ, the Son of the living God. Matt. 16:16.

Memory verses: Matt. 16:15-17.

Questions and Comments.

The truths contained in the lesson came to the disciples very slowly. The time of Peter's confession was a distinct crisis in which Jesus planted a new truth in their hearts to grow and unfold gradually.

This lesson marks a new stage or epoch in the education of the disciples. They are drawing toward a great crisis. It is only a few months before the crucifixion and resurrection which are to end Jesus' visible career. For these events and the great changes they must make, his disciples must be prepared. Hence Jesus reveals to them more clearly his nature as the Messiah and the nature of his kingdom, and for the first time shows them the necessity for his sufferings and death.—Peloubet's Notes.

1. The people's opinion of Jesus: Matt.

16:13, 14; 21:1-11; Luke 19:29-38; John 6:14, 15; 7:25-27. Note: The people were convinced that Jesus was a prophet of God, but they were undecided about his being the Christ of prophecy. How did Jesus seemingly fail to measure up to the Christ of prophecy? They saw in him the possibility of a great and powerful king and were ready to accept him as one, but this does not argue that they saw in him the Christ king of prophecy. Had Jesus ever announced to the people his Christship? Since they were convinced that Jesus was a man of God, backed by God's authority, would they not have accepted his claim to Christship if he had made it to them? This process of conviction held true in the case of one Jew anyway. John 9:30-38. It is well to remember here that the Pharisees and rulers would not even admit him to be a man of God, which fact was so evidently set forth by his works, which could have been performed only through God's power, but said he worked by the power of the prince of devils. Thus they openly spoke against God's power.

2. Peter's opinion of Jesus: (Peter is taken as a representative of the twelve). Matt. 16:15, 16. Had it lessened in degree or changed in quality from his first opinion? John 1:40-51. Judging from the manner in which Peter answered, and from Christ's words in Matt. 16:17, was this opinion a conviction with Peter, or was it a wavering possibility, as it was with the people? Had Jesus ever, in any way, announced or admitted his Christship to these men who were his close followers? Jesus did not want the people at large to become convinced of his Christship. Matt. 16:20. Why not? 1 Cor. 2:7, 8.

3. The rock foundation of the church: Matt. 16:18; 1 Cor. 3:11; Eph. 2:20; Rev. 21:14. What is the foundation, these men, themselves, or this one basic truth which they promulgated? Why should this truth be compared to a rock? See General Note 1. Is there anything that can make the church fail in the mission for which it is being builded? What is its mission?

4. The keys of the kingdom of heaven: Matt. 16:19. A key is that which opens up a way that is guarded against intruders. What is the only way by which mortal man may enter God's kingdom? John 3:5. Can you show that these same conditions are involved in the use of the "keys"? Read again the last part of Matt. 16:19. Also John 20:22, 23.

5. The flaw in the foundation of Peter's faith: The twelve were sure of their faith in Jesus. Peter expresses an unwavering faith in his confession, but Jesus knew that their faith could and would be destroyed. Read John 16:28-33. What piece of evidence did he know they would have to receive before their faith could have the sureness of fact? In Matt. 16:21-23, Jesus begins to prepare their minds for the reception of this piece of evidence. Notice that he began to show "how that he must," etc. He presented what was, to them, a new conception of the Christ's kingdom, its mission of administering eternal salvation from sin and death, from mortality, and showed them that the Christ must go through certain things to be able to establish such a kingdom. This idea of the kingdom did not enter into any Jew's con-

ception of the kingdom, hence they did not feel the lack of such evidence, and were willing to accept Jesus, as he was, for their Christ. Jesus, as he was, fully met all requirements of a king over the kingdom as they conceived the kingdom to be.

#### General Notes.

Daily readings: Monday, John 16:25-33; Tuesday, John 9:30-38; Wednesday, John 6:14, 15; 7:25, 27; Thursday, Matt. 16:18; 1 Cor. 3:11; Eph. 2:20; Friday, 2 Cor. 1:18-22; Saturday, 2 John 1:7-13.

1. "Thou art Peter," Greek, Petros; Cephas in Aramaic, the common language of that time. "And upon this rock (Petra, in the Greek original) will I build my church." Petros in the Greek usually means a stone, a piece of rock; petra, the rock in mass, the foundation rock as distinguished from a stone, a piece of rock, or separate piece of rock. Peter was a stone, a rock, a fragment of the great foundation rock." --Selected.

The apostles and prophets are the foundation of the church because of the rock truth which they represented and promulgated, the fact that Jesus is "the Christ, the Son of the living God." This truth is very fittingly referred to as a Rock, for it is the foundation of unshakable faith in God. Faith in God depends upon the fulfillment of God's promises. No man other than a God prepared, God ordained man could fulfill God's promises. The Christ was prophesied to be such a man. Having been convinced, by the necessary, unshakable evidence, that Jesus is such a man, and as such the Christ the Son of the living God, we have in Jesus the sure basis of unlimited faith in God, for in him are all God's promises, yea, yea. This truth being the basis of perfect faith in God, it is all the rock foundation of the church, for the church is a body of people who have such faith in God.

2. When Peter made the confession, "Thou art the Christ, the Son of the living God," he made it wholeheartedly, and unreservedly. There was no lingering doubt in his mind, notwithstanding the fact that he later lost his faith in Jesus. He had the Jewish, fleshly conception of the kingdom and its purpose and hence he undoubtedly saw some inharmony between Jesus as he was and the kind of king that would rule over the kingdom as he conceived it to be. But his openmindedness caused him to accept the undeniable evidence God had given that Jesus was the Christ, trusting that the inharmony would be cleared away. In God's own time and way it was cleared away, by changing, not Jesus, but his conception of the kingdom. So long as his conception of the kingdom remained fleshly, he needed no further evidence than he had to convince him that Jesus was the Christ, except to see Jesus exercise his unlimited power and rule. When Jesus failed to do this his faith died. It was not revived again until Jesus arose from the dead and he, at last, grasped the true conception of the kingdom.

If we would gain a practical lesson from this lesson we must realize, first, the apostles' erroneous conception of the kingdom did not end with them. We, of modern

times who are convinced that God's kingdom is literal, and that Jesus is the king, are appealed to by the glory and honor that the kingdom is to bring to us. We, too, must lose sight of this element in the kingdom as a motive for wanting it established and realize that the purpose of the kingdom is the work of world salvation and desire it for that purpose alone—that God's will might be done in earth as it is done in heaven.

But God in his heaven still ruleth:

They that follow him shall know  
Though kingdoms and thrones may perish,  
One Empire no power can overthrow.

As sure as the morning it cometh:

The reign of Jehovah above;  
Nor princes nor armies can vanquish  
His kingdom of light and of love.—Sel.

What We Could Do if We Would.

THE Great commission which Christ gave to his disciples was, "Go ye in to all the world and preach the gospel to every creature."

Not all of us have the ability to go into foreign lands to preach the gospel message, but those who are qualified for this work need help, and, we can by our money help along the work of carrying the gospel to the heathen.

"He that believeth and is baptized, the same shall be saved." Is it necessary to go to far off India to do mission work? Right here in Canada there is work to do. Few, very few, understand and believe that to be saved they must believe and be baptized.

The best mission work we can do for our Master, is by our daily actions to prove to the world that standing for Christ is a noble work.

Often times a friend has heard a faint whisper of the gospel message, mixed with a loud sound of superstition and doctrine. He will enquire for more light. An opportunity for mission work for Christ presents itself. We should be equal to the occasion, and point that one to the Holy Bible that alone contains the gospel message. That message that is able to make him wise unto salvation.

Herein lies work that we can all do. Personal mission work for Christ. We will help our neighbor, but most of all we will be strengthened for larger work in the Master's vineyard.

Fred T. Jones.

#### FILMS IN THE CHURCH

THE experiment of moving pictures at Sunday services is to be made by the Presbyterian Church at Hallville, Dundas Co., Ont. This is a concession to the element which has been calling for entertainment in church and will be regarded by many worshipers as rank modernism. The unrighteous may be expected to scoff at the venture, and with cause. Is the preaching of the gospel to become only a side line in the advanced congregations? Should a church be a theatre on the Sabbath, or a place for that divine worship which it is not profitable for a people to neglect?—Montreal Gazette.

### CARDINAL GIBBONS ON THE SOUL'S IMMORTALITY.

**I**N A WORK published by the Roman Church entitled, Catholic Oratory, in which many of the most distinguished theological orators have spoken on some Biblical topic, Cardinal Gibbons has an oration on the Immortality of the Soul. We have read that oration with much interest, even with regrets that it is not more extended, also with a considerable sense of appreciation of the deep and earnest sincerity with which it appears to have been delivered. The Cardinal follows the beaten path of tradition, from which he could not and dared not depart, for in so doing he would not be the servant of the church with which he is connected, a system which derives its revenue so largely from that doctrine, and to which the loss of that philosophy would be materially ruining. There is nothing new or novel in the Cardinal's utterances, but we can hardly resist the inclination to criticize him a little.

First of all the Cardinal's logic is at fault. His effort is evidently mostly an attempt at oratory without regard to logic. On page 257, in the last paragraph, is the following: "As to the past, we are finite; as to the future we are infinite in duration." That sounds great but is merely sound. A being that was finite yesterday is finite also today and tomorrow. No process of today will change the finiteness of being to infinitude tomorrow. If the soul was infinite yesterday, it is infinite today and tomorrow, but if finite then, it is finite now. Nor have any creatures of yesterday any more durability than creatures of the present and future; no inherent quality to make them everlasting. "When this earth shall have passed away, when the sun and stars shall grow dim with years,—our soul will live and think, remember and love.... God breathed into us a living spirit.... like himself, immortal." Nothing like that is said in the Bible. It is purely assumption. He merely gave life to the man he had formed, and no more. When that life is taken from him, he lives no more, and we call him dead."

On page 268, paragraph 3, the Cardinal regards the "brain" as the organ of thought. Science knows no function for the brain except it thinks. In the same paragraph the Cardinal speaks of the soul as that "with which you think." Now which is which? The brain is organic matter, but the soul is supposed to be, according to his reasoning, inorganic matter. Something which does not, like the organic, change.

In paragraph four he calls to our notice that all nations of antiquity held to belief in the soul's immortality. Of course they did. It is decidedly a pagan doctrine and philosophy. The Jewish Scriptures, however, do not teach it, and the New Testament has not a word in its favor.

On page 260, the distinguished speaker reasons for inherent immortality from the standpoint of "desire." This argument is decidedly against him. If man was already immortal, he could not desire immortality, for why should he desire something which he already possessed? The man of untold wealth no longer desires

wealth; he has it. The person in rugged health does not think of desiring health, for he is the possessor of it. When health departs, he seeks after it, that he may obtain it. "Happiness" is but a quality of life, an object of life. There is no doubt about a happy hereafter for man redeemed, but it is in the goodness of God to bestow it. Happiness and immortality are two different things, and "everlasting life" implies happy life, but is only a quality of the immortal life, which is gift of God. On page 262, last paragraph, the Cardinal concludes that since no soul is contented with happiness that is finite in duration, the soul must be immortal to enjoy it. This conclusion has no basis in fact or truth. It is losing sight of all God's scheme and thought for man's ultimate happiness. That happiness can never, never be realized as an inherent quality of man, but as the gift of God through Jesus Christ, and only those who, believingly trust him can have that outlook.

Gibbon's philosophy is fundamentally pagan. The "immortality of the soul" is a doctrine from them. The Bible texts which are used in his oration have no relation to the question he is discussing. All point to human mortality and indicate the hope of a righteous man in death, out of which grows the Bible doctrine of the resurrection.—A. H. Ericsson in an exchange.

### "PROFIT AND LOSS" IN PEACE MAKING.

**U**NDER the head of "Profit and Loss in Peace-making," Colonel Harvey in Harper's Weekly summarizes the treaty in the following interesting way:

#### Great Britain wins:

- Guaranteed and undiminished control of the seas;
- Virtual control of the League of Nations, with six votes to one of the United States or any other power;
- The major part of the former German colonies;
- Confirmed possession of Egypt;
- Greatly increased influence in the East;
- Reparation for injuries and losses to civilians.

#### France Wins:

- Alsace-Lorraine;
- The Saar valley;
- A barrier all along the Rhine against another German attack;
- Reparation for injuries and losses to civilians.

#### Belgium Wins:

- Additional territory;
- Restored independence;
- Reparation for her injuries and losses in the war.

#### Italy Wins:

- Restoration of Italian irredenta;
- Security for her Alpine frontier;
- Control of the Adriatic Sea;
- Reparation for injuries and losses in the war.

#### Japan Wins:

- Former German islands in the Pacific;
- Control of China;
- Increased influence in Asiatic Russia.

#### Woodrow Wilson Wins:

- A place in history as the founder of the League of Nations which threatens his country with undoing.

#### The United States Loses:

- Her independence and sovereignty;
- The friendship of Italy, Japan and China;
- The power of self defense;
- Self-determination of the size of her army and navy;
- The right to make treaties at will;
- The right to mind only her own business.

#### Was it worth while?

We have all along contended that a Peace Treaty and League of Nations would become a fact in spite of the many apparently insurmountable difficulties lying in their way. We have built our expectations on God's prophetic word which in Joel 3:11; Rev. 16:14; 19:19, as clearly foretold the combination of nations as Psalms 46; Jer. 25; Joel 3; Rev. 11:18, foretold the great and terrible war. The Peace Pact and the League may justly deserve all the criticism they have received, are receiving and may yet receive, but they are here and here to stay. It doubtless is true that in the working of the League the Roman hierarchy will have the majority of votes in deciding questions, as Senator Sherman has shown, but this, too, is in harmony with Daniel's prophecy that the papacy will prevail against the saints "till the Ancient of days came" Dan. 7. Three great antagonisms make it impossible to have peace in this world till the Prince of Peace comes: Bolshevism or Anarchy against all governments, Labor against Capital, Romanism asserting anew all its old demands against Protestantism. This triple conflict has already begun, and our blessed chart, the Bible, bids us look at once for all destructive forces to break forth now that man has proclaimed peace. The time is now when "sudden destruction cometh," 1 Thes. 5:3. We are entering upon stirring and perilous times. Romanism openly avows that our president and his party have sought and obtained an alliance with the Catholic Church. Facts seem to prove this true. Catholic clergy in clerical garbs swarmed in every army camp while no other denomination was allowed to have one of their preachers there unless they were a "Y." All religious activities were under the control of the Knights of Columbus, a radical Jesuitical body. Romanism was given thirty millions of dollars for its own propaganda while no other denomination received anything. All these advantages were "at the wish of the president" decidedly expressed. Besides this he has given the Philippines over to the education of the Roman Church. All these things make for trouble and not for peace. Every child of God should draw close to him and live in the first verse of Psalm 91, so as to claim the protection promised in the entire Psalm. It is no time to doubt the imminence of the Lord's coming. His word to us and for us to proclaim is, "Surely I come quickly." —Dr. H. F. Carpenter in an Exchange.

Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the Gospel's, the same shall save it." Mark 8:35.

The life of indolence and self-indulgence, and the struggle for self aggrandizement, are absolutely incompatible with true Christian service.—Sel.

### Whistling as an Asset.

SEVERAL things are common to the small boy. You can usually find a string and a few nails in his pockets. He has straight and unique ways of grasping and apprehending matters, and ways all his own of expressing his approval or contempt when his quick conclusions are reached.

Then another and most important item in his youthful accomplishments is his capacity for whistling. In the earlier stages of that new experience his whistling is spontaneous and sometimes unaccountable. In those early days his whistling is an approach to the measure of Christian charity, it "never faileth." It may seem to run without rule or reason, and it breaks forth both in season and out of season. It yields to no law, unless it be the law of youth or of a complacent and comfortable contentment. It never awakens our sense of fear that something is going wrong when we hear a boy or a man whistling. On the contrary the world seems to be going well, and whistling may be a distinct contribution to our peace of mind and to the world's optimism.

A slight reversal of this estimate may be experienced when the new grown whistle of a boy strikes too loud a note, and for the moment vibrates on a nerve under undue tension. Our paper boy sometimes hits that nerve when in the early morning hour his shrill whistle in the narrow street challenges any belated morning nap. But who would smother a boy's whistle? It runs spontaneous and free, like a mountain brook. To stifle it would seem some like throwing a vicious stone at a song bird. No! Let the bird sing, and by all means let the boy whistle. It is symptomatic of youth and of happy spirits.

Blessings on the boy who whistles; and blessed be the man, who, in the spirit that seems to belong to that youthful art, can whistle amid the problems of life. A friend recently told a member of our family a whistling experience that interested us, and that we think is worth recording. A good woman in a country home where long days and hard work constitute the usual order, made the acknowledgment, that she had sometimes felt impatient toward her husband and had spoken in a tone of unkindness. Instead of a retort in the kind, she affirmed that his method under such provocation was to turn on his heel and commence whistling. He said nothing in reply, and in keeping a grip on himself he controlled the situation, and the storm quickly passed. Of course it passed. Who could continue an unkindness when the only response was a merry whistle? It came out as we might expect. The good woman owned that the whistling was an effectual rebuke, and frankly told how sorry she had been made to feel for her own lack of patience.

This story was not told at campmeeting or a holiness convention under pressure of rehearsing an unusual experience. It was the happening of a quiet, humble home, casually dropped to a friend as the two walked a country road, and spoken in praise of a husband who could whistle when whistling was far better than any angry retort.

This particular use of the whistling art is worthy of introduction into many a home. Henry Ward Beecher used to say, "If cleanliness is next to godliness, then soap is a means of grace." We may add to this that if to rule one's spirit is better than to take a city, whistling may deserve to be enshrined as a "means of grace," and a Christian accomplishment.—Editorial in *World's Crisis*.

### A VISION OF THE KING.

TWENTY-FOUR years ago, with the Holy Spirit as my Guide, I entered at the portica of Genesis and walked down the art gallery of the Old Testament, where, on the wall hung the pictures of Enoch, Noah, Abraham, Jacob, Elijah, David, Daniel and other famous prophets of old.

Then I passed into the music room of the Psalms, where the Spirit swept the keyboard of my nature and brought forth melody, from the dirge-like wail, like that of the Weeping Prophet, Jeremiah, to the grand, exultant strains of the twenty-fourth Psalm, and where every reed and pipe in God's great organ of nature seemed to respond to the tuneful harp of David, the sweet singer of Israel who played for King Saul in his melancholy moods.

Next, I passed into the business office of Proverbs, then into the chapel of Ecclesiastes, where the voice of the preacher was heard; then over into the conservatory of the Song of Songs, where the lily of the valley and the rose of Sharon, with their sweet-scented spices, filled and perfumed my life.

Then I stepped into the prophetic room and saw the telescopes of various sizes, some pointing to far-off stars, or events, and others to near-by stars, but all concentrated upon the Bright and Morning Star, which was to rise above the moonlit hills of Judea for our salvation, while the shepherds guarded their flocks by night.

From there, I passed into the audience-room and caught a vision of the King's glory, from the standpoints of Matthew, Mark, Luke and John.

Then into the Acts, where the Holy Spirit was doing his work in the formation of the infant church.

From there I went into the correspondence room, where John, Paul, Peter, James and Jude sat at their desks penning their epistles to the church.

At last I stepped into the throne room of the Revelation, where all towered into glistening peaks, and I got a vision of the King, sitting upon his throne in all his glory. Then, I bowed my head and said:

"All hail the power of Jesus' name,  
Let angels prostrate fall;  
Bring forth the royal diadem,  
And crown him Lord of all."

—Taken from a writing by Billy Sunday.

### HE WILL COME.

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. When we consider the significance of such a statement, in that the lightning will travel around the world—twenty-five

thousand miles, seven times in one minute—we can appreciate how it will strike terror to all of them that dwell on the earth, regardless of rank or station. All this may read like a wild fairy tale, . . . but it is truth, and truth is always stranger than any fiction conceived in the brain of man. To spiritualize the clear-cut, unmistakable statements of the word relative to this subject is to reduce the Bible to a book of absurdities. If this must be spiritualized and interpreted as figurative, what part of the Bible does mean exactly what it says? If part is figure—we mean when it is stated for fact—why not all? Some is told in parable; but when so, it is indicated. No, these are events that are sure to take place, and possibly during the life of some who will read these lines. As we pen this strange description the skies may be all in excitement preparing for the tremendous event.—Sel.

### The Little Grave.

Out in the quiet church yard,  
Where lowly grasses creep,  
In fair Earth's gentle bosom  
Our darling lies asleep.  
There the soft flush of morning  
Lights up the glowing sky;  
And summer winds of evening  
Croon a low lullaby.

Safe from the earth's deep trouble,  
Safe from sin's awful blight,  
He lies in dreamless slumber,  
Safe in the Father's sight.  
Always God's eyes keep vigil  
Above that little form,  
Hidden from every danger,  
Immune to every harm.

Pure as the dew that glistens  
In the lily's chalice fair,  
We yield the dear one thou didst give  
Back to the Father's care.  
A little while he's hidden  
From our sad, longing eyes,  
But soon we'll see our loved and lost,  
In God's own Paradise.

Written in memory of Harold Doll,  
by his grandmother, Mrs. Alice B. Curtis.

But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty. I Cor. 1:27.

The Lord takes our littleness and he turns our poor equipment into an adequate supply for the multitude. The Lord of the harvest lays hold of the five loaves, and they are indefinitely multiplied. You take your little handful of seed to your Sunday School class, and as you gaze upon it, it seems so impotent. But reckon the Lord of the harvest is with you, and that addition makes you omnipotent! You speak a word of kindness, and you think it almost worthless, but think that the Comforter is behind it and the range of your influence is infinite. This is the healthy way of reckoning; it is God plus our weakness! It is the sling and the stone, but directed by Omniscience, they become powerful to the bringing down of giants. It is the cup of cold water, but given "in his name," it becomes linked to the Master of the race.—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.

Inzon, 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.

Lenawee, 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 riam Tuesday evening each week at 8 o'clock. P. 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.

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. Rallsback, 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 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-

day. 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.

Each 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 Hillsburg, 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 Stillson, 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.



# THE RESTITUTION HERALD.

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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 SERMON.

MRS. JAYNE had finished washing the dishes. Little Bess had wiped each one carefully and, all that she could she had put back in their places in the cupboard.

"Here, mother," she said. "I could not reach far enough to put the bowls and cups away. And I can't quite reach the place where this big platter goes."

"Never mind, dear," smiled Mrs. Jayne. "You have helped me a great deal and now when we have put these last ones away I wonder what I can do for you?"

Bess's eyes danced with delight. "Oh, won't you please read me a story?" she pleaded.

"I think I can," said her mother. "What shall it be?"

"Oh, most anything, just so it is a Bible story," cried Bess delightedly.

"All right," smiled Mother. "Bring me the 'Herald' and we will see what we can find in it."

Bess ran to bring the paper while Mrs. Jayne settled in a comfortable chair. A little stool was pulled close and Bess sat on this where she could watch her mother as she read. And then, my dears, Mrs. Jayne read the story of Peter and John, and the lame man whom they found at the beautiful gate of the temple, just as I told it to you last week. Do you remember it?

When Mrs. Jayne had finished reading, she laid the paper down and said, "There is some more to that story. Should you like to hear it?"

"Please, Mother," said Bess, as she cuddled her curly little head on her mother's knee.

So Mrs. Jayne picked up her Bible that always lay near her chair, and turning to the third chapter of The Acts, she read:

"And all the people saw him walking and praising God, and they knew that it was he which sat for alms at the Beautiful gate of the temple. And they were filled with wonder and amazement at that which had happened unto him. And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering."

From there Mrs. Jayne told the story something like this:

## HE KNOWETH BEST



FOR his great love has compassed  
Our nature, and our need  
We know not; but he knoweth,  
And he will bless indeed.  
Therefore, O heavenly Father,  
Give what is best to me;  
And take the wants unanswered,  
As offerings made to thee.—Anon.

When Peter saw the people he said, "Men of Israel, why do you wonder at this? You look at us as though you think we did this by our own power or holiness. The God whom Abraham and Isaac and Jacob worshipped has done this to show the glory and power of his Son, Jesus.

"You arrested Jesus and took him before Pilate to be tried, and when Pilate wanted to let him go, you asked him to let a murderer go free, instead of Jesus. You killed Jesus, the Prince of Life But God raised him from the dead, and John and I are here to tell you about him. It was faith in Jesus that cured this man.

"Now brethren, I know that you thought Jesus was not the Son of God. But God's prophets told long ago that you would do just such a wicked thing.

"If you are sorry and believe in Jesus, God will forget your sins when Jesus comes back to live among men. Long, long years ago, Moses told our fathers that God would send them a prophet that they would believe in all things. And anyone who does not believe shall be destroyed. You are the children of the prophets who told us these things, so God sent us to you first to tell you that Jesus has been raised from the dead, and if you believe in him you shall live again, just as he is."

As Peter preached to the people, the priests, and the captains of the temple, and some of the richer Jews came and, taking Peter and John, they shut them up for a while, so that they could not preach. But there were many who had heard Peter who believed in Jesus. So you see Peter and John had helped a great deal, even though they were sent out of the country for it.

## BABEL.

RECENTLY, in conversation with a man, the excuse for neglect of church duty was made that the world is so full of 'isms that one doesn't know where to take hold,—that where there is so much confusion of thought coming from the reading of the same Bible, it is useless for the ordinary person to try to make himself secure upon any Bible foundation.

However, the man, having been brought up under baptist teaching, said: "You and I can agree upon one thing in the Scriptures, and that is immersion. I know that is right."

We said, "How do you know that is right? There are others who have studied the Bible, perhaps more than you have, who declare that sprinkling or pouring are just as good, while others say it is in no wise necessary."

His answer was that he knew the Bible taught immersion plainly. No need to make a mistake in that.

Our answer to the whole excuse offered is that the essentials in God's plan of salvation are just as plainly given as are the teachings on baptism.

What comfort may men get from such excuses? How will they help in the day of Judgment? Who would make any such excuse in the affairs of life outside of religion? Would such men refuse to accept money because it is so often counterfeited? Speculation in stocks and bonds is such a gamble that fortunes have been sunk, yet men seek to invest in them.

It certainly appears that the excuse offered for not concerning one's self about the Bible is merely an inconsistency intended to cover up the real desire to serve the flesh.

S. J. Lindsay.

## "GIVE US THIS DAY."

As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings: so the Lord alone did lead him." Deut. 32:11, 12.

The supreme tragedy of human life is that man thinks so much less of himself than God thinks of him; that man is tempted to satisfy himself with the dust when God has made him for Deity; that man lives upon the level of the earth when God's thought for him is in the height. . . God's thought for man is high as the heaven, and he is ever leading man to the height—to the height of his own being; to the height of his own having; to the height of his own doing. By all the processes of strain and stress and disturbance; by all the processes of his brooding love; by the inspiration of his outspread wings as he lures us towards flight; by the great strength with which he swoops beneath us and catches us upon his pinions, he is perfecting our strength, and leading us to the heights as he develops within us his own thought for us.—G. Campbell Morgan.

Some people are so busy doing nothing that they cannot find time to accomplish even that. They must needs get into mischief.—Sel.

Are you a Christian? If so, settle your accounts at once. Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law.—Sel.

I will bless the Lord, who hath given me counsel.—Psa. 16:7.

## OUT OF BONDAGE.

WHEN GOD confirmed his covenant with Abraham by which he gave to him and his seed the land of Canaan for an everlasting possession, Abraham saw a smoking furnace and a burning lamp. The furnace was typical of the afflictions the children of Israel were to undergo in the Land of Egypt, and the lamp typified God's gracious love and favor to his chosen people. When four hundred years, the time the Israelites were to sojourn in that land, had elapsed, God, according to his promise, brought about their deliverance. The little band of seventy souls who had gone into Egypt with Jacob had increased now to six hundred thousand men beside women and children, showing how God's care and love keep his people under the most adverse conditions. These poor Israelites had indeed been in a most wretched state; overworked and beaten, their spirits broken with sufferings, they yet remember God's promise of deliverance. God alone knew what a difficult and laborious task it would be to lead out this people. Life had been too bitter and strenuous for them to grow mentally. But God, then as ever, had a man ready for the emergency. He chose Moses, a man ripe in years and learned in all the wisdom of the Egyptians to be their leader. For years he had kept a flock of sheep for his father-in-law, and it takes gentleness and skill to be a good shepherd. Moses and his elder and eloquent brother, Aaron, performed many wonderful signs and works before Pharaoh, the head-strong and arrogant king consented to let the Israelites depart; but these wonderful works convinced the children of Israel that God had looked upon their sufferings and heard their prayers, and gave them confidence in these men as capable leaders. But despite the fact that Moses had assured them that he was sent of God to deliver them from their enemies, and had manifested such God-given power before them, we see this people overwhelmed with consternation when the Egyptian host pursued them. From a human stand point things looked very hopeless for them. They were without weapons and shut in between Pharaoh's hosts and the Red Sea. They immediately complained to Moses, saying, "It were better to serve the Egyptians than to die in the wilderness." Showing the abject and servile state to which slavery had reduced them. But never for a moment did Moses lose faith or courage. Like the tender shepherd he speaks words of comfort and assurance to them, telling them to stand still and the Lord would fight for them. The Lord, knowing their weakness, seemingly took note of their lack of confidence, but showed them his wondrous power and care by leading them dry shod through the Red Sea, and there overthrowing their enemies. Scarcely had their song of deliverance at the Red Sea died away when they began to murmur. The bread they had taken from Egypt in their hurried flight had been consumed and they thought they faced starvation in the wilderness, forgetting that the hand which had led them thus far was able to supply all their needs. God might have miraculously preserved their supply of bread, as he did their garments that wax-

ed not old, during their forty years wanderings, but he wished to teach them to look to him for every need; so he sends them the manna or "angels food," day by day. This time Moses gently reminds them that their murmuring is not against him and Aaron, but against the great Jehovah, who has heard their complaints. Over and over God provided for this people, casting out the heathen nations before them, and proving to them that he was fully able and willing to care for and protect them; but over and over they wilfully disobeyed him, and murmured against him, and "limited the Holy One of Israel," Psa. 78:41, until he finally swore in his wrath that they should not enter into his rest. Psa. 95:11. This account of the bondage and final deliverance of this ancient people that is spoken of with considerable length and with many details, not only in Exodus, Leviticus, Numbers and Deuteronomy, but also David in the 78th Psalm gives an account of the same matter; this account of their acts was given as "our examples to the intent that we should not lust after evil things, as they lusted, and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:6-11. Their bondage is a type of our bondage under sin, and God has given us a leader even more perfect than Moses, who was "God's servant and faithful in all his house." Our leader is the Prophet Moses told the people "should arise from among their brethren," even God's well beloved Son. We do not need to be in bondage a certain number of years as they were, for at any hour of the day or night Jesus is ready to free us and we can start on our journey to the promised land. How about it, are we going to still tarry in the land of Egypt, or having started are we going to long for the "flesh pots" of Egypt, thinking more of the "meat that perisheth" than of the weight of eternal glory that shall be ours if we are obedient? God forbid. We fear nothing if the presence of the Lord is with us. He is the good shepherd that leadeth us by the still waters and maketh us to lie down in green pastures. He shall give us of the water of life freely as when Moses smote the rock at Horeb, and the water gushed forth as a river. Psa. 105:41. Christ is the rock that was smitten for us, and the streams of living water are given in abundance. He says to "come drink of the water of life freely, without money, and without price." He is the bread of life that shall sustain and build up his people that they shall hunger no more. He will sweeten the waters of affliction by his precious promises which are the "branch of healing," and in his company we shall find many an Elim with its cool water and grateful shade. We wonder how, with such a noble leader that ancient people could fail to enter the promised land, but let us be careful the same taint of sin and unbelief that caused their downfall in the wilderness, will if indulged in by us, bring us under sentence of the second death, from which there is no release. Let him that thinketh he standeth take heed lest he fall. As he sent the fiery serpents, whose bite was fatal, among that people, unless they should look to the salvation

provided for them, so we shall meet fiery trials and temptations that shall be our destruction, unless we look away to Jesus for help and life. Those who, like Nadab and Abihu "offer strange fire" or, in other words, do not worship God aright, shall meet with a fate as certain and terrible as came upon those men. God wants no laggards in the camp. As he said unto Moses, "Say unto the children of Israel that they go forward," so in his command unto us, let our hearty response be, we are ready, Lord, so thou lead. Just before us is the land of Canaan, with its tree of life where we may drink of the river of his pleasure. God helping us we will not be frightened by any "giants" to turn us aside from the King's highway. Neither will we, like the evil spies of old, give an untrue report of this "goodly land," that might turn others back from going over to possess it. God grant that we may press on, a band of faithful believers, and enter into the rest that remaineth for the people of God.

Alice B. Curtis.

## The Symbols of Revelation 12.

THE SOUNDING of the seventh trumpet reveals the judgment at the end of this dispensation.

Therefore this 12th chapter and the 13th chapter are a new chain of events, under a new set of symbols, reaching to the time when the Lamb stands on the Mount Zion. The scene is laid in the "heaven," of the Roman Empire, because there is no "red dragon" in the heaven where God is.

The "woman" is a symbol of the Christian church in the gospel dispensation; "clothed with the sun," the light of the gospel, and "the moon under her feet," the law that shone with a dim light from the gospel dispensation.

"And upon her hear a crown of 12 stars," the twelve apostles, each one a light in the gospel ministry. She is pregnant and pained to be delivered. Compare Gal. 4:19, where Paul says, "My little children, of whom I travail in birth again until Christ be formed in you." The "great red dragon" is a symbol of the Roman Empire in its pagan phase, and was imported from Egypt when Rome conquered the last of the successors of Alexander, 31 B.C. The seven heads bind the prophecy to Rome, the city of seven hills; and so do the seven horns, which always appear on the symbols of the Roman Empire. Compare Dan. 7:7.

This dragon has also crowns on his heads; And his tail drew the third part of the stars of heaven, and did cast them to the earth.

This prediction was fulfilled in A.D. 324, when Licinus made his last war against the Christians. "During this war he persecuted the Christians in a cruel manner, and put to death many of their bishops;" stars, Mosheim, page 80, Sec. 10.

The seed of the woman, the manchild who is to rule all nations with a rod of iron, is not Jesus Christ; because this sun clad woman is a symbol, and so must be her child; and the birth and the ascension of Christ, was historic long before the birth of this man child; this book being a prophecy of future events, ch. 1:1-3. This

manchild is described in ch. 2:26-27. "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father." In symbol the manchild was caught up to God and to his throne, Signifying great exaltation. Compare Dan. 4:22.

And the woman fled into the wilderness, which is a condition in which the two witnesses wear sack cloth for the same period that the woman is in the wilderness. In 17:3 John is carried into the wilderness, and what he saw there will reveal to the reader the nature of the wilderness.

Concerning the war in heaven, I will remark that inasmuch as the dragon is a symbol so must Michael be a symbol, and if we lift the symbols, we find Constantine and his army in mortal combat with the armies of Rome, for supremacy in the Roman heaven.

The result of the war is that the dragon is cast out of the heaven into the earth; the earth in symbol represents the common people, democracy in contrast to royalty, that inhabits the heaven. There being a heaven and earth on the earth. These two conditions may be illustrated by the German Kaiser, who had a royal seat in the German heaven, but is now cast out into the earth. By verse ten we learn that the Christians when they got possession of the heaven thought that the kingdom of God had come; however their joy was short lived, and by degrees they realized that the kingdom of Antichrist lay between them and the Kingdom of God.

This war was political and religious, and the Christians "overcame by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." The church of Smyrna suffered ten years of persecution just prior to the coming of Constantine, who, in the providence of God came to their relief; and to whom the Master said, "Be thou faithful unto death and I will give thee a crown of life." Rev. 2:10. And according to the testimony here they were faithful, "and they loved not their lives unto the death." In verse 16 we read, "And the earth helped the woman, and the earth opened her mouth and swallowed up the flood which the dragon cast out of his mouth."

Now in regard to this flood of waters it is plain that waters is symbolic of "peoples, nations, and tongues," ch. 17:15. Therefore the flood out of the mouth of the dragon symbolizes the pagan armies of the dragon; and the earth that swallowed them up, were the armies of Constantine.

And now the question comes up, why are the armies of Constantine called the earth? the earth being a symbol of the common people,—the democracy? This question is important because in ch. 13:11, there is another beast that comes up out of the earth.

And now in answer to the question I will say that Constantine, when he fought that war in the Roman heaven, was not of royal blood, but in rebellion against royalty.

"Helena, the mother of Constantine, was

the daughter of an inn keeper; but at the same time, we may defend the legality of her marriage against those who have represented her as the concubine of Constantine, (the father of Constantine)... Constantine was about 18 years of age when his father was promoted to the rank of Caesar; but that fortunate event was attended with his mother's divorce; and the splendor of an imperial alliance reduce the son of Helena to a state of disgrace and humiliation.... The favor of the people and soldiers, who had named Constantine as a worthy candidate for the rank of Caesar, served only to exasperate the jealousy of Galerius the Emperor."—Gibbon, Vol. 1. pp. 455-6.

Constantine fought his way to the imperial throne; and from the Rhine to the Tiber, the people hailed him as their deliverer, from the tyranny of Galerius and Licinius. So Constantine and his army were soldiers of "the earth," that swallowed up the royal army of the pagans. Verse 17. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

This war, and the flight of the woman into the wilderness where she is nourished for a time, times, and half a time, 1260 years, does not seem the proper time for the remnant of her seed. So in the R.V. we have "the rest of her seed." And in the Diaglott, "the remainder of her seed," which removes all difficulty as to chronology.

And as to "the commandments of God," that term is not limited to the ten commandments from Sinai which belong to the past dispensation and to the Old covenant that has passed away.

But there are principles in the covenant from Sinai that, although the covenant has "become old and has passed away," they remain.

For instance, "Thou shalt not steal," "Thou shalt not bear false witness." These principles always remain, past, present, and future; but not all of the ten are based on this principle. The sabbath, for instance, is based on a positive command.

Abraham, Isaac and Jacob were not required to keep the sabbath. Compare Deut. 5:3. "The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." Therefore the sabbath was binding on the Jews as long as the covenant lasted; because they agreed to keep it; to them it was holy, but when for their sins God brought their enemies against them, and they refused to fight on the sabbath day, their enemies took advantage and attacked them on that day; and the sabbath became to the Jews "a yoke of bondage."

The teaching of Jesus touching the sabbath should settle the question. The Pharisees charged his disciples with breaking the sabbath and he said unto them, "The sabbath was made for man, and not man for the sabbath. Therefore the Son of man is Lord also of the sabbath." Mark 2:27.

Sabbath keeping does not belong with the new covenant. Christians are justified by faith as was Abraham. And the makers of the golden calf at Sinai needed the law as "a school master to bring them to

Christ." As Paul says, "Let no man therefore judge you in meat or in drink or in respect of an holy day, or of the new moon, or of the sabbath days; which are a shadow of things to come; but the body is of Christ." Col. 2:16-17. No rules for sabbath observance are ever given by the apostles, its violation is never denounced by them. Sabbath breakers are never included in any list of offenders by the apostles. In Paul's enumeration of the sins of the last days, sabbath breaking is not one of them. 2 Tim. 3:1-6.

Verse 17. "And have the testimony of Jesus Christ." In 19:10 we read, "Worship God, for the testimony of Jesus is the spirit of prophecy."

And by putting these two passages together it is claimed that the commandment keepers of Rev. 12:17 are the remnant church, keeping the ten commandments, and having the spirit of prophecy. I have already shown that the word "remnant" church could not apply at that time, before the woman went into the wilderness for 1260 years. And now as to the meaning of the "testimony of Jesus." In chapter 1:1-2, we read, "John, who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw." Here we learn that the "testimony of Jesus" is the Revelation he gave to John. And in chapter 19:10, the Diaglott reads, "worship God." For the testimony of Jesus is the spirit of this prophecy. So we may get three errors in one verse.

I know of no verse in all the Bible in which the reader is so liable to mistake the true sense. The word remnant to many carries the meaning of the very last end of the thing spoken of, there being no rest, nor remainder. But that view does violence to the chronology of the woman's flight into the wilderness. Webster on the word "remnant" says, 1. "Residue, that which is left after the separation, removal or destruction of a part." And in this case the manchild was removed; and the woman being a symbol in which things are condensed had a multitudinous seed; comprising all the overcomers of this dispensation, exhibiting the principle of condensation in the symbol, but expansion in the thing symbolized. The foregoing emphasizes the necessity of the expositor understanding and keeping in mind the chronology of each event. For instance, one man says, Rome was pagan until she was papal, ignoring a period of about 300 years, from Constantine to the rise of the papacy to civil power.

Geo. Francis.

GO FORTH to meet the solemnities and to conquer the trials of existence, believing in a shepherd of your souls. Then faith in him will support you in duty, and duty firmly done will strengthen faith; till at last, when all is over here, and the noise and strife of earthly battle fades upon your dying ear..... your faith will raise the song of conquest, and in its retrospect of the life which has ended, and its forward glance upon the life to come, take up the poetic inspiration of the Hebrew king, "Surely goodness and mercy have followed me all the days of my life, and I will dwell in the house of the Lord forever."  
—S. A. Brooke.

## THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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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. M. L. DeCounter is moving from Ripley, Ill., back to the farm near Camden, Ill. We've rather expected this as it was hard for us to believe that one with her energy could ever be cooped up in a small town very long.

The editor will begin a meeting lasting over two Sundays near Camden, Ill., on Saturday evening, Nov. 8. Let all brethren in this locality take notice of the same and plan to be present.

Please note the card by Bro. Crowe in another column in this issue. Let those who have pledged to his book take up the matter with him. We know no good reason why his articles should not be given space in our columns so long as they are written within the bounds of good authorship.

Sr. Mildred Coats stepped in and showed her true worth by helping Sr. Woodward take care of Bro. Woodward, on her return

from the fall conference at the Allen school house near Blanchard, Mich.

We have received from Bro. Rolland Stilson some views taken at both the Mich. school and the Illinois school. To us all these are very interesting. Thanks.

We hope to begin a meeting with our Bosworth, Mo., brethren on Tuesday evening, Nov. 18th. Let all living near please take notice.

Bro. F. E. Stiple and family are planning a trip to Hammond, Louisiana, about Dec. 1st, to be gone about six weeks.

Sr. Mittie Chandler of Rfd. 7, Tulsa, Okla., is rejoicing in the return of her boys from over seas. One was across 17 months and the other 11. We all truly rejoice with her.

Sr. Esta Lansbery of Casey, Ill., has sent us some snap shots taken at the Illinois Bible School. We are getting some good material together for next year's Prospectus.

Bro. Ben. Carpenter of our Oregon, Ill., church, who is visiting his old "Kaintuck" home, sends us an exaggerated fishing scene from that quarter, on a post card. Now Ben knows better than to think to fool us on this kind of thing, but it is his way of taking a slap at our widely known weakness—fishing.

## Remittances.

Mrs. Ida Renner Shepherd; Artelia Hazelwood; R. L. Funk; Mrs. Mittie Chandler; Mrs. Harry L. Davis; Albert Higdon; G. G. Landry; J. Railton; Mrs. Chas. Dunn; R. P. Story; Mede Logan; H. D. Pearson; Mrs. L. B. Baggary; G. E. Coats; Mrs. H. B. Cramer; Mrs. M. A. Calder; Mrs. H. E. Haney; J. J. Snodgrass; Chas. S. Carter; Davis Pearson; Mrs. Maud Patton; Dessie McDonald; Ora Burnett; Mrs. Rena Endsley; C. H. Horton; Mrs. Gideon Logan; Mary A. Williams; J. E. Covertson; L. M. Howell.

## HELPING FUND.

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

L. Bridegam,	\$2.00.
Mrs. Ora Burnett,	2.00.
Mrs. Rena Endsley,	.50.
C. H. Horton,	1.00.

## Notices.

## Moriah Church.

Bro. Conner plans to be at the Moriah church for services over the fourth Sunday in November. Our last meeting was rained out, and a large attendance is desired for the coming appointment.

Lucy Lansbery, Sec.

Dear Bro. Lindsay:

Publishers are either too busy, or their price too high for my book work, so I have decided that as I wish soon to get

important truth before the people to ask the few who paid in on the book to turn the money on my evangelistic work, except \$10.00 I will pay you to run it in your paper, if you could begin the series soon, and to ask for four copies each to ten addresses of those who pledged. It is entitled, "Prophecies of the Last Hour," and plainly written with pen and ink, and is fifty pages of manuscript of 210 words each. It is under many sub heads, which will reduce the words on many pages, and make it easily continued from issue to issue. Some of it has been published before, but only in part and in different wording and arrangement.

W. L. Crowe

## Obituary.

Benjamin W. Woodward.



Benjamin W. Woodward was born in Chatauqua County, New York, February 19, 1831. At fourteen years of age he came with his father's family to Michigan, locating first in Ottawa County, removing three years later to Gaines Township, Kent County, which was his home till the time of his death. Living there as he did for more than seventy years, has noted many changes in both the country and its people. In the early days the greater number of their neighbors were Indians, who have long since vanished. He watched Grand Rapids grow from a very small Indian and French village, nothing more than a little trading post, to the busy commercial center that it is today.

In 1853 he was united in marriage to Caroline Corey, to which union was born one son, Bro. K. N. Woodward, of Caledonia, Mich. His wife, Caroline, died in 1881, and in 1883 Elder Woodward and Mary A. Austin were married. They have resided from that date until the date of his death, Sat. Oct. 18, 1919, in Dutton, Mich. His more than 88 years of life were years of much activity, for the most part. His business in early life was the conquering of the forest and tilling the soil, but after embracing the faith of the Gospel of the Kingdom of God and the name of Jesus Christ, for more than half a century he has been teaching and preaching those truths to others, being for more than forty years the Michigan state evan-

gelist of the Church of God of the Abrahamic Faith, and as such has done much toward the building up that faith in this state. He also became widely known throughout the United States as an evangelist of note, wherever those of our faith are known, and has gone from ocean to ocean and the breadth of the land to preach the message of the gospel, and with remarkable success, considering the age in which he lived.

The writer, as well as many others, will always remember with much gratefulness, the assistance Bro. Woodward was able to give in the way of instruction in preparation to embrace the truth of the gospel, and finally to induct us into that all-saving name. He loved the truth, and has even fought for it when necessary, and was to the very last able to give a reason for the hope that he held. He was gifted with a remarkable memory, a great fund of wit and humor, and a powerful voice which made it possible to address large audiences.

So another warrior has fallen in the battle of life, and while we can no longer receive his counsels, yet we should be encouraged to press on valiantly in the cause for which he labored so long and earnestly, so that the work shall not have been in vain.

Beside the widow, there remain to mourn his death, his son, Bro. K. N. Woodward, two grandsons and numerous relatives and friends.

A large concourse of relatives, brethren and friends gathered in the Dutton church, which Bro. Woodward was so largely instrumental in erecting, to pay their last respects, and where the undersigned spoke briefly from 1 Cor. 15. Then we laid him to rest in the Dutton cemetery to await the call of the Master. May we all live so that we may meet in the Kingdom of God.

F. V. Blakely.

## Reports.

Blair, Nebraska.

Bro. Drinkard arrived in Blair Monday, Oct. 20, and held three meetings at the Latter Day Saints' church, which they had kindly allowed us to use.

Monday night he preached to us on "Faith in God." Tuesday night on "The coming of Christ," and Wednesday night on "The reason for his coming, or the Kingdom of God."

The attendance and interest were good and all enjoyed the excellent sermons.

We hope that he may be with us again in the near future.

We have a good Berean class organized here and meet every Friday evening at the home of Sr. Mary A. Johns.

Birdie Krogh.

Kennard, Nebraska.

We are glad to be able once more to report another series of meetings at Kennard. Bro. Drinkard held meetings from Wednesday evening until Saturday night.

He delivered six sermons and gave three Bible lessons during his stay with us.

The attendance was good all through the meetings. We are glad to report that the brethren here are again united in Sunday School work. We rejoice to know this and pray that much and lasting good will be the result. It will be strengthening to us and will enable us to do more for the Lord.

We ask an interest in your prayers.

Laura Bates, Sec.

Dear Bro. Lindsay:

Please bear with me now. Leaving home and loved ones near Bear, Ark., Aug. 30, 1919, and spending a night at Hot Springs, Sunday morning, Aug. 31, we left Hot Springs, Ark., for Memphis, and Capleville, Tenn., near where our Bro. J. R. Horn lives, to answer a call for baptism, and was glad to find them well as usual. So some days were spent with them in visiting other friends and relatives, while passing through a beautiful country. Psalms 48:2. And on Sunday evening, Sept. 7, a goodly number gathered at Mr. Wilson's pool, in Nesbitt, Miss. (Neh. 3:15; John 5:2; and 9:7, etc.) to witness a solemn scene, the burial of Sr. Della Robinson Horn with our Lord in baptism. John 3:5; Rom. 6:3-6; Col. 2:6-12. She is the widow of Asa L. Horn, deceased. 1 Tim. 5:4, 5.

And on Sunday, Sept. 14, near Raleigh, Tenn., where a nice pool had been made ready by Mr. H. D. Dodson, a time of rejoicing came when two sisters and a brother were buried in water in the presence of their earthly parents. 2 John 8:5. Thus they sealed their faith in Jesus as the way to everlasting life. John 4:6; Rom. 1:11; Gal. 3:27-29; 2 Pet. 1:11. Viz., Mrs. H. D. Dodson; Mrs. M. M. Humphreys and L. H. Horn, brother and sisters of Asa L. Horn. Then it was decided that we visit some of our Missouri brethren and see how they do. So I was helped to Memphis by Mr. H. D. Dodson, to a good resting place, one of our Marys (see Acts 12:12), to wait for an evening train. And on Wednesday morning, Oct. 17, we reached Fredericktown, and found it to be some 7 or 8 miles further to Blush Church, where an invitation had been given for as many as would to come. So one of the most eminent men of the town to me was found in his office at the court house, in the person of Bro. W. S. Cooper, who has the oversight of the Public Schools of his county. But, as Nicodemus, John 3:1, could leave his room when occasion required, and soon we were at the meeting. So like a drunken man (Jer. 23:9), there we formed the acquaintance of brethren whom we had never met before. And am glad to say that the longer we stayed the better we felt.

On Monday, Oct. 22, Bro. Frank Manken, at whose home we had spent the last night of the meeting, took our grip and helped us meet a conveyance to Fredericktown, where we spent a pleasant evening and night, mostly with our neighbor and his lovely family, Bro. W. S. Cooper. Amen!

But I wish to give those brethren of Blush Church, Mo., the credit of paying our car fare there when they never knew that we were coming.

So good-bye till we meet again.

In hope of life,

R. A. Humphreys.

## The Sunday School.

By Alta King.

### WITNESSES OF CHRIST'S GLORY

Lesson 7.

Nov. 16, 1919.

Lesson Text,

Luke 9:28-36.

Golden Text: This is my beloved Son, hear ye him. Mark 9:7.

Memory verses: 2 Pet. 1:16-17.

### Questions and Comments.

What was the one great error in the belief of the twelve concerning the Christ and his kingdom? (The "Daily Reading" will bring out the answer to this question). Show that this error would blind them to the necessity of Christ's death.

After Peter had admitted his conviction that Jesus was "the Christ the Son of the living God," how did he show that he did not see the necessity of the Christ's death, nor realize the true nature of his kingdom? Matt. 16:15-22.

Do you see any reason, then, for Jesus to follow up Peter's confession with a prophecy of his death, burial and resurrection as he does in Matt. 16:21? See Jno. 14:29. What proof do we have that the promise of a resurrection made but little or no impression upon the minds of the disciples at this time? This being **true there would be but little comfort** to them in the promise of a resurrection to offset the gloom of the prophecies of his death.

What promise does Jesus make which would impress them at once? Luke 9:27. Why would they grasp this promise so much more easily than the promise of a resurrection? With what were their minds constantly filled during their companionship with Jesus?

Luke 9:28-36 records how this promise was fulfilled. Did they see the kingdom in reality or in vision? Matt. 17:1-9. Read the description of the vision in Luke, then explain how it gave the disciples a sight of the "power and coming of our Lord Jesus" and made them "eye witnesses of his majesty," kingship, as Peter declares. Show that it visualized the fact that a resurrection must occur before the kingdom is established, and furthermore that it visualized the nature of that resurrection.

**Does it visualize the conditions prophesied in Luke 13:28, 29? Remembering the disciples' erroneous conception of the kingdom, state the evident purpose of this vision. Did the disciples grasp the facts concerning the kingdom and its King which we have seen that the vision teaches? Luke 9:33; Mark 9:9, 10. When and through what means did the meaning of the vision come to them in full force?**

Find Peter's testimony which proves that they finally did understand the vision.

Read Mark 9:9. Show that there was wisdom in this restriction. Were the disciples fitted to tell about the vision and bring out its true meaning?

Can you show that the vision would furnish any comfort to Jesus personally?

**How does Jesus work into this picture of the glorious King in his kingdom the idea of loving service as the purpose of**



the King in his kingdom? Read Luke 9:37-45.

—o—  
General Notes.

Daily Readings: Monday, Luke 19:11-25; Tues., Acts 1:6, Luke 9:51-56; Wednesday, Luke 18:31-34; Thursday, John 14:25-26; 16:13; Friday, Matt. 17:1-9; Sat. Mark 9:1-10.

At first thought it seems strange that the disciples should have been so slow to grasp the idea of Jesus' resurrection. But when we consider the kind of a resurrection which Jesus was to experience, and that he must surely have told them of its nature, it does not seem so strange after all that they should be slow to understand it. There never had been a concrete example of a resurrection to immortal glory, to the nature of God himself. Lacking this concrete example, the teachings of Jesus on this subject must necessarily be in the abstract, and anything presented purely in the abstract cannot be grasped by the human mind. An actual resurrection to this kind of life was necessary before such teachings of Jesus could become tangible. Thus Jesus brought life and immortality to light through the gospel. It had been prophesied and promised before the time of Jesus, but never brought within the tangible realm of actualities until his resurrection.

—o—  
Luke 9:29 says that the vision occurred as Jesus was praying. Only a few days before this Jesus had witnessed the carnal conception which the disciples had of his kingship and kingdom—Peter had rebuked him for prophesying and showing submission to those conditions **which alone could** give him the kingship in God's kingdom. He knew that his death was near at hand and that it would be a strenuous test for them because of their carnal conception of the kingdom. It is not beyond reason to conclude that he was praying for the strengthening assurance which would carry not only the disciples, but himself through the dark period ahead, and the vision came in answer to that prayer,—a vision of himself in resurrected glory, sitting with the resurrected saints in the kingdom.

The vision was of but little immediate help to the disciples, but it must have given Jesus immediate comfort and strength to face the trial which would cause him to cry at the last, "My God, my God, Why hast thou forsaken me?"

—o—  
**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—  
**THE PROMISES TO ABRAHAM— WHAT DO THEY EMBRACE?**

—o—  
**WHAT ARE** the promises that God made to Abraham and his seed?

As faithful Bereans, let us abide by our motto and search the Scriptures. In Rom. 4:22-31, Paul tells us that it was written that Abraham had two sons, the one by a

bond woman and the other by a free woman. But he who was born of the bond maid was born after the flesh (of natural birth), but he of the free woman was by promise, which things are an allegory; for these (women) are the two covenants, the one from Mount Sinai which gendereth to bondage, which is Hagar. For this Hagar answereth to Jerusalem which now is in bondage with her children. But Jerusalem which is above is free, which is our mother.

Now we, brethren, as Isaac was, are the children of promise. Nevertheless, cast out the bond woman and her son, for the son of the bond woman shall not be heir with the son of the free woman.

Now Paul plainly tells us that God made two lines of promises, or two covenants with Abraham. Let us go back and see what these promises are.

Gen. 13:14-18; 15th ch., 17:8, and Psa. 105:9-11. God says that he will give unto Abraham and his seed all the land of Canaan for an everlasting possession, and that he confirmed the same unto Isaac and Jacob.

Gen. 12:2-3. God also says unto Abraham that he should be a blessing, and that in him should all the families of the earth be blessed.

Gen. 26:4, God says unto Isaac, "Unto thy seed will I give this land, and in thy seed shall all the nations of the earth be blessed."

Gen. 28:13-15 God says unto Jacob that he would give unto his seed this same land, and also that in him and in his seed should all the families of the earth be blessed.

Now Paul tells us, Gal. 3:14-16, "Now to Abraham and his seed were the promises made. He saith not and to seeds as of many, but as of one and to thy seed which is Christ." Paul does not refer here to the promise of the land of Palestine. Verse 14, But that the blessing of Abraham might come on the world through Jesus Christ. Then Paul tells (Gal. 3:7, 8, 9, and 26-29) that we, through faith, become the sons of God and also the sons of Abraham and heirs according to the promise. Not heirs of the land of Palestine. Romans 4:13, For the promise that he should be the heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith.

In Romans 4:20-25 Paul tells us that Abraham's faith was imputed unto him for righteousness.

Now it was not written for his sake alone that it was imputed to him. But for us also, to whom it shall be imputed if we believe on him that raised up Jesus our Lord from the dead.

Then we are to become coworkers with Jesus Christ and Abraham in blessing the world by preaching the gospel in this age. And also by reigning over the world in the age to come. Then if God has chosen us as he did Abraham, let us strive for unity, faith and truth, and with Paul for that crown of righteousness which the Lord the righteous judge, shall give to all them that love his appearing.

Yours in hope,

John Kinnan.

—o—  
If we love one another, God dwelleth in us, and his love is perfected in us.—John.

—o—  
**THE GOSPEL.**

**WHAT IS** the gospel, is a question that meets us at the very beginning of our study. The word gospel signifies good news, but knowing this can hardly be accepted as understanding the subject matter of the good message. It is possible to know the meaning of a word that signifies something good, and yet not know what the good is. The Apostle Paul declares that the gospel is the power of God unto salvation to those who believe. Rom. 1:16. That is the moral or spiritual power of the gospel, through belief of the promised good, 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.

I submit the following testimony to show what Jesus and the apostles preached as gospel. "The law and the prophets were until John, since that time the kingdom of God is preached." Luke 16:16. After John was cast into prison Jesus came into Galilee preaching the kingdom of God. Mark 1:14. And Jesus went about all Galilee teaching in their synagogues and preaching the gospel of the kingdom. Matt. 4:23. I must preach the kingdom of God to other cities also, for therefore am I sent. Luke 4:43.

And it came to pass afterward that he went through every city and village preaching and showing the glad tidings of the kingdom of God, and the twelve were with him. Luke 8:1. The foregoing testimony shows unmistakably that the kingdom of God was the great theme of his preaching and the chief topic of private instructions to his apostles, for to you he says it is given to understand the mysteries of the kingdom. Luke 8:10.

Jesus was with his apostles 40 days after his resurrection, speaking of the things pertaining to the kingdom of God. Acts 1:43. Showing that what he taught before his crucifixion he also taught after he had risen from the dead.

**Things Concerning the Name of Jesus**

After Jesus had ascended to the Father, and was glorified in the presence of God, another element was added to the kingdom which had not been previously made known as a constituent part of the gospel as afterwards proclaimed. It appears to have been necessary that the new covenant of life made with the Fathers be ratified by the blood of Jesus before proclaiming "repentance and remission" of sins in his name. After the covenant was ratified by the blood of Jesus it was made operative in his resurrection to die no more. He became therefore a beneficiary of his own sacrifice and the first one to be raised out of death through the blood of the everlasting covenant, and obtaining eternal life. Heb. 13:20.

The sin sick posterity of Adam could not obtain salvation from sin and death until Jesus, a member of the death stricken race had overcome sin and obtained eternal life. His experience under trial of resisting temptation, made it possible for him to be touched with the feeling of our infirmities. The love of God in the obedience of Christ was demonstrated to be just by his death. In his resurrection it was demonstrated to be both just and good. Where-

by the way was opened for the Father to justify those believing into Christ. Jesus had to die because he had inherited the penalty of sin from Adam. He who knew no sin was made to be sin on our account. Because he was a partaker of the sin nature common to all of Adam's children. Heb. 2:14.

Let us stand fast, therefore, in the liberty wherewith Christ has made his servants free, and not again become the servants of sin. If the Son make you free you shall be free indeed." John 8:36; Gal. 5:1.

George Moyer.

#### A PLAIN QUESTION PLAINLY ANSWERED.

ARE THE qualifying adjectives, immortal, incorruptible, or imperishable ever applied to man in his present state? By the frequency with which these terms are used, both in the pulpit and out of it, by the clergy and laity; and in the columns of the religious press of the (so-called) orthodox churches, one would be led to suppose that these terms were applied to Adam's descendants, on almost every page of the Bible. But such is not the case. God's word, through his inspired messengers is not contradictory, for "God is true," and his message cannot be "yea and nay," on any topic revealed in his blessed word. 2 Cor. 1:17-20. His word is forever settled in heaven, and is as changeless as his eternal throne. Psa. 119:89; James 1:17. Let us then appeal to the testimony of "God that cannot lie," for an authoritative answer to our question, for if we "speak not according to this word," there is no light in us Isa. 8:20; Titus 1:2.

So far from being immortal or never dying, the whole race is doomed to death. "Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that (or in whom) all have sinned." Rom. 5:12. The facts of nature, corroborates the statements of the Bible, that "in Adam all die." 1 Cor. 15:22. "All go unto one place; all are of the dust, and all turn to dust again." Eccl. 3:20; Gen. 3:19. "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." Job. 14:1, 2. Although a tree be cut down, "yet through the scent of water it will bud and bring forth boughs like a plant. But man dieth and wasteth away; yea, man giveth up the ghost (or expires) and where is he? As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more they shall not awake nor be raised out of their sleep." Job 14:9-12. "Shall mortal man be more just than God? Shall a man be more pure than his maker?" Job 4:17. "O Lord, thou art our God; let not man (marginal reading, "mortal man") prevail against thee." 2 Chron. 14:11. Paul, alluding to the sins of the Gentiles, says, "Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four footed beasts, and creeping things." Rom. 1:22, 23. That God is longsuffering

to usward, not willing that any should perish, but that all should come to repentance, is clearly evidenced from the fact that he so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 2 Pet. 3:9; John 3:16. Concerning those who reject the proffered offer of pardon, and "eternal salvation," it is said, "Behold, ye despisers, and wonder and perish," or "be destroyed from among the people." Heb. 5:9; Acts 13:41; 3:22, 23. Had Adam been immortal, his Creator would not have made him amendable to a law, whose penalty for disobedience was death. Gen. 2:15-17.

"Immortality, 'tis a priceless boon, 'tis a wealth untold,

The choicest diamond, the purest gold; Ah, better the world, and all therein.

To lose, if so doing, the prize we win. The mighty God who is enthroned on high, Whose glory beams from sun and sky; This utterance gave, that 'tis he alone

Who doth inherently this treasure own." Rufus A. Curtis.

#### SOLDIERS WHO DIE IN BATTLE.

WE DO not doubt that many a man has been led while in danger at the front to think seriously with regard to the future. And doubtless many a dying soldier boy on field of battle has in his last moments of life made his peace with God through faith in the atoning blood of Jesus Christ. But one of the saddest things connected with the great war, though not at all surprising in these days of awful apostasy, has been the widespread teaching that soldiers dying for their country are sure of salvation whether they have accepted Christ as personal Savior or not.

Now if human suffering and human sacrifice were sufficient in the light of God's Word to open the gates of glory, the case of a soldier dying for some great cause might be to the point; but that would be salvation through a human cross, which certainly is not the Bible way. The Bible reveals in plainest terms the only way of salvation as being through a Divine Cross, and faith in a Divine Savior. "I am the door," said Jesus, "by me if any man enter in he shall be saved."

And yet in spite of the plain declarations of the Word of God, men in these last days of light and responsibility have dared to proclaim salvation through a human sacrifice, thus substituting another Gospel for that of the New Testament. Yes, they have lifted the soldier up along side Calvary and placed a halo about his brow like that which adorns the brow of our adorable Redeemer.

We quote from Our Hope (New York) as follows:

"One of the worst cartoons we have ever seen appeared on April 19th in the Mail and Empire of Toronto. It showed a man hanging on a cross—meaning, of course, our blessed Lord. All around his cross were many small crosses, where soldiers supposedly were buried. The name of the cartoon is "Eternal Comrades," and above the picture is printed that gracious prayer of our Savior-Lord, "The glory thou gavest me I have given them." And this

blasphemous picture is copyrighted by a newspaper syndicate! The cartoon represents that miserable lie out of the pit that the death of the soldier on the battle-field has the same value as the death of the Lamb of God on the Cross of Calvary, and that the soldier who died in battle is saved by his own death and not by the finished work of Christ. How long will God stand all these things? Surely his patience will some day end and then judgment begins."

Again we quote from an article appearing in the Christian Workers Magazine, from the pen of Dr. Charles F. Sheldon:

"There has been a great deal of nonsense and untruth afloat on the theological sea during the war period. Numbers of men in the pulpits of America have gone mad in their theological declarations. In many quarters the idea has been stressed that the soldier who dies in battle, no matter how he had insulted and trodden underfoot the Son of God in his life has, by reason of the character of his death gone straight to Paradise.

Do not let me be misunderstood. I know full well that in the last dying moment a man may receive Christ and be pardoned and saved through faith in Jesus Christ, but these preachers of the new gospel have claimed that such death of the soldier was expiatory of his sins, and that he was saved because he died in defense of his country, and such statement is not true.

One minister has gone so far as to say that when Christ died on the cross he left the work of salvation incomplete, and these men who have died on the battle field have, by their shed blood, completed the work that Christ left unfinished, and such declaration is nothing less than blasphemy."

We are glad to know that not all latter day teachers and preachers have been carried away with this unscriptural sentiment, as for instance, the following quotation from Watchword and Truth will show:

"Rev. John McNeill, the great Scottish evangelist, spent much time, during the war, in preaching amongst the soldiers. A general in the army once said to him: "What you need to preach to these men is that when they go over the top and a German bullet lays them low, they go straight to heaven." Mr. McNeill replied: "General, pardon me. I have got my orders as to what to preach from another Headquarters, and I am not going to try to obey two generals. I love our men, but for the man who springs at the signal and goes over the top of the trench you or I cannot make the gate wider than Christ's own terms. Besides, General, the sacrifice of a million soldiers for any cause does not come within a million miles of the unique, alone sacrifice of the Lord Jesus Christ for the sins of the world. Let the cross of Christ, that mighty sacrifice, stand where the New Testament puts it. Paul would have said, 'If salvation can come by patriotism, then Christ has died in vain and the cross was not needed.'" —Linden J. Carter in an exchange.

Thou shalt be in league with the stones of the field, and the beasts of the field shall be at peace with thee. And thou shalt know that thy tabernacle shall be in peace. —Job 5:23, 24.

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Let us run with patience the race that is set before us. Heb. 12:1.

This is the race set before us: . . . in the world as much as anybody else, using it and enjoying it as much as anybody else, but finding a new purpose in relation to it, finding a higher will that guides us, finding in all the commonplace round of work the development of new faculties, the possibility of a higher service, the possession of new joys, making the world just that which helps us to grow in grace, in patience, in generosity, in contentment.—Sel.

For thou lovest all the things that are, and abhorrest nothing which thou hast made: for never wouldest thou have made anything, if thou hadst hated it. But thou sparest all: for they are thine, O Lord, thou lover of souls.—Solomon.

Love had he found in huts where poor men lie; His daily teachers had been rocks and rills, The silence that is in the starry sky, The sleep that is among the lonely hills. —Wordsworth.

As a countenance is made beautiful by a soul's shining through it, so the world is beautiful by the shining through it of a God.—Sel.

Blessed are those servants whom the Lord, when he cometh, shall find watching.—Luke 12:37.

Snobbery is the pride of those who are not sure of their position. Don't be a snob. —Sel.

Thou shalt guide me with thy counsel, and afterward receive me in glory.—Psa. 73:24.

# THE RESTITUTION HERALD.

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Number 6.

## 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 BRIGHTEST LIGHT.

Mal. 4:2. Isa. 9:2. Rev. 22:16.

WHEN we go into a very dark closet and close the door tightly after us, what can we see? Nothing, you will say, and you are right. What is it that gives us the light during the day? The sun, is it not? Yes, even though the clouds are so thick we cannot see the sun, it is still there, shining just as brightly as ever. God created the sun to give us light by day, and without it we could see nothing.

There are many other things that the sun does for us, too. It gives the trees and grass and other plants their pretty colors. Last winter I had some hyacinth bulbs, and when they had grown and bloomed I put them in my basement in a dark cupboard to rest during the long summer. Not long ago I brought them up to the light so they would bloom again. They were sprouted when I took them out of the dark cupboard, but the sprouts were almost white and looked sickly. I Placed them in the sun and they are growing much faster and the sun's rays will soon change their color to a bright green.

It helps to keep us strong and well, too. When people are obliged to work indoors all day long, with no time to be in the sunshine and fresh air, they, too, become thin and pale like the sprout on my hyacinth bulb.

At night we have the moon and stars to help us with their light. How pretty the stars look as they twinkle, twinkle from their places far away in the dark sky. But they have work to do, too. When the sailors are far out at sea they look at the stars and know just which way to go. For they have learned where each star is.

Our Bible calls Jesus many different names, and today I will tell just what it says in two or three places. Long before Jesus was born there were prophets who told the people about him. One of these prophets, a grand old man named Malachi, said: "But unto you that fear my name shall the sun of righteousness arise with healing in his wings." These words meant those who loved and obeyed God would understand that Jesus was his son. And just as the doctor wants people who are ill to go out into the sunshine, so God

## A CLOSER WALK.



FOR a closer walk with God!  
This is the prayer I raise;  
That I "a calm and heavenly frame"  
May have through all my days.

"A light to shine upon the road"—  
It is the light of home;  
A light that leads me to the Lamb,  
From whom I ne'er shall roam. —Sel.

wants us to live with the thought of Jesus in our minds so that we can cure ourselves of bad habits. For Jesus was the one who was meant by the Sun of righteousness.

Another of these fine old men who was called Isaiah, said, "The people that walked in darkness have seen a great light." I am sure you know who this "great light" is. Yes, it is Jesus, and just as men who go in very dark caves have to carry a torch to show them the way, so we must study about Jesus and remember what we learn to show us the way to live.

A long, long time after Jesus had gone up to heaven to live with God, he talked with John, his loved apostle. He said, "I am . . . the bright and morning star." So you see we have many verses in our Bible that tell us that Jesus is our light. Let us remember when we look at the sun or the stars, and say, "Jesus is to be my light, to show me the way to live."

### TWO OF US.

SOMEONE tells the story of a boy whom several older boys were trying to compel to join in a mean act.

"I can't do it," he said.

"What's the reason you can't?" demanded the leader. "You will have to, I tell you. We are going to make you do it whether you want to or not. We are all of us against you, and how are you going to help yourself?"

The boy looked at the others a moment and said, "I can't do it; it's wrong; it's mean, and I won't do it. I am not as much alone as you think I am, either. There are two of us, and the other one has always been more than a match for all that have come against him."

"Two of you!" sneered the other boy! "And where's your partner, I'd like to know? Why doesn't he show up? Much help you'll get from him! You'll be used up before he comes."

"No, I shall not," answered the other boy quietly, "for he is here now. It is just as I told you; there are two of us, and the other one is—God."

The leader of the rough boys was startled. He looked for a moment into the

determined face of the little fellow before him, and then casting a sheepish glance at his companions around him, he said, "Come on, fellows; let him alone. There is no use fooling with such a chap as that." And away they went.—Exchange.

### Justice Brandeis and Zionism.

Justice Louis D. Brandeis of the United States Supreme court was reelected honorary president of the recent Chicago convention of the Zionists of America. Justice Brandeis is called the "silent leader" of Zionism. His views on the practical preparatory work in Palestine include the following points:

A campaign against malaria to be waged vigorously in advance of any extensive immigration. The purchase of lands on an extensive scale by the Jewish National Fund, the Zion Commonwealth, Inc, and other land purchasing corporations of the Zionist movement. Afforestation to prevent the encroachment of sand, to stabilize the rainfall and to provide a timber supply. Irrigation. Strong financial support should be given to the Hebrew university. Palestine can eventually contain a very large population. The lines of development should be agricultural, industrial and commercial. In order that these may be accomplished considerable investigation and preparatory study of the land must be made. The privilege of the task of laying the foundations of a Jewish Palestine is accorded to the Jews of America owing to the present economic condition of the Jews of eastern Europe.—Sel.

### Have You This Disease?

"Morbus Sabbaticus, or Sunday sickness, is a disease peculiar to church members. The attack comes on suddenly every Sunday. No symptoms are felt on Saturday night. The patient sleeps well, and wakes feeling well, eats a hearty breakfast, but about church time the attack comes on, and continues until the services are over for the morning. Then the patient feels easy, and eats a hearty dinner. In the afternoon he feels much better and is able to take a walk, talk about politics and read the Sunday newspaper. He has a good tea, but about church time he has another attack, and stays at home. He retires early, sleeps, well, and wakes next morning refreshed and is able to go to work, and does not have any symptoms of the disease until the following Sunday. No remedy for it is known except prayer and consecration."—Sel.

Guide us through life; and when at last  
We enter into rest,  
Thy tender arms around us cast,  
And fold us to thy breast.—Sel.

## THE BOOK ON PROPHECY.

AS I only received about \$30.00 to help put out my two books on prophecy and on the Old and New Covenants, and printers ask from \$200.00 to \$500.00 for the work, I am forced to just issue these articles in a series in two papers, and I will have the editor send extra copies to all subscribers.

Bro. Lindsay will issue the series of articles on prophecy, and Bro. J. J. Jobe, will publish The Old and New Covenant series for me in The Sower and Reaper, of Texarkana, Ark-Tex. I will pay more than all I received on the books for extras of the two papers.

W. L. Crowe.

## PROPHECIES OF THE LAST HOUR.

Installment Number 1.

**C**HILDREN, it is the last hour." 1 John 2:18, Diaglott.

"And about the eleventh hour he went out and found others standing idle, and he saith unto them, Why stand ye here all the day idle? They say unto him, because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive." Matt. 20:6, 7.

The branch that bears no fruit is cut off and burned up, and the unprofitable servant is cast into outer darkness, and the foolish virgins, who lack oil (the Holy Spirit) are left outside when the door is shut, and the bride, or man without the wedding garment (Christ's righteousness) is speechless! Reader, How is it with you and me? "Herein is my Father glorified, that ye bear much fruit." John 15. Use your talents. Let your light shine. It is the last hour!

The sunset burns across the sky,  
Upon the air its warning cry,  
The curfew tolls from tower to tower,  
O children, 'tis the last, last hour!  
The work that centuries might have done

Must crowd the hour of setting sun,  
And through all lands the saving name  
Ye must in fervent haste proclaim.

Ere yet the vintage shout begin  
O laborers, press in, press in!

And fill unto its utmost coasts  
The vineyard of the Lord of hosts.

The fields are white to harvest. Weep,  
O tardy workers as you reap,

For wasted hours that might have won  
Rich harvests ere the set of sun.

We hear his footsteps on the way!  
O work while it is called today;

Constrained by love, endued with power,  
O children, 'tis the last, last hour!—Anon.

"Abide with me! Fast falls the eventide;  
The darkness deepens, Lord with me abide!  
When human helpers fail, and comforts flee,

Help of the helpless, Oh, abide with me!  
Change and decay in all around I see;  
Earth's joys grow dim, its glories pass away;

Swift to its close ebbs out life's little day;  
O thou who changest not, abide with me."

Dear reader, you and I, if we live only a few years, will see the greatest horrors

and suffering that ever were witnessed on this earth.

Have we the spirit of Christ to sustain us, and the peace of Christ, and the love of Christ that casteth out all fear? Let us live so close to God that we may know that he is our refuge and strength and a very present help in trouble. Psa. 46 and 91.

## 1. The Last Days.

Every thoughtful reader of 2 Tim. 3 and 4 must be convinced that we are living in the perilous times of the last days of the old world order, and that perils, unrest, uncertainty, and godlessness are increasing since the world war opened, and that "as in the days of Noah and Lot, God's spirit is being more and more withdrawn from men, so that interest in religion is on wane, and the devil is working with great wrath, knowing that his time is short.

## 2. The Time of the End.

The increase of worldly knowledge, the running to and fro, the standing up of Michael to deliver the Jews, and the time of trouble such as was not since there was a nation, all are upon us; and the next thing is the resurrection of the dead in Christ, and the delivrance of all written in the book of life. Dan. 12.

## 3. The Day of God's Preparation.

The steamboats, railroad trains, street cars, automobiles, and airships, all show us that we are in the day of God's preparation for a new age, as foretold in Nahum 2.

## 4. The End of the World.

"The harvest is the end of the age." Matt. 13:39. The present evil world (cosmos) is to be destroyed by fire. 2 Pet. 3. The world is being bound into bundles, in sects, clubs, lodges, leagues, trusts and unions.

The wheat, God's true children, are coming out of Babylon, and Egypt, and are being gathered into one barn, one body, one fold, and under one shepherd. The fire was kindled in 1914, and even worldly men see the date of the world war as the epoch point of future history, where an old world began to be consumed by fire and where a new world order began to come up

## 5. The Day of the Lord, the Great Day of Wrath.

"The great day of the Lord" is no longer "at hand" but is here. The description of that day fits to world conditions since the world war opened, and to no time before, and certainly not to the millennial reign of Christ.

The 2520 years marked off for Gentile rule and for Israel's chastisement, beginning with Babylon, B. C. 606, had run out in 1914, and the "day of the Lord," a short period of wars, famine, pestilence and of judgment on nations, and ruling powers, began; and is here now—a transition age between the old world and the new.

Notice the description in Isa. 13, of "the day of the Lord on Babylon," B. C. 538, when the Medes and Persians destroyed this world power:

"Howl, ye, for the day of the Lord is at hand; for it shall come as a destruction from the Almighty. . . . Behold, the day of the Lord cometh, cruel, both with wrath and fierce anger, to lay the land desolate: and he will destroy the sinners thereof out

of it."

This was simply typical of the present day of the Lord on Gentile powers, which we see so graphically described in Zeph. 1; Joel 2 and 3; Rev. 19; 2 Pet. 3, etc.

A few quotations will convince the thoughtful reader that we are in this day since the war broke out, June 28, 1914.

In Joel 2 we read that the day of the Lord is a day of darkness and gloom, when great armies and strong, like the noise of chariots in the mountains, like the noise of flames devouring the stubble, "strong people in battle array, invade countries to lay them desolate. A fire devours before them (a barage of fire), behind them a flame burneth (burning cities, unexploded shells and gas) the land is as the garden of Eden before them, and behind them is a desolate wilderness."

How completely this was fulfilled wherever the Prussian armies went, so that trees, grass, cities and buildings were left a smoldering ruin, and a lonely desolation.

"The earth shall quake before them, the heavens shall tremble (the shaking of the earth and air was felt 300 miles from Verdune) the sun and the moon shall be dark and the stars shall withdraw their shining. . . . for the day of the Lord is great and very terrible; and who can abide it?"

In Zeph. 1 we have another description of this day of the Lord, as a day of trouble and distress, of wrath, wasteness and desolation; of trumpet and alarm against fenced cities and against high towers, or "skyscrapers." A day when neither gold nor silver will deliver, and when flesh will be poured out as dung and blood as dust.

This is the day of the Lord that came on the world as a thief in the night, during which the heavens shall pass away with a great noise, and the elements melt with fervent heat. 2 Pet. 3.

It is the day of the Lord of 1 Thes. 5, that came after the world's cry of "peace and safety" as a "sudden destruction." It came as a thief in the night, and "as travail on a woman with child," or in spasms, with quiet spells between. The first great spasm is past, and now as Premier Clemenceau of France says: "We are just now in a lull before the storm. Germany is looking eastward, and another league of nations is forming in Russia and in Asia, which means another greater war coming."

"But ye, brethren, are not in darkness that that day should overtake you as a thief." Thank God that "the secret of the Lord is with them that reverence him, and he will show them his covenants."

## Meat in Due Season.

"And he began to say unto them, This day is this Scripture fulfilled in your ears." Luke 4:16-23; Isa. 61.

The "present truth," the "meat in due season" for the household of faith, is light on the prophecies now being fulfilled; light on the events just before us, and light on the preparedness of the soldiers of Christ for the battles of the hour in order that we may meet our Lord with Joy.

We can truly say of the balance of the chapter that Jesus did not read: "This day is this Scripture fulfilled in your ears."

"The day of vengeance of our God, and



to comfort all that mourn in Zion, to give beauty for ashes and the garment of praise for the spirit of heaviness," and also we see being fulfilled in Palestine and Belgium this verse, "that they may build the old wastes, and raise up the former desolations of many generations, and in their land possess double, even everlasting joy."

6. The day of vengeance is here and the year of recompense for Zion.

"For the day of vengeance (on Gentile powers) is in mine heart, and the year of my redeemed is come." Isa. 63:4.

"For it is the day of the Lord's vengeance and the year of recompenses for the controversy of Zion." Isa. 34:8.

Following a short day of vengeance comes a long year of recompense to natural Zion first, and to spiritual Zion next.

7. A time of unparalleled trouble is to end this age, at which time the Jews are to be delivered, and then the church, or "every one that shall be found written in the book" of life in heaven. Dan. 12.

"For the indignation of the Lord is upon all nations, and his fury upon all their armies; he hath utterly destroyed them, he hath delivered them to the slaughter." Isa. 34:2.

"For in Mount Zion and in Jerusalem there shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Joel 2:32.

This deliverance is now opened in Palestine for persecuted Jews of all nations, with guaranteed protection, first from Britain and the United States, and second, from the league of nations, whose combined armies are bound to protect the civil and religious rights of all small nations for self government.

8. The Jews were to be redeemed without money. "For thus saith the Lord, Ye have sold yourselves for naught; and ye shall be redeemed without money." Isa. 52:3.

9. They were driven from their land by force of arms, and by force of arms they were to win it back.

"And Judah also shall fight at Jerusalem." "Behold, I will make Jerusalem a cup of trembling unto all the people round about it. . . . all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered against it. . . ." Zech. 12-14.

"And the remnant of Jacob shall be among the Gentiles, in the midst of many people as a lion among the beasts of the forest; as a young lion among the flocks of sheep; who, if he go through, both treadeth down, and tareth in pieces, and none can deliver. Thine hand shall be lifted up against thine adversaries (the nations that have persecuted the Jews), and all thine adversaries shall be cut off." Micah 5.

10. Jewish writers say that the gold and silver have been going back to Jerusalem in immense quantities, by ways that we may not now reveal, ever since the declaration of Britain in favor of a Jewish commonwealth in Palestine, and that it is being used to build roads, harbors, schools and improvements; to give employment to the poor Jews who are returning by the thousands from the lands of their persecution to the land of their fathers. "And

the wealth of all heathen round about shall be gathered together; gold, and silver and apparel in great abundance." Zech. 14:14. Look for a scarcity of both gold and silver in the banks soon, and a depreciation of paper money, based on "gold, silver and other securities." The "other securities" are watered stocks, that government control or purchase will squeeze the water out of by "physical valuation commissions."

The gold of the world today is in the control of the great Jewish bankers of the world, such as the Rothchilds, the Hirshes, the Perieres, the Guzenbergs, the Goldbergs, the Camonds, the Morgans, etc.

This leads us to a sixth prophecy now being fulfilled.

11. "Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies: thy fathers' children shall bow down before thee. Judah is a lion's whelp: from the prey, my son, thou art gone up. . . . he couched as a lion, and as an old lion; who shall rouse him up?" Gen. 49:8-13. This prophecy of Jacob was uttered 3,600 years ago.

"How firm a foundation, ye saints of the Lord, is found for your faith in his excellent Word!"

"And they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord." Ezek. 39:10. This was written 2,500 years ago.

12. Judah is the first of the tribes to be restored, and in the last world war they are to have an invincible, but small army, as the above Scriptures show.

Britain organized both in England and in Egypt, for the first time in history a separate Jewish army, who had their own Kosher food, and who observed their feasts and sabbaths during the war, and who fought at Jerusalem, and who entered Jerusalem with Gen. Allenby, under the British flag, and also the flag of David, on which was the double pyramid, or ancient shield of David; thus fulfilling, in part, the prophecy of Zech. 12. (The conflict of Zech. 14, Joel 3; Ezek. 38, and of Psa 2, and Rev. 19, is yet future).

13. The prophets foretold this 2,600 years ago, that the poor Jews would return to Jerusalem in these last days.

"What shall one then answer the messengers of the nation? That the Lord hath founded Zion and the poor of his people shall betake themselves unto it." Isa. 14:32.

"I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid." Zeph. 3:12, 13.

War and persecution, and the hope of God's favor in their restoration, have humbled the returning Jews, so that official reports from Palestine say that there is no report of any crime being committed by the Jews in Palestine since the conquest of Jerusalem by the British and allied forces, and even these special sins of Jews, "deceiving and lying" are disappearing in the Holy City and sacred land.

14. This leads us to prophecy number 9, now beginning to be fulfilled as predicted by Zechariah 2,500 years ago, as to

a fountain to be opened to the inhabitants of Jerusalem for cleansing from sin and from uncleanness, and while all religions now have freedom of worship under the military government of Britain, yet the time must come when the Jews have sufficient numbers there to establish their own government, and then woe to the false religions of Catholicism, Protestantism, and Mohammedanism, for the idols and false prophets will be driven from the land and only pure Jewish worship will be tolerated.

"And it shall come to pass in that day, saith the Lord of armies, that I will cut off the names of the idols out of the land, and they shall no more be remembered; and also I will cause the prophets and the unclean spirit to pass out of the land." Zech. 13:1-7.

"And flight shall perish from the shepherds, and escaping from the principals of the flock. . . . your days for slaughter are accomplished, and ye shall fall like a pleasant vessel. . . . a voice of a howling of the shepherds, for the Lord hath spoiled their pasture Jer. 25.

In order to destroy all their enemies the Jews must remain under the old covenant until Christ appears, after which their conversion to Christ occurs. God's favor now to them is not conditioned on accepting Christ as their Messiah, but only on their repentance of sin, or on turning to obedience to the old covenant. Deut. 30; Zech. 13; Ezek. 36, Rom. 11, etc.

15. The rebels and disobedient among the Jews that are returning are being destroyed by war, famine and pestilence, and the purged remnant are now being planted on their land from which they will never more be driven.

"With a mighty hand, and with stretched out arm, and with fury poured out, will I rule over you. . . . and I will cause you to pass under the rod and I will bring you into the bond of the covenant (made at Sinai, Ex. 19:5-9; Deut. 28 to 31; Lev. 26), and I will purge out from among you the rebels and them that transgress against me. . . . and they shall not enter into the land of Israel." Ezek. 20.

"As they gather silver and brass and iron and lead and tin into the midst of the furnace, to blow the fire upon it; so will I gather you in mine anger and in my fury. . . . and I will melt you there." Ezek. 22.

"And the remnant (last end or fragment left) of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man (early in the morning) nor waiteth for the sons of men." Micah 5:7.

"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, sayeth the Lord thy God." Amos 9:8-15.

"And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them forevermore." Ezek. 37:28

(To be continued).

W. L. Crowe.

Who has not laughter in his soul  
A stranger is to light and love—Sel.

There remaineth therefore a rest to the people of God.—Heb. 4:9.

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

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The Restitution Herald

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

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## Editorials and Church News.

F. E. Siple's Appointments.

Dixon, Illinois, the first Sunday of each month.  
Adeline, Illinois, the second Sunday.  
Oregon, Illinois, the fourth Sunday.  
The third and fifth Sundays are optional at present.

We are informed that our church building at Ripley, Ill., was recently endangered by the burning of a near by garage.

The editor and family are enjoying a basket of nice pears by the kindness of Bros. Wm. and Frank Laning of Ripley, Ill. Thanks very much.

The rainy weather made Bro. Conner's last trip to Moriah, Ill., almost a useless one. It also interfered greatly with ours the last week at Delta, Ohio.

Bro. B. J. Woods, Casey, Ill., is reported on the sick list.

Bro. and Sr. Geo. I. Rahn may now be addressed at 1683 W. 22nd St., Los Angeles, California. Sr. Rahn has had a severe attack of appendicitis, but is now recovered.

Bro. Claude Graham, of Farmington, Mo., has moved back to Fredericktown, Mo., where he will work on his brother Joe's

place. This brings him back to his old stamping ground. He wrote us a splendid letter and we suggest he write as good a letter for the Thanksgiving number. Others write also.

Sr. Margaret Moore, of Waterloo, Iowa, writes that her mother, Sr. Renner, is bedfast, being able to sit up only about a half hour at a time. We pray that she may soon be up again.

Bro. J. F. Carpenter and daughter, Quincy, of Brumfield, Ky., have been visiting the son and brother, Ben. Carpenter, at Oregon, Ill., and incidentally they called on the Herald office.

"Mrs. Clara L. Vernard announces the marriage of her daughter, Vivian Mae, to Mr. William C. McGraw, on Thursday evening, Oct. 30, 1919, Macomb, Illinois."

The foregoing will be news to our many Bible School students who have met Vivian. All will join in well wishes.

Word comes to us that Mr. and Mrs. Lonnie DeCounter of near Camden, Ill., are the proud parents of a little girl. Grandma DeCounter has moved back to the farm, presumably to help bring up the little one.

It will be interesting to many of our Bible School students to know that after 18 years on the road as a salesman, 11 years for one house and 7 for another, Bro. L. M. Howell, of Gallipolis, Ohio, has formed a partnership in the dry-goods business in their home town. May they prosper beyond their fondest expectations.

Bro. C. H. Horton, Scallorn, Texas, reports the loss of his grain crop and that for an income he is dependent upon his cotton crop. The drouth this year crippled our people generally in a financial way.

### Remittances.

T. A. Drinkard; F. L. Austin; Diana Murphy; Mis Anna L. Adams; Mrs. Warren Smith; Miss Mary Goodyear; Mrs. Mary Rynearson; R. C. Railsback; John M. Gunn; Mrs. Etta Densmore; Mrs. C. B. Everett; G. L. Huffmon; John F. Wagganer; Mrs. S. H. McRoberts; Peleg Chase; Harriet Boice; Marshall Logan; Mrs. Margaret Moore; Nettie M. Daharsh; B. A. Reighard; Frank Montross; Mrs. G. E. Black; Mrs. A. J. Hoke; Raymond Knife; Mrs. Emma E. Lenz; Mrs. W. H. Pangburn; F. L. Austin and nineteen others; Mrs. O. L. Miller; Bernard Robison; J. F. Carpenter; Quincy Carpenter.

### HELPING FUND.

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

Diana Murphy,	\$1.50.
Alfred Driskill,	.50.
John F. Wagganer,	.50.
F. C. Montross,	.50.
Mrs. Raymond Knife,	.50.
Peleg Chase,	3.50.
Quincy Carpenter,	1.00.
J. F. Carpenter,	1.50.

### NOTES.

On Sunday, November 2, we were glad to have several in our congregation at Dixon, Ill., who are not residents of that place. Bro. B. H. Carpenter, of Oregon, drove down, bringing his father and sister who are visiting him from Kentucky. The father, Bro. J. F. Carpenter, gave us a very urgent invitation to visit Brumfield, Ky., and hold some meetings for them, which we appreciate very much, and we'll not forget this when opportunity presents itself. Three members of the Hanson family were also present on that day, Sr. Ella being temporarily located at the Dixon hospital; while William and Leland, together with Ward Lindsay, accompanied us in the car from Oregon.

We are glad to have our audiences enlarged in this way. Come and meet with us whenever you can.

### A Pleasant Surprise.

On Friday evening, October 31, just as we were picking the last downy feathers from a wild duck which we had shot up the river, our home was besieged and captured by a great host of people, including practically all of the Oregon church folks, as well as neighbors and friends. These folks, without any invitation, or even stopping to ask questions, took possession of the place and informed us of the fact that we were surprised. It seems that they had warned the wife of their intentions, but had contrived to leave "Yours Truly" wholly in the dark. However, we felt a measure of satisfaction in finding out presently that the rest of the family was not altogether free from surprise, for lo, when the smoke had cleared away, and all were seated there appeared on the dining table a fine set of English ware dishes. We noticed that it was necessary for the wife to dry her glasses soon after she had observed this.

It is needless to say that we had a pleasant evening, for when the Oregon folks get together they always come to enjoy themselves. Games and music occupied a part of the time, and then many bountiful baskets of refreshments were produced with the result that all ate until they could eat no more,—and Oh, such cakes!

Yes, we appreciate their coming; we feel most deeply appreciative of the splendid gift which their unselfishness prompted them to bestow,—but we appreciate most of all the spirit which lay behind. There come times when one wonders if his labors are not in vain,—when he wonders if he is not making a miserable failure of the work, or if the efforts are really worth while. But when such evidences of love and appreciation as this manifest themselves, it warms the heart as nothing else could do. We have enjoyed our home and associations in Oregon more than can be expressed in words, and we only trust that our associations together may be mutually beneficial.

Frank E. Siple.

### Notices.

Bro. L. E. Conner will visit the Moriah,

Illinois Church again on the 4th Sunday in November to hold the usual services. Let all brethren and friends take notice accordingly.

Mrs. Wm. Lansbery, Sec.

#### Hammond, Louisiana.

We expect to begin a series of meetings at the Happy Woods school house, near Hammond, Louisiana, the first week in December, which will probably continue over three Sundays, closing the last Sunday before the holidays, Dec. 21. Let all to whom this can possibly be of interest bear in mind the date, and let's have as good a meeting as possible.

Frank E. Siple.

#### To the Texas Brethren.

Dear Brothers and Sisters of Texas:

As I have traveled over some fine country and have seen some very fine crops, I am wondering how much will be used for the greatest of all causes, to sow the seed of the Kingdom. Now we all know we need to put forth a greater effort than we are now doing to keep up the work in Texas. We need at least one evangelist and why not begin now?

I have asked before and have heard from very few of the Texas brethren, but have received some encouragement from the North. Now brethren, won't you please say through the paper what you think about this work? Say whether you endorse it or not, and if not, why not? And if you do, let it be known. I believe now is the time to begin as we have not already begun, and how can we if we all keep silent and never take hold of the work to be done? Now I believe we have plenty of men to do the work of the Master if we will only help them to do so, and knowing that they that preach the gospel should live of the gospel, how can they preach it without our help? Now if any feel inclined to help on this evangelistic fund which we have started they can send it to C. A. Robbins, Riviera, Texas, and if we fail to get enough to put out an evangelist it will be returned to sender. And if we do we can all agree on some man as evangelist. Now let us hear from others on this work. What can we, and what will we do? May we all hear the welcome words of our Lord, saying, Well done, good and faithful servant, enter into the joys of thy Lord.

Yours in hope,

Mrs. W. L. Robbins.

## Reports.

#### University Place, Nebraska.

Dear Bro. Lindsay:

Bro. Drinkard stopped over Saturday night, Sept. 25th, with us on his way home from Kennard and Blair. He gave us three sermons at the Advent Christian Church in Lincoln, preaching Saturday evening, Sunday morning and Sunday evening, departing for his home at 2:10 Monday morning.

Sunday afternoon at the writer's home he gave us a Bible lesson on "The Second Coming."

We appreciate these favors and hope

Bro. Drinkard may be permitted to come again in the near future.

A Sister in the hope,

Nettie M. Daharsh.

#### Report for October.

Total services, 19, of which 6 were lessons and 1 a question meeting. We also had one communion service the first Sunday in November in our home neighborhood, before leaving them, for sake of some who had not had that privilege since baptism.

Received salary and expenses and personal gifts from various sources, including the Iowa Conference, amounting to \$107.50. Part of this was a gift from our home church at a farewell party the last Sunday in the month, to buy us each a coat for the winter. The friendship, good will and appreciation of the brethren at all places is a touching thing, and we greatly enjoy it. It is a great satisfaction to look back on the four years of our Iowa service and find friendship so great at the end. Our prayer is that they all may be blessed in the giving so freely of their means to make us comfortable and happy. Their zeal and faithfulness testifies how much they have appreciated our efforts to serve them.

We spent the month going the rounds once more of all the churches we could in the time. We visited Waterloo, Clarksville, Koszta, Stanhope, Pleasant Prairie, Eagle Grove and Ft. Dodge, and spent Sunday Forenoon the fourth Sunday at Woolstock, from Eagle Grove.

Bro Jones has worked up a good interest at Woolstock, and the Baptists and Methodists both gave us a good sized audience and expressed a love for the truth preached on the Signs of the Times.

We are waiting for a car to load our goods and will likely not give regular monthly reports from Ripley, but hope soon to get settled enough to contribute a series of things to the paper.

We solicit your questions on any matter in which we may aid your search for truth. We profit by answering.

J. W. Williams.

#### Michigan Quarterly Conference.

The quarterly conference of the Church of God in Michigan was held at the Allen School House, beginning Friday evening, October 10, and continued over Sunday. There were very few out for the first service, but those who were present enjoyed the talk given by Bro. Benjamin Cummings on "Lack of Zeal."

Saturday morning Bro. F. V. Blakely arrived, bringing an auto load from Grand Rapids. He took charge of all the services following. The morning lesson was read from 2 Tim 2:1-26. "Faith" was the subject of the afternoon Bible study. Saturday evening the sermon was taken from 2 Thes. the first chapter.

Sunday morning, following Bible School, a discourse was given on "Does it make any difference what we believe?" The lesson was read from the eighth chapter of the Acts. Sunday afternoon everyone took a lively interest in a general lesson on the Bible. A list of reasons were given on "Why I believe the Bible." After the Be-

rean lesson Sunday evening, led by Hazel Walker, Bro. Blakely preached a sermon on the "Two Adams."

One can judge for himself the interest taken by the people in these meetings as the house was comfortably filled for all the services Saturday and Sunday, and Sunday morning and evening several had to stand. There were not many present from away, but those who were there felt well paid for the effort to be present. Everyone was royally entertained and made to feel welcome and we wish to thank all for the hospitality shown.

Mildred Coats, Sec.

#### TRACT FUND REPORT.

Balance, last report,	\$38.40.
Mrs. J. W. Dismukes,	1.00.
Weldon McCoy,	.50.
J. A. Railton,	1.00.
Total,	\$40.90.
1000 "The Resurrection,"	\$1 25.
1000 "Essential Truth,"	1.25.
1000 "The Sabbath,"	15.00.
Total,	17.50.
Balance on hand,	\$23.40.

#### Report of Work During October in Nebraska.

Oct. 15-19, Kennard,	Sermons, 6.
Oct. 20-22, Blair,	Sermons, 3.
Oct. 23, Arlington,	Sermons, 1.
Oct. 25-26, Lincoln,	Sermons, 3.
Oct. 30, Trenton,	Sermons, 1.
Total,	Sermons, 14.
Expenses during month,	\$11.45.
Money Received.	
Bro. Harry Krogh,	\$10.00.
A Brother,	10.00.
Total,	\$20.00.

Our work began a little late in the state for this month on account of going to Canada. Nevertheless I feel pleased over the work for this month. I have done my duty so far as possible, and whether it will be upbuilding and strengthening I leave that to God and to the brethren. Reports from each place will be given, and that by those who are deeply interested in godly things. I plead that brethren of the state cooperate with me in the work of God. In view of the fact that we are not to be heard for our much speaking I shall close our remarks by saying, if we expect the crown we must work out our salvation. We must not only believe the sayings of Christ, but get our lives in harmony with his. Let our faith be backed up with works.

T. A. Drinkard.

#### Report of Work.

We closed our meeting at Delta, Ohio, Sunday evening, Nov. 2, with a very large attendance. The last week of our stay there the weather was quite stormy, and our audiences were not as large as they otherwise would have been; nevertheless, they were very good. The interest all through was all that could be desired of searchers after truth. Our afternoon Bible study, while attended by only a small number comparatively, was exceptionally profitable to those who did attend.

We made our home while there with Sr. Etta Elton and family, which added enjoyment to our stay. On this visit we had the opportunity of making a larger and better acquaintance with the people and we believe that the vicinity of the Raker church is a neighborhood hard to beat for churchwise inclination and genuine good fellowship. The majority of the people there go to church. The only thing unusual that happened to us was on the last evening of our meeting there. Otho Elton had kindly offered to take us from the church to Delta after meeting to catch a car into Toledo, and our grips were left in his car while the service was in progress. During this time some miscreant broke into one of the grips and placed several big, luscious apples in it and shut it up again. We cannot say for sure who it was that did it, but we have our surmises and we warn the one who did it that he may do it again as often as he pleases.

We left there that night with a very warm feeling for many friends and hope to be able to be with them again as circumstances may permit.

We left Toledo about midnight for a side run of a hundred miles or so to answer a call from Sr. Lorene Montross to come to baptize Mr. Montross. This service had in it both surprise and pleasure for us, for when we reached the Montross home we were told that Master Robert Strock, whose father and mother we baptized better than two years ago, had also determined to put on Christ. This service was performed late in the afternoon and that night we met in the home of Bro. and Sr. Westfall for preaching services. Here a surprise was in store for us as a large number of Brush Creek brethren had driven in to be at the meeting, and among them were Bro. and Sr. Garard of Dayton, a better acquaintance with whom we had for some time desired. The home was well filled with brethren and their families, and we talked to them for a time from Ezek. 37, 38, and 39. At the conclusion of the service we spent some time renewing our former brief acquaintance with these good people and we appreciated their kind encouragement. Then our new brother, Frank Montross and wife, Lorene, drove their car to Piqua, a distance of eight miles, so that we might catch a night train for Chicago and home.

To Sr. Montross' faithfulness may be attributed the conversion of the four we have baptized in Troy, and her joy was extreme when she at last captured Frank for the truth. May both these brothers add luster to the cause they have espoused, and may we all finally find a home in that beautiful land beyond our Lord's coming.

S. J. Lindsay.

## The Sunday School.

By Alta King.

### THE DISCIPLES REBUKED.

Lesson 8. November 23, 1919.  
Lesson Text, Mark 9:33-42.

Golden Text: For the Son of man is not come to destroy men's lives, but to save them. Luke 9:56.

Memory Verses: Luke 9:52-56.

### Questions and Comments.

In today's lesson we find that the disciples are rebuked three times. First, for their carnal idea of greatness, Mark 9:33-37. Read the same account in Luke 9:46-48. From a worldly point how is greatness defined? Contrast this with Jesus' definition of greatness as found in the above Scriptures. The essential characteristic and purpose of the kingdom is love manifested through service. It is evident, then, that he who is to be greatest in the kingdom must be greatest in this characteristic. Did the disciples need this lesson. What was their idea of greatness? Were they willing to gain this greatness at the expense of others? Is not this true of all seeking after worldly greatness? Seeking after greatness as Jesus defines it cannot involve such a spirit, for he who seeks to be greatest in love seeks continually the other person's good and uplift.

What circumstance in connection with the transfiguration might have been the cause which brought this carnal spirit in the disciples to the surface? Why did the disciples hold their peace?

The child in the lesson: "Whosoever shall receive this child in my name (shall recognize the beauty of his character and model his conduct after this ideal; or shall care for him in all that pertains to church life, for the name, the sake of Christ, as the representative of Christ and his kingdom, because he sees in the child the characteristics which Christ himself approved and exhibited), receiveth me (recognizes, loves and appreciates me. The Christ spirit is in him)." What are the chief characteristics of a normal child?

Second rebuke is found in Mark 9:38-42. Here Jesus rebukes the disciples for failure to recognize and appreciate as good, a work that was manifestly good, just because the worker was not walking with them. The lesson Jesus had just given evidently made John wonder if he had failed to receive a "little one" when he rebuked this man. The man had not been chosen by Jesus to be one of those to whom the mysteries of the kingdom should be made known, hence in doing the good works he could have had no high aspirations to have first place in the kingdom. His work was not tainted by any such carnal desire. He had caught the spirit of love and service from the man of Galilee and God was using him to perform miracles, and they were performed with the simplicity and sincerity of a child, purely for the good he was doing. If this were not so Jesus could not have approved of him as he does, for by Matt. 7:22, 23, those who perform good works in his name but through the spirit of pride, are condemned. Note that while this man was not one of the chosen few to whom the mysteries of the kingdom were being revealed, still he was a "little one" that believed in Jesus, verse 42, and any deed of loving service, no matter how small, that such a little one might perform was not to be scorned and counted as nothing by the disciples, since God himself appreciates and rewards such works, verse 41. Make a practical application of this rebuke. Explain Mark 9:42.

Third rebuke found in Luke 9:51-56.

Mark's account does not give it. Here Jesus rebukes his disciples for their failure to understand his mission. Relate the circumstances that caused the disciples to show how vaguely they had grasped the mission of Jesus.

The real significance of the Samaritan's refusal to entertain Jesus: This was a distinct refusal to recognize Jesus as a prophet on account of bitter hostility between Jews and Samaritans. It was also a recognized indignity in the East where hospitality is a recognized deity. The act is interpreted by 2 John 9:10. It was an emphatic repudiation of him as an heretic, a teacher of falsehood.—Sel.

Which was greater in the hearts of James and John, their love for Jesus as a very dear, personal friend who had been highly wronged, or their love for him as the Savior of sinners, the Savior of these very men who were insulting him? Which attitude toward himself did Jesus want them to hold? Of what spirit were James and John when they wanted to destroy the enemies of Jesus? Is it necessary for Jesus to destroy men in order to destroy his enemies?

### General Notes.

Daily Readings: Monday, Matt. 13:6, Mark 10:13-16; Tues. Matt. 18:1-35; Wednesday, Jas. 1:16, 17; Thurs. Heb. 12:1-11; Friday, Mark 10:32-45; Sat. Rom. 12:3-9.

Jesus did not rebuke the disciples for wanting to be great in the kingdom but for their carnal idea of greatness and the spirit that is back of all seeking after such greatness.

Jesus' love for children: What we have already learned from the object lesson of Jesus to the disciples indicates his great love for the children. This is still further exemplified in the event which occurred a few days later. As he was on his journey through Perea they brought young children to him that he should bless them. The disciples thinking the children of too small account to interrupt the teachings of Jesus to adults, "rebuked those who brought them," and would have sent them away, but Jesus was much displeased and uttered that verse which has been the blessing of childhood through centuries, "Suffer the little children to come unto me and forbid them not; for of such is the kingdom of heaven," and repeated in even stronger terms that unless one receives the kingdom of God as a little child he shall not enter therein.

Christianity and childhood. "Christianity stands peculiar and alone in its attitude and mission to childhood. No system of philosophy or ethics, or government has given special recognition to children, as such. Neither Athens nor Greece nor Rome was able to furnish a teacher in whose heart dwelt the sweet, tender spirit of love for child life. Jesus Christ rose above other teachers in this respect.—Sel.

How can we receive the kingdom as a little child? By receiving it as a beautiful gift with the simple gratefulness of a child lacking any pride or self congratulation in receiving the gift.

All good works based on the spirit of loving service, whether performed by one of the chosen few, or by an "outsider," are

of God, for every good and perfect gift is from above. Man of himself is not the source of one good thing in the universe. Let us be careful, then, how we set at naught any work that is manifestly good for by so doing we set at naught a work of God. Those who are of the few, chosen to be kings and priests in the kingdom, will get rid of the idea that "they" are the ones through whom God works and will render thanks to God for all good accomplished whether it be accomplished through them or any other means God may see fit to use.

This lesson can be of little profit to us unless we let the rebukes Jesus administered to his disciples rid our minds of the same errors which possessed their minds. We, too, are more or less subject to the same errors. Our conception of greatness tallies very closely with theirs. We too often fail to appreciate and give thanks for good done outside of ourselves. And lastly, but not least, we are inclined to believe that the supremacy of God and Jesus and their victory in the conflict with evil must depend upon the destruction of evil doers. Let us realize that the basic mission of Jesus is to save sinners and thus to establish God's supremacy; it is not to establish God's supremacy in spite of sinners. This latter conception of Jesus' mission begets the warring spirit, the former a spirit of love, a far stronger weapon against evil than war and bloodshed can ever be.

#### PETER'S GREAT CONFESSION

Sunday School Lesson, November 9, 1919.  
Matt. 16:13-24.

ON Oct. 26th we studied a "Lesson in Trust." The public had been disappointed in the refusal of Jesus to be made King of the Jews. John 6:15. He had sent the multitudes to their homes; and the twelve disciples in a boat to the other side of Galilee, whilst he had gone alone, up into a high mountain, as he often did at night, to pray.

Here, face to face, to talk with the Father (God). No doubt the disciples reasoned together of his rejection of the throne of David, and questioned if Jesus were the promised Messiah? The storm beat down upon the disciples' boat until they were fearful lest they perish in the turbulent sea. Jesus delays coming to their rescue till almost day (fourth watch). He could have stilled the tempest from the mountain, but that would not serve his purpose to confirm their wavering faith that he truly was the Son of God. As Jesus comes near to them they behold, as they thought, a spirit, which to them foretold their death at sea. Ex. 33:20. They were terrified. But Jesus said, "It is I, be not afraid!"

Impetuous Peter asked to come to Jesus, and was bidden come. But when the wind tossed mountain waves rolled around him Peter began to sink and cried out, "Save, Lord, or I perish!" Jesus stretched out his hand and held him, and they walked to the boat upon the waves; and the wind ceased and the sea was calm.

This great lesson convinced the twelve as well as Peter that Jesus is the Son of God; and they worshipped him.

This event, together with many miracles they had seen; fully prepared the disciples for the great confession of today's lesson.

Jesus with his disciples come into a province under Herod rule again, at Caesarea Philippi, from whence they had gone at the time John the Baptist was beheaded. At Magdala of Galilee the Sadducees had asked for a sign, and Jesus only gave them the sign of Jonah. (Do you gather the import of this sign?) Twentieth century traditional teaching denies the necessity of the resurrection of the dead as surely as did those Sadducees. Now, Jesus questions whom the people believed him to be? The disciples answered, "Some say John the Baptist (Herod thought so), some Elias or one of the prophets." Jesus searching queried, Whom do ye say that I am? And Peter exultantly cried out with joy, Thou art the Christ, the Son of the living God. Peter and the eleven remember walking upon the waves at sea at his Lord's command; and the widow's son raised from the dead; how twelve baskets full were gathered after feeding the multitude. They had seen all manner of sick healed, devils cast out, and their faith could not be changed. All had worshipped him. Peter merely acted as spokesman for them. Jesus answered in the same spirit, citing Simon, naming him Peter (a rock), and upon this stone, Peter's confession, Thou art the Christ, he would build his church. Not upon Peter, as some teach. And the gates of hell (death) shall not prevail against it. The grave is the gate or opening for death. A better translation would read, Death and the grave shall not prevail against my church. 1 Cor. 3:10, 11. Paul declares, "No man can lay other foundation than that is laid, Jesus Christ." 1 Kings 16:34. The foundation in Jewish covenant was in the first born. (Type of Christ). Isa. 28:16. Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation. (Jesus Christ). Dan. 2:45, A stone cut out of the mountain without hands. Eph 2:20. Christians at Ephesus were built upon Apostles and prophets, Jesus Christ himself the chief corner stone. Heb. 11:10. Christ's followers look for a city that has foundation, whose builder and maker is God (not Peter). Rev. 21:14 John saw a city whose walls had twelve foundations (12 apostles) and twelve gates (12 tribes of Israel). Rev. 19:4. The Lamb worshipped by four and twenty elders 12 tribes and 12 apostles). Psa. 118:22, 23. The stone rejected by builders (Israel) became the chief corner stone (Christ is that stone). Thus Jesus Christ the Son of God, rejected by Israel, became the chief corner stone, the rock, truth, upon which the church is built today. Peter was only one of the twelve stones in this foundation.

I will give thee the keys of the kingdom; was promised to the twelve, as the foundation was of the twelve. Jesus did not give the keys then. Nor power to Peter to forgive sins more than to the twelve. Jesus could not deliver keys to the kingdom whilst he was alive. The disciples could not understand until after his death and resurrection. For his death, burial and resurrection proved to be the keys given his disciples. Matt. 27:16-20. After his resurrection he spoke to them, saying, All

power is given unto me (not Peter) in heaven and in earth. (To give eternal life to living and dead). Go; teach all nations, baptizing them (key in type of death and resurrection). The Jewish type was the slain Lamb. The gospel type is baptism, representing death of sinner, burial in water, raising up to walk in newness of life.

This key given to all believers with the apostles. Whatsoever ye bind on earth is bound in heaven. Whosoever offends you as my children and you forgive, I will forgive. Whosoever sins against the Holy Spirit that is in you, you cannot forgive, nor will it be forgiven in the world to come. John 20:22, 23. Also Luke 11:4. Forgive our debts as we also forgive our debtors. It were better that a millstone were tied about your neck and you be sunk in the sea than to offend one of these little ones, my children.

Let us be careful what we believe about God's delegating men to forgive sins of other men. Take heed how you may offend God's children in the flesh.

Yours in Christ Jesus,

W. E. Jones.

THE spirit which suffices quiet hearts, which seems to come forth to such from every dry knoll of sere grass, from every pine stump, and half embedded stone the dull March sun shines on, comes forth to the poor and hungry, and to such as are of simple taste. If thou fill thy brain with Boston and New York, with fashion and covetousness, and wilt stimulate thy jaded senses with wine and French coffee, thou shalt find no radiance of wisdom in the lonely waste of the pine-woods.—Emerson.

To know that love alone was the beginning of nature and creature, that nothing but love encompasses the whole universe of things, that the governing hand that overrules all, the watchful eye that sees through all, is nothing but omnipotent and omniscient love, using an infinity of wisdom, to save every misguided creature from the miserable works of its own hands and make happiness and glory the perpetual inheritance of all the creation, is a reflection that must be quite ravishing to every intelligent creature that is sensible of it.—Wm. Law.

The spirit of love must work the works, and speak the tones of love. It cannot exist and give no sign, or a false sign. It cannot be a spirit of love, and at the same time make self the prominent object. It cannot rejoice to lend itself to the happiness of others, and at the same time be seeking its own. It cannot be generous and envious. It cannot be sympathizing, and unseemly; self forgetful, and vain glorious. It cannot delight in the rectitude and purity of other hearts, as the spiritual elements of their peace, and yet unnecessarily suspect them.—J. H. Thom.

Abide in me; o'ershadow by thy love  
Each half-formed purpose and dark  
thought of sin;  
Quench, ere it rise, each selfish, low de-  
sire,  
And keep my soul as thine, calm and  
divine.—H. B. Stowe.



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Letters.

Dear Brothers and Sisters of The Restitution Herald:

I feel as though I must write and thank all of them who made it possible for me to be baptized, and also Bro. T. A. Drinkard too, although I thanked him and God when he was here. I can never thank them all enough, but God knows my heart and God knows how thankful I am to all, and I mean to show it in all ways. We must give glad thanks because he put it in the hearts of the people to do such a blessed thing. I had left it all with Jesus and I knew if it was right for me to be baptized he would open the way. Bless his holy name And he sent a fine man to do it. I was sorry I did not know it before so as to meet him and try to have some meetings. But I must believe it was God's way because I had left everything to him who is able to do as he likes. Oh how I do praise his holy name. We all have trials, and they work out for us a far more exceeding weight of glory if we do not give up.

Now let me thank all again, and I shall be glad to hear from any of the brothers and sisters if they feel like writing me. God bless and keep us all, and let us watch and pray that we may be worthy to stand before Him.

Your Sister in Christ,

Susan A. Howard.

Certainly in our own little sphere it is not the most active people to whom we owe the most. Among the common people whom we know, it is not necessarily those who are busiest, not those who, meteor-like, are ever on the rush after some visible charge and work. It is the lives, like the stars, which simply pour down on us the calm light of their bright and faithful being. up to which we look and out of which we gather the deepest calm and courage. It seems to me that there is reassurance here for many of us who seem to have no chance for active usefulness. We can do nothing for our fellow-men. But still it is good to know that we can be something for them; to know (and this we may surely know) that no man or woman of the humblest sort can really be strong, gentle, pure, and good, without the world being better for it, without somebody being helped and comforted by the very existence of that goodness.—Sel.

There are persons going about whose souls are as an orchestra to everybody that is near them.—Beecher.

# THE RESTITUTION HERALD.

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Oregon, Illinois, November 18, 1919.

Number 7.

## 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 RED DWARF

Prov. 12:18. Jas. 3:7-8. Matt. 15:18.

FRED had been fretful all day. From the time he arose in the morning until his papa returned from business in the evening, he had worried and complained until his nurse said nothing would please him. He even spoke in a cross, unkind tone to his baby sister when she held out her chubby hands and said in her sweet, lisping way, "Tweddy, please take baby Grace down 'tairs to mamma."

When he asked for a story papa lifted him to his knee and said he would tell him about the little red dwarf. The name pleased Freddy and, as he settled himself to listen, his father began:

"Once upon a time, not so very long ago, there lived a little red dwarf. Of all the dwarfs that ever lived, he surely was the one that did the most harm and made the most noise about it. This was all the more strange because he was so very small. You never heard of a dwarf as small as he was. He measured only a very few inches—inches, not feet, you know, such as you measure yourself by when you want to see how much you have grown."

"Oh, papa," cried Freddie, "how I should like to see such a tiny little fellow!"

"He did not run around and play in the yard, as little boys do, but lived in a queer little cave. This cave was dark, low-arched and strongly guarded. Ivory doors shut him in fast and, outside of these were gates that were often fastened at night.

"There was no other dwarf in all the land that was so secured, and yet, in spite of all this, there was no other so hard to manage. He could be quiet, when he wanted to be, but there was no locksmith living who could lock the ivory doors so tightly that the dwarf could not burst them open. They might lock robbers and wild beasts in their cages, but never a bolt or bar could keep this little fellow still, unless he himself wished to be silent.

"How foolish it is to say it does not matter what little things do! I believe that this little dwarf was stronger than everything else in the world, with all its mighty mountains, its roaring winds, and surging seas. Yet there was one—only one

## WILL POWER

Ella Wheeler Wilcox.  
Written in Girlhood.



HERE is no chance, no destiny, no fate  
Can circumvent, or hinder, or control  
The firm resolve of a determined  
soul.

Gifts count for little; will alone is  
great;

All things give way before it soon or late.  
What obstacle can stay the mighty force  
Of the sea-seeking river in its course,  
Or cause the ascending orb of day to wait?  
Each well-born soul must win what it deserves.  
Let the fool prate of luck! The fortunate  
Is he whose earnest purpose never swerves,  
Whose slightest action or inaction serves  
The one great aim.  
Why, even death stands still  
And waits an hour, sometimes, for such a will.

— who was stronger, of whom I shall tell  
you after a while.

"The strangest thing about this red dwarf was that he never went away from home. Often he could be seen peeping through his ivory gates, but he would jump back again before he could say a word. So you see he was not at all like the other dwarfs we read about, as he never roamed through the woods, or lay down by the brook-side to rest.

"But, although he never left his cave, he had hundreds of errand boys whom he sent forth. In a moment he could send out a whole army of them. Now each of these was wrapped up in a coat as thin as air so that no one could see him. He, also, had wings that carried him ever so far in a very short time. Many were armed with tiny darts and arrows, which would wound the persons they struck and would often leave painful sores that were long in healing.

"It would take me a very long time to tell of half the harm done by this dreadful little red dwarf. There was Mabel Green, the nurse of little Charley Chatter, who would have been the happiest girl alive had it not been for this horrid dwarf.

Charley often left the ivory doors open and then the dwarf would send out a swarm of his stinging errand-boys. They would burst upon Mabel when she was humming a merry tune, and would sting and wound her until she was ready to cry out. And sometimes they would drop on the tender little baby just as she was smiling and coaxing her brother to take her."

"Oh, papa," sobbed Fred, "I know now what you mean by the red dwarf. It is my tongue. I have been cross and have said so many naughty words today."

"Listen while I finish the story, my boy, and then you may talk to me. Away in

the heart of that country there lived a mighty king—the one who ruled all the people. He was the only person who was stronger than the dwarf. The truth is that the dwarf, cruel as he was, could only do what the king bade him. He was the king's slave and could do nothing but by the king's leave. When the stinging army flew out with swords and spears it was this great king that urged them forward. Night and day the dwarf had to wait for his orders.

"Now, it chanced that one day an old man happened to find a book that explained to him many things he had not understood. As he turned over the pages and read chapter after chapter, what should he find but an account of the dwarf that plagued the country. He took off his glasses and laid down his book for a few minutes and began to think. At last he said aloud, 'I have found the secret about the king and his poor little slave. Now if we could only get another king—one who was good and wise—the dwarf would be just as much of a blessing as he has been a plague and a curse.'

"As he spoke there came such a merry peal of bells from an old church tower near by, that he started up and hurried off to his nearest neighbor to ask what it meant.

"Means?" cried his neighbor, 'why it means good news for all of us. The old king is dead.'

"Ha, ha!" laughed the old man, 'if this is true, the little red dwarf will be dreadful no longer.'

"And sure enough, it was so. Mabel Green was happy the live-long day, for, from the time the new king began to rule the little red dwarf tried to do all the good he could.

"Day after day his errand-boys flew out singing and whistling. Little wonder that Mabel was happy or that the baby cowered with delight when they heard only pleasant words fall from Charley Chatter's lips."

"Where did the old man find the book that told him about the red dwarf?" asked Fred.

"The Bible was the book, my boy. Listen while I read to you: 'There is that speaketh like the piercings of a sword, but the tongue of the wise is health.' And in another place the Bible says, 'For every kind of beasts, and of birds, and of serpents and of things in the sea is tamed and hath been tamed of mankind; but the tongue can no man tame. It is an unruly evil, full of deadly poison.'

"And here, Fred, in another place, it says, 'But those things which proceed out of the mouth come forth from the heart.' There is the secret, Fred. Your heart is king and nothing but a good heart can make a good tongue." —Retold from an old reader.

## THE BOOK ON PROPHECY.

Prophecies of the Last Hour  
W. L. Crowe.

Installment No. 2.

ALL THE world will be given one pure language, and it is believed by great students that Hebrew was the original language of Adam. The Hebrew is now being taught and spoken in Palestine among all returning Jews, and the Hebrew University now being built on the Mount of Olives is to be the center of Jewish and of world learning, from which the law will go forth to the whole earth, first from a Jewish kingdom or "Republic of Judea," and later from that center under Christs, "The King of the Jews."

It is viewed by many as a "star in the east," which, together with the barren fig tree now budding for its fruit bearing, are sure signs that summer is near, and the kingdom of God nigh at hand. Matt. 24:32, 33.

"For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." Zeph. 3:9.

"Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive; of a stammering tongue that thou canst not understand. . . . Thine eyes shall see the king in his beauty. . . . For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us. . . . And the inhabitants shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." Isa. 33.

"The law shall go forth of Zion, and the word of the Lord from Jerusalem." Micah 4

17. Israel and Judah are to appoint themselves one head at the time of their restoration. Our U. S. Supreme Court Justice, Louis Brandeis, is the head of American Zionism, and has recently been proposed by Israel Zangwill, with approval of the British Zionists, as the first president of the new republic of Judea.

"Then shall the children of Judah and the children of Israel be gathered together and appoint themselves one head, and they shall come up out of the land (of Gentiles), for great shall be the day of Jezreel, Hos. 1:11.

"And when they (the Gentiles) shall have made an end of breaking in pieces the holy people, all these things shall be finished." Dan 12:7. Jewish translation

18. Airships were to protect and preserve Jerusalem, and also to assist in the restoration of the Jews, just before "A king shall reign in righteousness, and princes shall rule in judgment. . . . and the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." Isa. 32.

During the siege by Allenby the airships of the allies were day and night the eyes of the army, continually hovering over and around the Holy City. They took maps of the country and of the enemy's positions, and carried the wounded from the Arabian desert to hospitals and attacked and destroyed all German and Turkish airships that approached. The

papers say that one air ship hung over Jerusalem for three days, reminding the troops of the comet that hung over the City before the siege of Titus, A.D. 67-70. Read the prophecy, all written 713 B.C., in Isa. 31, and 33, and 60.

"As birds flying, so will the Lord of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it." Isa. 31.

"Then shall the Assyrian fall." (The Kaiser boasts that he is Assyrian on his father's side. The Prussians are not Germans, but of Assyrian origin. The blue eyed, fair skinned Germans are of another stock, of the tribe of Dan).

"Who are these that fly as a cloud, and as doves to their windows?" Isa. 60:8.

19. The Kaiser in prophecy and events just before us.

In Isa. 31 we have a prophecy that must be fulfilled just before Christ's kingdom, described in the next chapter, is set up. In this we see the doom of the armies of the Kaiser and Sultan of Turkey when they "went down to Egypt for help." to drive the British out of Egypt and to take the Suez Canal for the Kaiser "Like a lion roaring for his prey," the Lord by his agents, the British and allied armies, destroyed these enemy hosts, which was fulfilled in a most wonderful way by the allied armies, who built a railroad with American rails, and pumped water for the army through American pipes from Egypt to Jerusalem, across the desert of Arabia.

The Kaiser's treachery is described in chapter 33, the desolation of countries, and the peace ambassadors weeping bitterly just before the Lord arises to destroy his enemies in war, and just before Jerusalem becomes a quiet habitation, and a tabernacle never more to be taken down and the Lord is our judge, lawgiver and king.

To save space we quote only verse 1. Let the reader read the balance and see how much of this chapter has been fulfilled, and then what is before us.

"Woe to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee! When thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they (the allies) will deal treacherously with thee."

Then in Zech. 11:15-17, we have a prophecy of a foolish shepherd, the idol of his people, with right eye darkened, or mental vision darkened by looking continually on the sword, and with his arm clean dried up, leading his sheep to slaughter, and neither feeding the hungry or healing the wounded; but tearing them and eating their flesh and the fat himself. No other latter day military character has fulfilled this but the Kaiser.

That it is a latter day prophecy is shown by the next chapters, describing the invincible Jewish army, the overthrow of all the armies that come against Jerusalem, and the coming of the Lord with all his saints at the last battle of all nations in their efforts to retake Jerusalem. Zech. chapters 12 to 14.

This battle of Zech. 14 is doubtless the same as that of Joel 3, and of Ezek 38 and

39, where a prince of Rosh or Russia, Muscovy, Tubal (which in Arabic reads, China), and of Persia, Ethiopia, Libia, Togarmah, and Gomer (which Herodotus, Silculus and the Talmud identify as Germany), come up like a cloud to cover the land, against Jerusalem in the latter days, to take a great spoil and prey, which is now being gathered there. Then the merchants of Tarshish, and all the young lions, Britain and her colonies (now the Jews' protectors) again are God's agents to destroy the enemies of Israel.

Let the reader remember that if this is identical with the last battle described in Zech. 14, that the saints are caught away before this battle, or else they could not come with the Lord to the Mount of Olives while the battle is in progress. Zech. 14:5.

The saints have many promises to escape the greatest tribulation. See Rev. 3:10; Luke 21:36; Isa. 26:19-21; 66:5-16.

In Rev. 14 the wheat or harvest is gathered to the air, or white cloud, before the grapes, the wicked, are gathered into the great wine press outside the city of Jerusalem.

In Rev. 15, the saints are represented as standing on a sea like glass, mingled with fire, doubtless our atmosphere, when labor is pouring from airships, on kings and capitalists, the vials of wrath, from bombs, shells, gas, liquid fire, and electricity. The last vial of wrath is poured out into the air, when the cities of the nations fall. Rev. 16. "The spirits of devils" are now "working miracles" in the development of airships, gases, electricity, and other agencies for destruction of human life such as the world never saw. But before this vial is poured out into the air the Lord says, "Behold I come as a thief," under the sixth vial, which is surely now being poured out on the great river Euphrates, symbolical of the Turkish empire.

Oh, may we possess the Holy Spirit, which puts the oil in the lamps of the wise virgins, and the white raiment of righteousness on the bride!

The Prussians are dominating Russia, China and Japan, and the Asiatic league of nations is rapidly forming under Prussian financiers, statesmen, and military men, which will soon be prepared to meet the league headed by Britain, to try to wrest Jerusalem from British and Jewish control. But only the north half of the city, the Turkish quarters, will ever again be thrown down. "Half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city." Zech. 14:2. "Then shall the Lord fight against those nations." Verse 3.

It shall not be plucked up, nor thrown down any more forever. Jer. 31:40.

I look for three leagues to be formed by three unclean spirits. These leagues are represented by the dragon, beast, and false prophet, or two horned beast. The dragon represents the heathen powers of Asia under Prussia and Russia. The beast represents the old Roman empire dominated by Britain in the present league. The false prophet or two horned beast represents the Pan-American league, dominated by the Roman Catholic church and pope.

Twenty South American countries, ruled by Spanish Catholics, are to be federated with the United States. The legislative, judicial, and executive power is to be given this league, with a united army and navy to enforce international laws. The boycott is to be the main instrument, first to force the world to obey the laws of the league, and capital punishment is to be the penalty for disloyalty to these three leagues. Rev. 13 and 19:20.

The last test of the saints before their translation is brought about by this two horned beast, the Pan-American league, which is an image of the European beast or league. The last message to the church is a warning against this beast, his mark, and his image, just before the harvest of the earth is reaped by Christ to the white cloud. Rev. 14. The saints who live and reign with Christ 1000 years are those be-headed for the witness of Jesus, and who would not worship the beast or his image. Rev. 20:4 Hence they heard this message and stood their test, before the first resurrection of the blessed and holy, who reign on the earth with Christ during 1000 years. Rev. 5:9, 10; Rev. 20:4.

Nothing but the Holy Spirit will uphold the church under these tests. Let all the saints pray to God for the living water in the time of the latter rain, that we may be endowed with power to stand in the evil day. Eph. 6; Zech 10; Joel 2; James 5; John 16; Hos. 6.

His going forth is prepared as the morning; and he shall come unto us as the former and latter rain unto the earth.—Jewish translation.

Ask ye of the Lord rain in the time of the latter rain. "And I will pour out my spirit upon all flesh." See above texts.

The greater powers of the spirit; the formation of three leagues of nations; the last test of the saints and then their rapture, is just before us.

20. Britain in prophecy, past, present and future.

"Surely the isles shall wait for me, and the ships of Tarshish first, to bring my 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."

Scholars locate Tarshish in Spain, near the straits of Gibraltar; in India and in Cornwall, Ireland. Britain controls all these places now. But as ancient maps and history make the Mediterranean Sea the "Sea of Tarshish," it seems probable that whatever ships reaped the rich commerce of that sea, bordering on Asia, Europe and Africa, are called "the ships of Tarshish." Great Britain has long held the gate-ways to this sea; the Suez canal, the straits of Gibraltar, and the Dardanelles.

And Great Britain was the first nation by the declaration of Premier Balfour, Nov. 2, 1917, to proclaim to the world her willingness to assist and protect the Jews in their national capacity in Palestine.

This is regarded by many Jews as the Jubilee trump, and perhaps this declaration of worldwide import may have marked the year of jubilee for that nation.

It came, like the old Jubilee (Lev. 25), at a time of affliction of the Jews in the war-torn countries. The exiles in Egypt,

Babylon and the deserts began to return to their land feeling safe under British protection. Families were reunited; prisoners of the central powers were freed; oppression and usury were denounced and the poor, persecuted Jews, in all Catholic countries, rejoiced in the fulfillment, after 2500 years of affliction, that "the time to favor Zion; yea the set time is come," and that, "when the Lord shall build up Zion, he will appear in his glory." Psa. 102.

In every city where there were Jews throughout the earth, mass meetings were called, where prayers and thanksgivings to God were offered; and with tearful eyes and choking voices that oft repeated prayer first offered in Babylonian captivity, 606 B.C., was repeated by thousands of Jews, "If I forget thee, O Jerusalem, may my right hand forget her cunning; if I remember thee not above my chief joy, let my tongue cleave to the roof of my mouth." Psa. 137. "Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces." Psa. 122

"Oh, give thanks unto the Lord; for he is good: for his mercy endureth forever." Psa. 136, etc.

As the land is the Lord's and was not to be sold forever, and on the Jubilee it was restored to all who lost it by war or by debt, and all debts were canceled, and slaves freed, we need not wonder at the world movements now in Russia, Italy, Spain, Britain, the United States, and throughout the whole world, for government ownership of land, mines, railroads, public works, and manufacturing plants, and also the demands for the repudiation of war debts, the canceling of all bonds, and for the imprisonment of profiteers. God's ancient laws are going to be respected.

"The heavens are the Lord's...but the earth hath he given to the children of men." Psa. 115:15, 16 "The land is mine, it shall not be sold forever." Lev. 25:23.

"He shall save the poor of the people, he shall save the children of the needy and he shall break in pieces the oppressor." Psa. 72. This work is beginning now, and under Christ will soon be a world wide revolution.

21. The Union of Judah and Joseph is first before the other lost tribes of Israel come in.

"The stick of Ephraim (the English) with all the house of Israel his companions (the colonies under British rule and many of the present allies of Britain)" is first united with the stick of Judah (the Jews) "and all the house of Israel his companions," (the Benjaminites and Levites who are blended in the Jewish race), when they are restored to their land to be established as one nation, never more to be divided into two nations anymore. Ezek. 37. This is fulfilling before our eyes. But before this "the house of Jacob (the Jews) shall be a fire and the house of Joseph (the British) a flame, and the house of Esau (the Turks are descended from Esau), for stubble, and they shall kindle in them and devour them, and there shall not be any remaining of the house of Esau: for the Lord hath spoken it.... And saviors (the British armies) shall come up on Mount Zion, to judge the

mount of Esau, and the kingdom shall be the Lord's." Obadiah.

Esau's posterity were to possess the fatness of the earth and to live by the sword, and to hold Mt. Zion until Jacob supplanted him at the end of the age. See blessing, Gen. 27:39-42.

The monarchs of earth; the Mohammedan power; the papacy, and the money power, are four despots that must be destroyed before peace dawns on earth. Their fall is shown in James 5; Isa. 2; Rev. 16 to 19; Ezek. 7, and Zeph. 1.

The angel that talked with Esdras gave as the most prominent sign of the ending of this world, and the beginning of the new world, or new heavens and new earth, this sign: "Esau is the end of the world that now is, and Jacob is the beginning of that that shall follow." 2 Esdras 6:9.

Luther saw this when he said that he looked for the Lord to return within 300 years, and that as the Turk went down the Jew would come up.

John Wesley saw this when he wrote:

"When the house of Jacob's sons, their Canaan re-possess; shall not all thy faithful ones abide in perfect peace? Trusting in the literal word we look for Christ on earth to reign: come our everlasting Lord with all thy saints and reign"

In Dan. 12, we learn that the deliverance of all written in the book of life, and the resurrection of the faithful is at a time of trouble such as never was before, and in connection with the deliverance of Daniel's people, the Jews.

22. A few points of identity of the ten lost tribes of Israel.

In Isa. 49 we learn that Israel were to be glorified in the isles north west of Palestine. That they were to build up desolate countries, and become a light to the Gentiles.

In the blessing of Joseph (Gen. 49 and Deut. 33) we see that his posterity were to be very fruitful in a fruitful land, separate from his brethren, from which his branches would run over the wall. The emblem of the unicorn was on Joseph's flag, and the lion of Judah's. Both houses migrated to England, but while the English are mainly from Joseph, the ruling house is from Judah. Hence both the lion and the unicorn are on the British coat of arms, and on the seals of the nation.

The Ephraimites could not pronounce the letter h, in Shibboleth, and the English still say, "The 'orn of the 'unter is 'eard on the 'ill."

"Then said they (the Gileadites) unto him (the Ephraimites), say now Shibboleth: and he said Sibboleth: for he could not frame to pronounce it right. Then they took him and slew him at the passages of the Jordan, and there fell at that time of the Ephraimites forty and two thousand." Judges 12:6.

#### Patience.

He that endures with patience is a conqueror.

Patience is a bitter plant but it has sweet fruit.

Patience is a flower that grows not in every garden.

Everything comes in time to him that can wait.

Rome was not built in a day.—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.

Miss Florence Laning, of Ripley, Ill., is at the hospital in Macomb, Ill., where she has been under care for some time. Last report says she is doing nicely.

Does the label on your paper have a 19 on it? If so, why not have us make it a 20? There are fully 350 whose subscriptions have expired. Think of the help and satisfaction it would be to this office force if these matters were attended to promptly. Bro. Siple and the editor are working hard and long hours to keep up the work of the ministry and at the same time keep the paper coming to you each week. Please remit and save us the trouble of a personal notification.

"Dr. Stork left a baby at our house yesterday, Nov. 1, 1919. We have decided to keep him. His name is Delbert Arthur, weighing 8 pounds, and his parents are both doing well.

Mr. and Mrs. A. M. Jones"

Eagle Grove, Iowa.

An announcement as comprehensive as the foregoing leaves an editor little to say further than to wish him well. We extend congratulations.

## THE PROSPECTUS PROPOSITION.

Here is our proposition for the proposed Prospectus of the Illinois Bible School for next year. While it is rather early, yet if anything is done in that direction, it must be done now, since it requires time to get cuts made.

We expect to have cuts made as nearly uniform as possible and the expense as small as we can make it. The cuts should not cost more than \$2.50, and may be somewhat less. Will make it whatever the actual cost of making is.

Our proposition is,

1st. Each one whose photo appears to pay 1st. of cut, the cut to be his after it is used in the Prospectus.

2nd. Each one to have a copy of the Prospectus free with additional copies of the Prospectus to cost 25 cents, provided we can get 40 or 50 photos.

We further plan to embellish the work with other general cuts which we have in our possession

Let all former students of the school who wish to help make this plan a success write now and send photo which you wish to have used.

Address, S. J. Lindsay, Oregon, Ill.

## Remittances.

Mrs. W. L. Kuhns; Mrs. Mary Cordray; Miss Jennie Cox; Hiram Cordill; Frank Beck; Dock Copeland; Dr. E. J. Chase; Mrs. J. J. Norgor; Emma Byall; Daniel Davis; H. M. Daniels; Mrs. Ernest Crundwell; Frank Laning.

## HELPING FUND.

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

Mrs. W. H. Kuhns,	\$5.00
Miss Jennie Cox,	2.00
Mrs. Barbara Leamon,	3.00
Mrs. Sadie Leamon,	1.00
J. A. Railton,	5.00
Frank Laning,	.50

## Notices.

## Hammond, Louisiana.

We expect to begin a series of meetings at the Happy Woods school house, near Hammond, Louisiana, the first week in December, which will probably continue over three Sundays, closing the last Sunday before the holidays, Dec. 21. Let all to whom this can possibly be of interest bear in mind the date, and let's have as good a meeting as possible.

Frank E. Siple.

## Reports.

## Delta, Ohio.

On Saturday evening, Oct. 18, at Raker Union Church, Delta, Ohio, Bro. S. J. Lindsay began a series of meetings, continuing

until Nov. 2, during which time we had nineteen sermons and nine Bible studies which were of great instruction.

At the beginning of the meeting Bro. Lindsay announced that the first week he would lay a foundation and later give us concrete work. We can say with all assurance that he laid the foundation on the "solid rock" and finished with the finest and most beautiful concrete ever given.

During the two weeks of meeting we did not have to miss a service. Although we had some very bad weather we always had a good attendance. The people around here seem very much interested and attend our service very regularly. While we had no visible results we feel sure that Bro. Lindsay while here presented Bible truths so plain that it has set people to thinking as never before.

We hope to be able in the near future to have Bro. Lindsay back with us again. May we all so live, by patient continuance in well doing that we shall be ready for His appearing.

Your brother in the faith,

Roscoe Dunbar.

## Obituary.

## Margaret Jane Shaw-DeMont.

Margaret Jane Shaw, daughter of Joseph and Abigail Shaw, was born in Kosciusko county, Indiana, April 28, 1861, and departed from life at the Logansport hospital, Oct. 29, 1919, at the age of 58 years, 6 months, and 1 day. She moved to Starke county with her parents when a small child, and here spent the remainder of her life. Feb. 12, 1880 she was united in marriage to Joseph DeMont. To this union eleven children were born, three of whom preceded her to the grave. This loving mother leaves to mourn her loss the husband, eight children, two grand-children, one brother, one sister, and a host of friends. She had heard the gospel preached and been baptized and united with the Church of God in 1885.

Funeral services were held at a church three miles south-west from Culver, on Saturday, Nov. 1, at 11 o'clock A.M., conducted by the writer. She had been taken from her household and friends suddenly, and the house was filled with sorrow and lamentation over wife and mother. By request of the husband we spoke from Job 14:14, in connection with the comfort found in 1 Cor. 15, and 1 Thes. 4. Burial was made in the adjacent cemetery, where sister DeMont rests till the resurrection.

D. E. VanVactor.

## Marriages.

Orville G. Barnett and Lydia M. McChesney were married October 29, 1919, at 3 o'clock P.M., at our home in Argos.

Mr. Barnett is the son of Bro. Harrison Barnett of the Hillisburg church, and Mrs. Barnett is the daughter of Bro. Ignatious McChesney, of the North Salem church. It is the culmination of acquaintances started at the Bible School over a year ago. They have the best wishes of many



friends for a happy journey through life.  
D. E. VanVactor.

## Letters.

Dear Bro. Lindsay:

I wish to drop you a few lines. We, a small number of the Church of God at Gallango, are without any preacher since Bro. J. H. Anderson went north. Now he writes us that he can come on the fifth Sundays, and if you know of any one that would help some on railroad fare we would greatly appreciate it as we are trying to study up on prophecy and the signs of the times, and we think Bro. Anderson could greatly benefit us. We are taking the Restitution Herald. It helps us lots and I surely do appreciate it very much.

Your brother,

J. Manning Case.

Dana, North Carolina.

## The Sunday School.

By Alta King.

JESUS TEACHES TRUE GREATNESS.

Lesson 9, November 30, 1919.

Lesson Text, John 13:1-17.

Golden Text: The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Matt. 20:28.

Memory Verses: John 13:34, 35.

### Questions and Comments.

How did Jesus teach the nature of true greatness in last Sunday's lesson? What simple statement did he make and what object lesson did he give? What circumstance called forth such a lesson from him? Several months later, on the evening before his crucifixion, we find him giving today's lesson. Luke 22 shows that they were still contending over this point.

In today's lesson Jesus gives the disciples a very pointed lesson on "Service as the basic principle of God's kingdom," a lesson which they must have felt very keenly. Evidently it occurred in connection with the passover supper and the institution of the Lord's supper for some of the same events are related in connection with both. Compare Matt. 26:17-35 with John 13:21-38.

Relate the story of today's lesson. John 13:1-15. Explain the custom he made use of as an object lesson; why it was necessary and who usually performed it. Was it a real service? What verse in John 13 shows the lesson was given in love? Why was it necessary that either Jesus or one of the disciples should perform this service for themselves? When was the service usually performed by a servant? Would their recent disputes have any bearing on this neglect? What verse shows that Jesus realized he had greater cause for pride and self exaltation than anyone of the disciples? His performing this humble task shows that he also realized that service is exaltation and hence he lacked self-exalta-

tion.

Read again the conversation between Peter and Jesus. What feelings are expressed in Peter's question? What was Jesus doing, more than the mere washing of Peter's feet? Of what particular evil was he to be cleansed by this act? Verse 9 shows that Peter did not realize this spiritual washing at the time. He saw only the material washing of the body. The statement, "ye are clean" seems to have both the material and spiritual meaning. Washing Peter's feet would make Peter completely clean bodily as they only were soiled by the journey. The same statement was true spiritually by the principle of calling things that be not, but which God has decreed should be, as though they were. This act would eventually cleanse Peter of his last and most tenacious of evils. How and when was this lesson to exercise most effective cleansing influence?

Who is referred to in the "but not all" in verse 10? Why does the presence of Judas make this lesson of service more pronounced.

Read Jesus' interpretation of his act, verses 12-17. Did Jesus mean to emphasize the mere act of washing each other's feet, or the spirit of love and service back of that act? Under what conditions would this act have been a mere formality to the disciples, lacking entirely the spirit of love and service which Jesus wanted them to imbibe from himself?

Instead of enlarging the scope of worshiping through acts of formal ceremonies, Jesus narrowed that scope down to two ceremonies and taught the people to worship through every day acts of life. Ceremonial acts merely illustrate the real acts of worship. Jesus could do away with the ceremonies in his teachings because he could illustrate with the genuine article. When his work of salvation is complete all ceremonies will be unnecessary for all people will have learned how to render every act as an act of worship. They will have imbibed, as the disciples were imbibing from him, the spirit of love which is all that is needed to make every act an act of worship. Read as many of the daily readings as there is time for.

### General Notes.

Daily Readings: Matt. 20:20-28; Tues. Luke 22:24-27; Wednesday, Phil. 2:5-11; Thursday, Eph. 6:5-9; Friday, 1 Cor. 10:24; 13:5; 2 Cor. 12:14, 15; Saturday, 1 John 4:19-21.

Here was a lowly duty to perform for one another, commonly the task for the lowest slave, or some old domestic little fit for anythings else; but in a household like theirs where there were no servants, performed mutually for one another. But no one was willing now to seem beneath the others and make himself their servant, thus allowing their claims of superiority. Hence the duty remained undone.

Jesus wisely waited till all were seated. They had made their choice, both as to the question of feet washing and as to their places at the table. They had had time to cool their excited feelings and to repent of their selfish neglect.—Selected.

Then "he riseth from supper, and laid aside his garments and took a towel and

girded himself, and after that he poured water into a basin and began to wash the disciples' feet." Can you see the growing surprise and shame on the faces of the disciples as they watched Jesus silently preparing himself to be their servant?

In their failure, through jealousy and ill will, to serve one another, the disciples were also failing to serve their loved leader, whom any of them would have been glad to serve if their minds had not been so fully occupied with their desire not to serve one another.

"Men have sometimes made the distinction between 'secular' work and 'religious' work. Jesus never made such a distinction. To him all work was sacred. Even before he had performed a miracle or begun his career as a preacher, Jesus had this testimony from his heavenly Father: This is my beloved Son, in whom I am well pleased. Jesus had pleased God as a carpenter."

When it is remembered that Jesus was a carpenter at a time when philosophers declared that a purchased slave was better than a hired one, and when, in accordance with this teaching of the philosophers half the world lived behind prison bars, the coming of Jesus in the home of a humble artisan and the living of his life for thirty years in the atmosphere of a working man's home, becomes all the more significant. "He lifted labor out of the pit. He gave the working man a place in human society which he had theretofore never enjoyed. The principles which he taught have since made the workingman the equal of every man, no matter what his vocation in life may be."—Sel.

The true calling of a Christian is not to do extraordinary things, but to do ordinary things in an extraordinary way. The most trivial tasks can be accomplished in a noble, gentle, regal spirit which over-rides and puts aside all petty, paltry feelings, and which elevates all things."—Sel.

### A Valuable Patent.

An old colored minister announced that he had invented an automatic collection basket, which would be passed around by the deacons of his church. "It is so arranged, my brethren," said he, "dat if you drop in a quatah or half dollah it falls noiselessly on a red plush cushion; if you drop in a nickel it will ring a bell dat can be distinctly heard by de entiah congregation; but if you let fall a suspender button, my brethren, it will fiah off a pistol."—Sel

He is more than the delivering God; he is the keeping and sustaining God. He is not simply the God of the great crisis, he is the God of every day. He will provide for the journey. He will keep our feet from falling. He will impart strength according to the day. Here is the antidote for all anxiety and fear.—J. D. Jones.

We ought to measure our actual lot, and to fulfill it; to be with all our strength that which our lot requires and allows. What is beyond it, is no calling of ours. How much peace, quiet, confidence, and strength, would people attain, if they would go by this plain rule.—Sel.

## SIGNS OF THE TIMES.

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

**I**N YOUR last paragraph you stated that the wicked prince who would cause the sacrifice to cease would seat himself in the temple of God, etc. Now is it not true that it is generally believed that the papal power is that agency that will cause the sacrifice to cease? Is it not also true that the Pope of Rome has virtually assumed the right to dictate all religious worship?

Z. Well, suppose he has assumed such authority, does that prevent another from making the same claims? Does his assuming such power prove him to be the one who shall exalt himself to the position assumed by the Antichrist?

Solomon erected a temple in Jerusalem, and dedicated it to the worship of God. He called it God's temple. The temple in which Jesus met the wise men of his time, he called his Father's house. Has God ever had a temple in Rome? Has there ever been an edifice erected there which you think Jesus would be pleased to call his Father's house? Was not David's throne in Jerusalem? Certainly, but never in Rome. God's dealings with Israel, with respect to his government and temple worship, has always been centered in Jerusalem and never in Rome, and never will be. The Pope of Rome cannot well fill the description, for he has been in power for centuries, while Antichrist's will last but forty and two months. I think it rather doubtful if any present existing ecclesiastical dictator or political sovereign can fill the bill. He must be a man whose bloody and satanic character is shown by the title of the Red Dragon. Of course he will be at the head of some great power, for we find him worshipped as a god. We read of men being worshipped at gods, but never of empires.

X. Now let me ask from what source this exalted person will come. Will it be from some of the present earthly powers?

Z. I do not think it will be any of the present rulers, though it may be some person now occupying some high official position in some of the present governments. Paul says, Let no man deceive you by any means; for that day 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. 2 Thes. 2:3, 4. He will, no doubt, receive his authority from some earthly source, for the Revelator says there was given him a mouth speaking great and blasphemous things. To give one a mouth is equivalent to giving him the privilege to speak. Also authority was given him to act forty and two months, three and one-half years. So we see that the right to speak and act was given him. But who gives him those powers? Certainly not the God of heaven, whom he blasphemeth, and whose saints he strives to overthrow, or overcome.

The highness of his position; the character of his work and the influence which he will have over his followers clearly indicates that he will have a great multitude of supporters.

X. Will he be a Jew? I have heard it suggested that he would be.

Z. We have no positive proof that I know of that he will be a Jew, however, you must remember that at no time in the history of Israel have they ever owned anyone as their king except one of their own blood; nor will they ever do so. For this reason it is not likely that any but a Jew could, as king, ever enter their temple. None but an Israelite could ever mislead them. Indeed, I can see but one way for them to go astray when they gather in their home land. It is a well known fact that they have been looking for their promised Messiah to come from among their own ranks and restore to them the kingdom as it existed before its overthrow. Now when a goodly number of them shall have gathered in their home land, after peace shall have, seemingly, been made, and they shall be dwelling in apparent safety, if some one of their kindred should proclaim himself king, or be in some manner elevated to such a position, it is easy to see how he might play upon their credulity, and how, with a proneness to accept the marvelous, they might be led to believe him to be their Messiah. Judging from the description given of him and of his works he will certainly be a marvelous person. It might be an easy matter for him to make many believe him, and that he is the true Messiah. In assuming such a position he would be denying the Christ. Who is Antichrist but he that denieth Christ? In speaking of Antichrist, the apostle John said, Even now are there many Antichrists. They were nothing more than men, as all the Antichrists who have ever lived since his day have been. What then can he be but a man? Then the one who is to come as a false Christ must necessarily be a man, else how could he take to himself, with such haughty and overbearing manners, the right to kingly office and a seat in the temple of God? Do you believe it at all probable that any except an Israelite could play such a role of deception upon the Hebrew nation? One whose artful pretensions and hypocrisy will not be exposed until the Son of God, together with his bride, the holy angels, shall descend to earth and be revealed to his nation as their true Messiah and king, who will cause this impostor to drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation. It will not fall upon him alone but upon all who worship the beast and his image, and receive his mark on his forehead, or on his hand, he also shall drink of the same cup. I know not what the "wine of the wrath of God," may be, but the picture drawn by John in Rev. 14: 9 would indicate it to be some dreadful punishment, to say the least.

X. Permit me to ask one question right here. Will Christ's bride whom you have told me will be composed of those who have proven themselves to be overcomers, come with him at that time? If so, how can you harmonize that with our Savior's statement when he said his coming would be like a thief in the night? Z. I do not believe that will be a difficult matter. I have previously stated that those words were true and applied to his coming for

his bride and taking her away that she might escape this great time of trouble. That is his secret coming. You might term it one phase of his coming. When he comes with his bride and appears before the assembled and armed forces of earth's nations will be another phase. You will perceive there is a difference between a coming and an appearing. To illustrate, let us suppose that some noted person should publish in our daily press that he would come from London to Chicago, and would appear in the Auditorium to deliver an address at a given day and hour, stating also that he could not advise as to when he would arrive; whether on a morning, noon or midnight train; but he would be there without fail, and would be a guest at the Morrison Hotel? Let us also suppose he arrives on a midnight train when the city is in slumber. A committee may have been appointed to receive and welcome him. In all probability they watched all incoming trains until he arrived. They then arranged every detail for his entertainment and appearance. This may be termed the first phase. When the proper time arrives they escort or accompany him to the auditorium where he will meet the assembled multitude. This is the second phase. He came unnoticed, as a thief in the night; but he appeared where every eye could behold him. In like manner our Lord will come at a time when only a small number will be expecting him; they will go into their chamber and close the door about them until the indignation be past. The rest of the world will be in darkness and asleep with respect to this great event; but when he appears they will not be long in waking out of sleep.

My friend, I wish to say that the day of his coming for his bride is drawing near, when transgressors will come to the full, and when the king of fierce countenance and understanding dark sentences shall stand up (Dan. 8:23) after which will follow the week of seven years, wherein the judgments of God under the seals, trumpets and vials will be poured out upon a troubled and sin burdened world. This will be followed by Christ's coming with his saints whom he will have gathered unto himself before the opening of the first seal. During this seven years there will be a night of ignorance, black as midnight, full of horrors, the like of which the world has never witnessed, nor ever will again.

Just when Jesus will come and call his waiting, watching, faithful ones unto himself I know not. This has not been revealed. The time of his coming is not so much a matter of importance to us as it is to be ready for the event when it shall arrive. Though we may look with wistful eyes to see that day; we must not grow weary in well-doing, nor impatient if he should delay his coming beyond our expectation. To know that I am worthy of a place in his company would give me more joy than to know the time of his coming and he find me without the wedding robe, and unable to stand before him.

One thing I have learned from Paul is that we are nearer salvation than when we first believed. He says, and that knowing the time, that now it is high time to

awake out of sleep; for now is our salvation nearer than when we believed. Rom. 13:1, 2. Our Savior divides the night into four watches, and commands those living at the time of the first watch to watch because they know not in which one he will come; hence the necessity of constant and continual watching, meaning never to be found off duty.

How sad, indeed, it will be, after having waited so long, and with patient vigil to be found off our guard, our lamps gone out, to be unprepared, and among the foolish virgins on the outside and to knock in vain for admission. While the glory and the rapture lie but a little way ahead, yet there may be many difficulties unseen which may make progress otherwise than easy; obstacles may lie across our path apparently impassable; afflictions may cause much sorrow; bitter persecutions, for Jesus' sake, may cause some to falter by the wayside; severe chastenings may await us, but we should remember that they come to those whom the Lord loveth, and are good for discipline; sorrows and grievous disappointments may cause the heart to almost break, yet through our blinding tears we should look steadfastly toward the rising sun, remembering that joy cometh in the morning. Therefore let us keep our armor bright and watch a little longer; it will not be long; and if death overtakes us before the Bridegroom comes, let us go down into the tomb in peace, with our faith undaunted, and a hope made bright with the promise of coming forth in the first resurrection, beyond which lie the crowns of rejoicing and life evermore. There will be the great white throne and the king in his beauty sitting thereon, round about which will gather the elders, clad in white raiment, and wearing golden crowns, and another company numbering ten thousand times ten thousand and thousands of thousands, all join in singing, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength and honor and glory and blessing."

Will you; will I, be there to behold that innumerable company of the redeemed and join with them in singing redemption song, in honor of him who hath said, "Come unto me and I will give you rest?"

My friend, that rest is coming in a little while. It will not be long. While I know not what social joys are there, I know its glory is beyond compare; for there in the halls of Zion, all jubilant with song, will be the angel band, and the Martyr throng; there will be the Prince of Peace, and the throne of David, too. There, from all care released, will swell the song of them who triumph, and the shout of them who feast. They who, with their leader have conquered in the fight will appear in transcendent glory all clad in robes of white. There will be the many mansions for many a glorious name prepared. Then, at last, will appear the greatest glory of all, for there will be the best and dearest Father of all who made us and who saved us. Who bore with us in defilement and from defilement saved. O sweet and blessed clime, shall I ever own thee mine? I have a hope within me

to comfort and to bless! Shall I ever win the prize itself? O tell me, but tell me yes. What a beautiful scene that will be. No wonder that Paul in contemplating the joys and blessings that were in store for the overcomers could say with the Prophet Isaiah (64:4), 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. 2:8, 9.

While much more might be written concerning the fulfillment of prophecy and the future glory and rapture of the saints, I must, on account of other duties, close for the present. In doing so I will close by quoting a little poem, the author of which is unknown to me.

#### Earth's Little While.

O for the peace that floweth like a river,  
Making life's desert places bloom and smile!

Oh, for the faith to grasp the bright  
forever

Amid the shadows of earth's little while.

A little while of patient vigil-keeping,  
To face the storm, to battle with the strong;

A little while to sow the seed with weeping,

Then to bind the sheaves and sing the  
harvest song!

A little while to keep the oil from fail-  
ing,

A little while faith's flickering lamp to  
trim;

And then the bridegroom's coming foot-  
steps hailing,

To haste to meet him with the bridal  
hymn!

And he who is himself the gift and the  
giver,

The future glory and the present smile,

With the bright promise of the "glad  
forever"

Will light the shadows of the little while!

Lyman Booth.

#### THE INDIGNATION AND WHO WILL ESCAPE IT.

**C**OME, 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. Isa. 26:20-21.

Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. Zeph. 3:8. But who may abide the day of his coming, and who shall stand when he appeareth? For he is like a refiner's fire and like fullers' soap. Mal. 3:2. 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, everyone that shall be

found written in the book. Dan. 12:1. And it shall come to pass that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third part shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people; and they shall say, The Lord is my God. Zech. 13:8, 9.

Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go into captivity, and the residue of the people shall not be cut off from the city.

Then shall the Lord go forth and fight against those nations, as when he fought in the days of battle; and his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east. Zech. 14.

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 men to come down, O Lord. Let the heathen be wakened, 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. Joel 3:9. This know also, that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, dispisers of those that are good, traitors, heady, high minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they who creep into houses, and lead captive silly women laden with sins, led away with diverse lusts, ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. 2 Tim. 3.

(Concluded next week).

Mrs. Rena Endsley.

And he that keepeth his commandments dwelleth in him, and He in him. And hereby we know that he abideth in us, by the spirit which he hath given us.—1 John 3:24.

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Don't Be a Rut Runner.

It is no harder to succeed than to stay in the rut of failure. Success is just a matter of being a good climber, according to George C. Hubbs, well-known Detroit business man, whose philosophy is told in an article, "Then Put a New Meaning Into It," by Len. G. Shaw in "Association Men" for October.

"The big things in life are waiting for the one who separates himself from the rabble with a determination to get to the front," is Mr. Hubbs' conviction. "There is plenty of room up ahead of the crowd—and the faster you travel the less you are elbowed. It is back with the mob that you get stepped on; dragged down to defeat, and if a man elects to be a dormat he has no right to complain because others trample on him.

"I'd rather be something up in front than be run into from the rear. Yet the average man is being knocked from the rear good and plenty and he doesn't know it because he doesn't take pains to find out what the trouble is. Probably if he did find out he would go right on in the same old way because it would require some exertion to make a change.

"Put every ounce of energy you possess into anything you undertake; be ready to risk to the limit; give everything you have. You can't hold back. That is where so many make a fatal mistake. They think they are playing safe when they are crippling themselves. They are throwing full weight on the brakes when they should be stepping on the accelerator." —Selected by a reader.

Remember.

When your heart is sad, and your sky is gray, And life a long struggle from day to day, Remember the linings of clouds that are gone, Remember the thrill of a meadow-lark's song, Remember the gold of a sun-set sky, Stop all of the worry and "wondering why." Let love in its sweetness your soul enthral, For God in his mercy is over all.—Sel.

Therefore every time we express the spirit of love in feeling, speech, conduct, we live, for the time being, the perfect life; and we know how beautiful, exhilarating, joyful, and peaceful that life is. And the more we cultivate the life of love, the more constantly and consistently we live the perfect life, the more completely shall we be transformed into the image of Christ.— Sel.

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## OUR THANKSGIVING NUMBER

### 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 STORY ABOUT REBEKAH'S PEOPLE.

LEILA BROWN attended school in a small city in our country. There were about fifty boys and girls in her class and all seemed to like her very much. Had you asked her why they liked her she would have told you she did not know. But the reason, I think, was that she liked each one of them, and always had some kind words and a pleasant smile when she met them.

But one evening she came home from school looking rather sober. She put her wraps away thoughtfully, and then she went straight to her mother who was sewing in her room.

"Mother," she said, "Why is it that the girls do not seem to care for Rebekah Strauss? They ask her to their parties and she goes, but they don't seem to like her as well as the rest, and I know it makes her feel badly. And the other day Marie got angry with her and said she was nothing but a Jew, and Rebekah went off and cried about it. I can't understand it. They never treat the other foreign girls that way."

"That is a long story, Leila," said Mrs. Brown. "But it is one you should know. Let us go over nearer the window and while I sew the buttons onto your dress I will tell you part of it.

"You know that the Jews are a very old nation. Long before Jesus lived on earth they had the richest kingdom in the world."

"Oh, yes," cried Leila. "I remember Miss Fitch telling us about the temple they built; and the beautiful stones, and dishes made from gold that they brought so far. And, because the king was so wise and so rich, a queen came from another country far away to see him. And she gave him lots of gold and more spices than had ever been seen together before."

"Yes, that is right," said Mrs. Brown. "Solomon was king then. And he and David his father were the best kings who ever lived. Because Solomon tried so hard to do right God made him very, very rich. But when Solomon died his son became king. He was wicked and the people did not like him, so a part of the people chose another king. Of course this divided the



God shall supply all your needs



#### THANKFULNESS



OR blessings of the fruitful season,  
For work and rest, for friends and home,  
For the great gifts of thought and reason,—

To praise and bless thee, Lord, we come.

Yes, and for weeping and for wailing,  
For bitter hail and blighting frost,  
For high hopes on the low earth trailing,  
For sweet joys missed, for pure aims crossed. —Selected.

kingdom. After these men died, other kings ruled over the people. Some were good and some were not. At last the people became so wicked that they would not listen to the prophets God sent to them. They made idols from stone and wood and gold and worshipped them! and when the prophets said, 'God will punish you,' they only laughed.

"So at last God would no longer help them and let other kings take their country. Jerusalem was captured, and many of the boys and girls were sold as slaves to the people of other countries. Palestine, as they called their country, was allowed to grow up to weeds; and after a while the whole country became almost a desert. The cities were no longer kept clean and it was not long until the houses began to crumble away. And to make their punishment greater God caused people everywhere to dislike them. In some countries many thousands have been killed. Sometimes the tiny babies have been taken away from their mothers and killed."

"Why, mother," gasped Leila, "what would make people do that? Those babies had done no harm!"

"No, Leila, but when God tried to help the Jews and kept their enemies away from them they would not listen to him. And now God does not help them when wicked people are cruel to them. Our own country has always been kind to them, and many Jews have come here to live.

"After their country had been taken away God talked with one of their prophets. He said, 'Tell the people that some day they shall come back into their own country, for I want to show other nations that I am the true God. The fields that are now a desert shall be tilled, and the

cities shall be rebuilt. When people travel through the country they will say, 'Why this looks like the garden of Eden!' Then my people will be ashamed of the things they have done, and will love and serve me again. When other nations see the great nation again serving me at Jerusalem, they will believe in me, too.'"

"Why, then, the girls just don't like Rebekah because God doesn't want them to," said Leila.

"That is the way it is now," said Mrs. Brown, as she finished sewing on the last button. "But that is no good reason for not treating her well, and I am glad that you ask her here. She seems to like to come. God has not forgotten them, and although some countries treat them cruelly, our own country has always been kind to them. England is another country where they may go and be kindly treated.

"After the heavenly Father had given the land to other kings he talked one day to a prophet. This prophet's name was Ezekiel and God talked to him in a sort of dream, or vision. Ezekiel seemed to see a great valley which was full of human bones. The bones were very dry, as though the people had been dead for a long time. As Ezekiel looked at them God said, 'Can these bones live?' And Ezekiel answered, 'Thou knowest.'

"Then God said to Ezekiel, 'Tell these bones that I will cause them to live and cover them with flesh and skin.' As Ezekiel spoke to the bones they began to move about and soon they were all fitted together just as they are in our bodies. The flesh grew upon them and skin covered the flesh. Then Ezekiel spoke to the wind and it blew over them and they began to breathe. And there, before the prophet, stood a whole army of living men!"

"Then God told Ezekiel that the Jewish nation would be like that. Now they have no king and no country, he said, and are scattered among all nations, just as the bones were scattered about the valley. But someday I will bring them all back to Palestine and they will become a great nation again, just as I caused the bones to become a great army.

"At another time God said to Ezekiel, 'Take two sticks in your hand. Write on one that it is for Judah, and on the other that it is for Joseph. And the two sticks shall grow together in your hand. When the people have seen this, then tell them that they shall all come to the land of Israel to live under one king, and not be divided into two kingdoms anymore.'"

"Oh, that king will be Jesus, won't it?" asked Leila. And as Mrs. Brown answered "Yes," she continued. "But Rebekah told me one day that her people did not believe that Jesus was to be their king."

"No, dear," said Mrs. Brown. "They do not understand that now. But Palestine



has already been given to the Jews and many of them are already going back there to live. They will build up their cities and plant great vineyards and soon that country will look like the Garden of Eden, just as God said. And when Jesus comes again he will have his throne in Jerusalem. And then Rebekah and her people will know he is their king and be glad."

### THE BOOK ON PROPHECY.

Prophecies of the Last Hour  
W. L. Crowe.

#### Installment Number 3.

**W**HILE the whole world is turning to prohibition of the liquor traffic, Britain is still wasting millions of bushels of grain in the distilleries and breweries, and in no place in the world is there so much drunkenness as in England, Ireland, and Scotland. This has to continue till Israel is converted, to fulfill these prophecies:

"Woe to the crown of pride, to the drunkards of Ephraim... which are on the head of the fat valleys, of them that are overcome with wine.... The crown of pride, the drunkards of Ephraim, shall be trodden under feet.... For all tables are full of vomit and filthiness, so that there is no clean place". Isa. 28.

The labor party in Britain is preparing for the overthrow of the crowned aristocracy, and of privileged classes, and the pride of Britain, her magnificent navy and merchant ships, are to be destroyed by either a great storm from the east or by a great eastern power. "Thou shalt break the ships of Tarshish with an east wind." Psa. 46:7.

"Howl, ye inhabitants of the isles, howl ye ships of Tarshish, for your strength is laid waste."

"For the day of the Lord of hosts shall be upon everyone that is proud and lofty, and upon everyone that is lifted up; and he shall be brought low. ... And upon all the ships of Tarshish and upon all the pleasant pictures." Isa. 2.

"Ephraim hath mixed himself among the people; Ephraim is a cake not turned." Hos. 7:8. Ephraim is joined to his idols (such as whiskey and warships), but the time will come when his idols will be destroyed, and then, "Ephraim shall say, What have I to do anymore with idols?" Hosea 4:17; 14:8.

"I will go and return to my place, (for-sake Israel), till they acknowledge their offense and seek my face: in their affliction they will seek me early."

"Come and let us return unto the Lord; for he hath torn and he will heal us; he hath smitten, and he will bind us up." Hos. 5:15; 6:1-7.

"When I have bent Judah for me and filled the bow with Ephraim .... I will strengthen the house of Judah and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them; and they shall be as though I had not cast them off: for I am their God and will hear them." Zech. 9:13; 10:6.

The force behind the blow is Jewish gold, and the arrows of Ephraim are the armies of Britain, but the purging out of rebels and sinners must continue for both houses, until an obedient and pure remnant alone is left, for whom there will be room enough in Palestine. Ezek. 36.

The unstable tribe of Reuben is be-

lieved to be the ancestors of the French. The Welsh were called "Simoni" after the tribe of Simeon, and their language is made up of many Hebrew words.

The tribe of Zebulun dwelt by the sea, and is supposed to be the ancestors of the Greeks, whom Josephus says are related to the Jews. Gen. 49:13.

The tribe of Dan settled in Denmark, and in Germany, and in the north of Ireland. Their descendants today are the Danes, the fair skinned, blue eyed Germans, and the Protestant Irish.

"Naphtali is a hind let loose." Verse 21. His emblem was a stag or deer. He is thought to be the ancestor of the Highland Scotch.

"Joseph" embraced Britain and all her colonies, including the American colonies before the revolutionary war. The division of the house of Joseph in Ephraim and Manasseh typified the division resulting from our war with Britain. "Ephraim is a multitude of nations," and Manasseh "a mighty nation," the U. S. Gen. 48.

Seventeen of our presidents were of English descent, literal descendants of Joseph. Five were Scotch-Irish, descendants of Dan and of Joseph. One was Welsh, or from Simeon. Three were lowland Scotch, or from Dan. Two were Dutch, uncertain. Eight were born under the British flag, and thirteen had Bible names.

The Adoption of Joseph's two sons into Jacob's family made thirteen tribes of Israel, and Christ and Paul make thirteen apostles. Gen. 48:1; 1 Chron. 5; Jer. 31:9; Josh. 14:4; Deut. 32:8.

In the future survey of Palestine there will be thirteen strips of land, for these thirteen tribes, counting the holy oblation. Ezek. 48.

The twelve apostles will have twelve thrones, and Jesus, the apostle and high priest of our profession will have the throne of David, making thirteen thrones when the kingdom is restored to Israel. Matt. 19:28; Acts 2:30-34; Psa. 89.

This nation was founded on the number 13, to direct our attention to our father, Manasseh, the thirteenth tribe by adoption.

Our first flag had thirteen red and thirteen white stripes, and thirteen stars in a blue background, to represent our first thirteen U. S. colonies.

This was the flag adopted by the continental congress, June 14, 1777. Now it contains thirteen stripes and four dozen stars, to show the increase of Joseph.

These thirteen are seen on the great U. S. seal, adopted in 1782, as follows:

On one side is a bald eagle, with wings, and talons spread; and on its breast is a blue chief.

On the eagle's breast are thirteen pales of silver and red.

In one of the talons are thirteen arrows (the soldiers from thirteen colonies).

In the other talon is an olive branch of thirteen leaves, and thirteen olives, indicating our offers of peace and food to our defeated enemies. It was Joseph in Egypt who fed his brethren during the famine in the past and who again feeds the world.

In the eagle's beak is a scroll, inscribed in thirteen letters, E. Pluribus Unum, (out of many, one).

Over the eagle is a blue dome, containing thirteen stars, under which is a cloud with a gold lining.

On the reverse side is an unfinished pyramid, with an eye looking down on it. This represents the birth place, Egypt, of Ephraim and Manasseh, and the temple of God unfinished until Christ, the capstone, returns. But all is under God's watchful eye.

Above the pyramid is the motto of thirteen letters: Annuit Coeptus, —He prospers our beginning.

Novus ordo seculorum, means, "a new era in the ages," which is also significant.

President Wilson says: "Thirteen is my lucky number. I usually get seat 13 or room 13 wherever I go."

"When I was in my 13th year as professor of Princeton, I was elected the 13th president of the University. There are just thirteen letters in my name. I am not afraid of number 13."

When the President visited the royal family in England the report shows that each table was seated for 13 guests, including the king, and the same when Lloyd George dined with representatives of both capital and labor there. This is a custom followed from time immemorial in the royal house of Britain.

I look on all these customs as providential hints to direct our minds to the thirteenth tribe, Manasseh, representing the U. S., for as Ephraim was put "before Manasseh" and adopted as "the firstborn," this makes Manasseh the thirteenth tribe, even as Paul was the thirteenth apostle; neither Judas nor Matthias counting; because the one lost his office by sin, and the other was chosen by men, and not by God.

Thus the 13 strips of land, and the 13 thrones for 13 stars or apostles, correspond wonderfully to our U. S. flag of 1777.

The cross of St. Andrew on the British flag represents when Jacob crossed his arms to put the chief blessing on Ephraim. Gen. 48:13-22. The cross of Christ on top represents when the isles received the gospel of Christ. Isa. 42:4; 49:1-26.

It is not so easy to identify the other tribes, but we know that they exist today among Swedes, Norwegians, and other Anglo Saxon nations.

"A zeal of God, but not according to knowledge." Rom. 10:2.

Thousands of tons of literature have been scattered in recent years, containing much light, and much darkness, on prophecy. The darkness is due mainly to "private interpretation," instead of divine interpretation of symbols. Among these misleading theories are the following per-versions of symbols:

The horn coming out of the four horns of the Grecian goat, is the papacy, and also the horn coming up out of the ten horns on the fourth beast is the papacy. Dan. 7 and 8. The mark of the beast is the mark of the harlot, Babylon, that rides the beast. Rev. 13 and 17. The mark of the beast is the mark of the pope, or of the horn on the beast. The two horned beast that calls on the people to make an image to the ten horned beast, is a future man or Antichrist. The future Antichrist will be an infidel Jew, who denies both God and Christ, and who makes a literal image that can talk, and who works miracles to deceive the whole world into worshipping this image of himself. He will make a covenant for a week with the Jews, and break it in the midst of the week. He is the beast; the horn on the

beast; the eighth head on the beast; the Antichrist, and some make him the harlot that rides the beast; or that rides on himself!

The inspired word tells us that beasts are symbols of kingdoms, which history proves were federations, or leagues of many different nations, brought into union, or alliance by war, and under some great military leaders. Dan. 7:17, 23. Such were Babylon, Medo-Persia, Greece and Rome. And as Daniel tells us that the 4th beast with the ten horns was the fourth kingdom on earth, we know that this ten horned beast, whether its horns were crowned (Rev. 13) or uncrowned (Rev. 17) is the Roman empire in its different stages or of a league of nations in the old Roman world, or in Europe.

Since the horn on the goat represents the first king of Grecia, "Alexander the Great," so called (Dan. 8:21), therefore kings, popes or rulers in an empire are represented by horns. But the fallen church of Rome is the harlot, Babylon, that rode the beast, or that dominated the politics and finances of the Roman empire. And since the Antichrist went out from the Christian church as an apostate (1 John 2:18, 19) he cannot be either an infidel or Jew. The popes of Rome have fulfilled all that is predicted of Antichrist, except what this last pope will fulfill, and the papacy has fulfilled all predicted of Babylon, except that part connected with the last hour of her judgment, when she comes up into power for a short time, on the scarlet beast, or the democratic and socialistic league of nations now forming the old Roman world. Then her old persecuting spirit will cause her utter destruction. Rev. 18.

"The big five" in the present league of nations have each two representatives who hold the main judicial and executive powers in the league, so that while they are ten horns without crowns, who "reign as kings one hour with the beast," Rev. 17:12, no kings on earth ever had the powers that they will have when the league is established fully. I look for Japan and China to withdraw from this league and join with Russia and Germany in the Asiatic league; and for the U. S. to withdraw to form the pan American league, but I believe the European league will have other powers come in that will keep the ten chief men in power to fulfill the prophecy of the ten kings of Rev. 17, and of the ten toes of Dan. 2, which are mainly clay or democratic.

And now since inspiration and history agree in making a beast a symbol of a federation of nations under one rule, or of a league of nations bound together by one common law system, what could an image to such a beast or federation be? Truly no literal image of a literal man or beast, but another federation like the ten horned, European federation, or another league of nations. This is what the two horned beast or government, asks its subjects to do. "Saying to them that dwell on earth, that they (the people) should make an image to the beast which had the wound by the sword and did live." Rev. 13:14. Hence this beast is a democracy where the people are supposed to rule, and the image or league is not formed until after the deadly wound in the head of the beast, or Roman empire is healed. Therefore "the beast that was and is not, shall ascend out of the abyss," before he "goeth into perdition."

Rev. 17:7, 11. And the image of the beast is made after his revival or resurrection (of the Roman empire) and before this resurrected empire "goeth into perdition."

This image to the beast is fast materializing in the pan American federation, which will include 20 South American countries, all under Spanish Catholic presidents. This beast comes up out of the earth like a plant, slowly growing into power, while the European beast comes up out of the sea, representing armies in conflict, and disturbed humanity in revolutions.

The two horns like a lamb represent professed Christianity in two divisions. In the American continent we have two continents; two religions, Catholic and Protestant; two houses of congress, Senate and house of representatives; a two fold government, federal and state, and all professing to follow the Lamb of God, yet all will yet speak as a dragon. Rev. 13:11-18. The governments of Mexico, Central America and South America which are to be in this union, are modeled after the U. S. government. These 20 Catholic representatives, together with Sec. Lansing, now chief representative of this congress, will, like the league in Europe, be given legislative, judicial and executive powers, to make and to enforce, by its united army and navy, all international laws that will govern America, and by its affiliation with the league in Europe, it will make the laws of commerce, and later of religion, that must govern the world.

What does it matter that the pope had no voice in the meeting at Versailles, when he now has 65 per cent of the offices of the U. S. held by his subjects, the police and military system under Catholic control, and soon, two world leagues, in both of which he will have a large Catholic majority?

"And no man might buy or sell, save he that had the mark or the name of the beast, or the number of his name." Ver. 17. Here is the 16th article in the constitution of the European league of nations, ("for world peace and democracy").

"Should any of the high contracting parties break or disregard its covenants under article 12, it shall thereby, ipso facto, be deemed to have committed an act of war against all the other members of the league, which hereby undertakes immediately to subject it to the severance of all trade or financial relations, the prohibition of all intercourse between their nationals and the nationals of the covenant breaking state, and the prevention of all financial, commercial, or personal intercourse between the nationals of the covenant breaking state and the nationals of any other state, whether a member of the league or not."

That this boycott is to be extended to all classes, and to individuals in all nations on earth, is predicted by the Revelator, and is rapidly shaping for fulfillment.

"And all that dwell upon the earth shall do homage to him (the beast or league), whose names are not written in the book of the Lamb slain from the foundation of the world." Rev. 13:8 See Greek text in Diaglott.

Whoever will not worship this beast federation shall be killed and whoever does worship it is left to go through the last plagues, which are called "the wrath of God without mixture (without mercy)

poured out in the cup of his indignation." This must occur before the rapture of the saints, as the warning against the beast mark is before Christ appears on a white cloud to reap the earth, and before the last plagues. Rev. 14 and 15 and 16. Also the first resurrection includes martyrs who would not worship the beast, nor his image, nor receive the mark, either for trade privileges or to save their lives. Rev. 20:4.

Surely this text is near, and the rapture of the saints when they meet their Lord in the air!

A New York daily says, "It will be a bitter day for Germany when she learns that she has planted in millions of human hearts such a hatred for anything German that they will neither buy nor sell anything German as long as it can be found elsewhere."

A London paper says that the British Seaman's Union, indorsed by representatives of the unions of many other countries, have bound themselves to boycott all German goods, and to have no intercourse with Germany for seven years.

The French premier of the league of nations says that the article on boycotting provides for the economic ruin of any nation that attempts to break the rules of the association.

No war can be carried on by any nation from whom all trade is cut off, and any nation cut off from all world trade must surrender to the league, no matter what effect it may have on its "national honor."

That wealth, diplomacy, treaties, or even armies are nothing as weapons of defense, compared to the economic boycott.

That this boycott will be extended to all individuals of all nations is seen by the bills now before our own and other nations. Everywhere we see governments more and more taking over all industries, fixing prices for products, fixing hours of labor and wages, and making more stringent laws. In a meeting recently of representatives of manufacturers and of war and navy officials, plans and bills were discussed for making strikes a crime and for black balling all leaders of strikes, so that they could not get employment, as well as the manufacturer who would break the rules for hours of labor and wages and prices.

Government to use the boycott.

"The agreement according to the present plan, would be enforced through threat of government boycott of the manufacturer who paid less than the scale, or who paid more in an effort to lure workmen from other plants or industries. Similarly the boycott would be applied to workmen who threatened to strike or demand more wages than the fixed scale."

The Pope favors the boycott.

Cardinal Gasparri, papal secretary of state, gives the vatican view of world peace as follows:

"By an accord among civilized nations to suppress obligatory military service, and to institute an international tribunal for arbitration, and as a guarantee to direct a general boycott against nations which refuse to submit international questions to arbitration, or to accept its decisions."

(However, it will doubtless be the enforcement of some false religion on the people that will incur the unmixed wrath of God, and who does not know that Rome will do this when she has the power to do so?)

**THE RESTITUTION HERALD.**

**S. J. Lindsay, Editor and Manager.**

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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.

Again we must insist that when sending in the names and addresses of others as subscribers for the Herald, the names and addresses should be correctly spelled and plainly written. We do the best we possibly can to get them right—can have no other purpose, yet we are often condemned by the guilty ones because the paper does not reach its destination.

It is most discouraging to us at times when we strive to do our very best, to look upon an empty "copy" hook. There are times when there is a nice supply of copy on hand and then again the hook hangs empty for a long time. Criticism is often offered because we take so much from exchanges. The fault isn't ours, it's yours.

In addressing this office be sure about your address to make it plain. Write it on the sheet upon which you write, including street number where you have one, for the reason that we are away from

the office so much and your letters are then forwarded, and if you do not give street number we cannot make reply till we get home; and even when in the office it would save us many a step.

Report says that Bro. Bert Sheets of Blanchard, Michigan, has been sick with a severe cold.

Sr. Florence Laning of Ripley, Ill., is home from the hospital looking quite herself again. We had the pleasure of a day's visit in the Laning homes while engaged in work at Camden.

Our meetings at Camden, Ill., closed on Sunday night, Nov. 16, with a record breaking attendance. The week's meetings was one of the pleasantest series we ever held here. The people of the locality are of the kind hearted variety, truly.

Sometimes we get letters containing a statement like this: "Please continue the paper another year to John and I will remit later." This is a proper enough way to write to get quick results provided that we are in the office, since we know who "John" is, but as we are away so much and others who do not know who "John" is are left in charge, it would expediate matters and you would get quicker results if you write the full name and address. We are writing this away from the office and have just received a bunch of letters among which we find a letter like this, and now we must write the office who "John" is before the request can be complied with.

The various reports received tell of good attendance and interest with occasional baptisms, for all of which we rejoice. Let the good work go on.

**THE PROSPECTUS PROPOSITION.**

Here is our proposition for the proposed Prospectus of the Illinois Bible School for next year. While it is rather early, yet if anything is done in that direction, it must be done now, since it requires time to get cuts made.

We expect to have cuts made as nearly uniform as possible and the expense as small as we can make it. The cuts should not cost more than \$2.50, and may be somewhat less. Will make it whatever the actual cost of making is.

Our proposition is,

1st. Each one whose photo appears to pay cost of cut, the cut to be his after it is used in the Prospectus.

2nd. Each one to have a copy of the Prospectus free with additional copies of the Prospectus to cost 25 cents, provided we can get 40 or 50 photos.

We further plan to embellish the work with other general cuts which we have in our possession.

Let all former students of the school who wish to help make this plan a success write now and send photo which you wish to have used.

Address, S. J. Lindsay, Oregon, Ill.

**Remittances.**

Hugh Logan; Mrs. John Cochran; Rolla Hightower; Mrs. Martin Peterson; W. J.

Huston; Nellie Grant; Keturah Rogers; Mrs. Eve H. M. Fletcher; Mrs. T. F. Summers; S. Kerr; Mrs. M. L. DeCounter; C. A. Thomas; Fred Vincent; J. G. Swingley; J. E. Wilson; Mary McRae; Dr. L. R. Davis.

**HELPING FUND.**

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

Eva H. M. Fletcher, \$10.00  
 Mary McRae, 15.00

**NOTES.**

Sr. Anna E. Drew, who has been visiting in St. Louis, for several weeks, returns to her home in Dixon the first of December, and may be addressed as usual, 629 N. Galena Ave., Dixon, Illinois.

If your paper for a time or two has not been as clear and clean as usual please be a little patient. Our heating apparatus has not all been installed yet this winter and the weather has been so extremely cold that the ink would not flow properly.

Sunday, Nov. 14, was our date to be with the Aurora class. So that the work might reach as far as possible, they planned a combination meeting and we all went up to Elgin Sunday morning, where two services were held at the Cooley home. Dinner was served to all, and we had a good time both spiritually and socially. Some interested outsiders were present including ones from Sycamore and Forest Park, Ill.

Frank E. Siple.

**Obituary.**

**FRED GODDARD.**

Fred Goddard, oldest son of Charles D. and Ethel M. Goddard, was born at Argos, Indiana, August 17, 1904. He went to South Bend with his parents soon after his birth where his short life was spent.

He was taken sick last Thursday, but nothing serious was thought of it till Sunday when the physicians ordered him to the hospital early Monday morning where an operation for appendicitis was had, but to no avail, and he died at 3 o'clock in the afternoon. He had lived 15 years, 2 months and 23 days.

Little Freddie had always been a kind, dutiful child and his untimely death is a severe shock to his parents and relatives. He was a member of the South Bend Sunday School, where his mother is a member of the church, and had learned some of the things concerning Jesus and his saving power.

Death is a sad event even with the aged, but doubly so when fair youth is cut down in the morning of life. It is like an untimely frost that cuts down the flowers as they begin to bud and bloom in the spring-time. But the Lord hath given and the Lord hath taken in accordance with the fixed laws of his creation. We humbly bow in our sorrow to await the full fruition of his will and the achievements of his power.

Ferddie leaves his parents, two sisters, three brothers, his grand parents, Mr. and Mrs. N. J. Goddard, and Mr. and Mrs. Chas. Bryan, and other relatives to mourn

in remembrance of his bright, sunny life.

Funeral services were conducted from the Church of God in Argos, Nov. 13, 1919, by D. E. VanVactor, assisted by the Argos Christian pastor, after which burial was made to await the resurrection by the power of the Lord of both the dead and the living, the destroyer of death.

D. E. VanVactor.

## Baptisms.

This will introduce to the household of faith Bro. Leon Pixley, and his wife, Sr. Hazel Pixley, Adams St. and Eastern Ave., Grand Rapids, Mich. In obedience to the commands of the gospel, having made confession of their faith, it was the writer's happy privilege to assist them in putting on the name of Jesus, early Sunday morning, Nov. 9, 1919. At the morning service following they were given the right hand of fellowship and became identified with our local body.

Sr. Hazel is the daughter of Bro. and Sr. Skeels, and for her and her husband to both start together for the Kingdom of God is highly commendable and desirable. Sr. Pixley has been taught the truths of the faith of the Church of God of the Abrahamic Faith all her life in her parents' home, but Bro. Pixley has learned them only since becoming acquainted with the family and coming to our Sunday and mid-week services. They are esteemable young people, and will be a valuable addition to our body. However, they are but babes in Christ, and need our best care and attention. May they, with us, live and walk so worthily that we may have a home in the Kingdom of God.

F. V. Blakely.

## Reports.

Stratton, Colorado.

Bro. O. J. Allard stopped at Stratton, Colorado, on his way to California, and held a ten days' meeting at the South Tuttle school house. While the attendance was not large, the same ones came each night, some coming five or six miles. The interest was splendid. During the meeting four requested baptism, Mrs. Ella Babeon, Mrs. Kennedy and her son, Ray Kennedy, and Quinten Vose. We pray that they may each prove faithful, and welcome them as brothers and sisters. Bro. Allard gave us fine sermons, instructive both to the new as well as the older members of the body, and promised to stop and give us another meeting as he was passing by some other time.

About one month after Bro. Allard's meeting, on Nov. 2, Bro. T. A. Drinkard began a meeting in the South Tuttle school house. Much interest was manifested and two had asked for baptism, when winter came in form of a blizzard that made the roads impassable for several days. During the storm Bible lessons were held at home. We find Bro. Drinkard able to teach as well as preach, and he has promised to come back and finish the work that was begun, and we look forward to several additions to our healthy little church when he comes, which we hope will be soon.

Your sister in hope.

Mrs. Minnie Rogers.

## The Sunday School.

By Alta King.

PETER AND JOHN ASLEEP IN  
GETHSEMANE.

Lesson 10. December 7, 1919.  
Lesson Text. Mark 14:32-42.

Golden Text: Watch and pray that ye enter not into temptation. Mark 14:38.

Memory verses: Luke 22:44-46.

### Questions and Comments.

By your daily readings you have seen that the passover supper (see Gen. Note 1), the washings of the disciples' feet; the separation of Judas from the rest, the institution of the Lord's supper followed by the discourse and prayer of John 14-17, all took place during the fore part of the night in which Jesus was betrayed. The last hours before Jesus' betrayal were full and strenuous. Both Jesus and the disciples were surely being tried to the breaking point. Jesus, spent and weary with his three years of service, was facing the most severe trial which a man of his disposition could face, that of a shameful death. The disciples, expecting Jesus to set up the kingdom, knew that his enemies were searching everywhere for him, John 11:53-57, and were, without doubt, waiting for him to destroy his enemies miraculously. Luke 9:53-54 shows that this thought was in their hearts. The place to which Jesus and the disciples went after the Lord's supper was instituted: Mark 14:26-32; Luke 22:39; John 18:1, 2. Notice that it was a place to which they, including Judas, had frequently gone. "The present Gethsemane is about three quarters of a mile from the walls of Jerusalem, is almost a square, 160 by 150 feet, and contains eight venerable Olive trees. The name means 'oil press,' an emblem of trial, distress and agony."—Sel.

The grove probably belonged to some friend of Jesus, or one of his disciples, who permitted them to use it for their quiet meetings.—Henry Van Dyke.

Read Mark 14:32, 33. It seems from verse 37 that the disciples were thus stationed to give warning of any intruding enemy, not that Jesus felt the need, for he knew that nothing would occur until its appointed hour had arrived (Luke 22:53; Mark 14:11), but by thus letting them see their own failure, which he knew was inevitable, he would make the disciples realize as in no other way, their own weakness and need of praying lest they enter into temptation or fail in trial.

Read Mark 14:33-41, with the parallel accounts in Luke 22:42-46 and Matt. 26:37-46. What was the cup which the Father had given Jesus to drink? John 18:11; Matt. 20:22. What in connection with that cup could have caused him so much suffering as he looked forward to it? Since he had the hope of the resurrection so clearly in mind it does not seem that it could have been dread of physical suffering, nor of laying down his life for three days. What, according to Heb. 12:2, was the dispicable, the most abhorrent part of the crucifixion to Jesus? We ignore things

which we abhor but can not be rid of. Recall how Jesus bore the taunts and dares flung at him while on the cross, and the **uning faith of his friends.** It seems no greater suffering could come to anyone, especially Jesus, who had built up their faith by his words and deeds, and nothing but divine help would make endurance possible. How was Jesus' prayer answered?

What made the disciples sleep? It should be remembered that their sorrow was due to their carnal conception of Jesus' Christship and mission. If it had not been for this they would have rejoiced (John 14:28). Contrast this weakness with the spirit they showed just before entering the garden. Mark 14:27-31. Read what Jesus says in Luke 22:33-38, which Peter would take as an indication that Jesus intended to make a miraculous defense of themselves with two swords.

The betrayal and arrest. Read Mark 14:41-52; John 18:1-12. What evidence is there that his enemies expected to have to search for Jesus? What evidence that they feared he might make use of his miraculous power when he met them so fearlessly? John 18:4-6. What evidence that he was obeying a command of the Father, not through fear, but because his will was entirely in harmony with the Father's? Why and how was his will alone of all men's wills molded into such perfect harmony with the Father's?

What does Jesus say and do that destroys the disciples last lingering hope that he would use defensive means? Jno. 18:8-11; Mark 14:49, 50.

### General Notes.

In the Daily Readings we have tried to cluster together the events which occurred during the early evening and night of Jesus' betrayal.

Monday, Luke 22:7-18, the passover feast; Tuesday, John 13:1-30, washing the disciples' feet; Wednesday, Luke 22:21-23; Jno. 13:21-30, the institution of the Lord's supper and the separation of Judas. Thursday, Luke 22:24-38; John 13:31-38, instruction and rebuke. Friday and Saturday, John 14-17 Discourse and prayer.

In last Sunday's lesson Jesus rebuked very pointedly his disciples for contention among themselves, caused by a misconception of the purpose of his kingdom and a false idea of greatness, both of which were due to human pride. In today's lesson we see the shameful and inevitable result of that spirit of pride. When they were forced to admit that Jesus was not going to establish the kingdom in harmony with their proud conception of it, but instead, unresistingly permitted himself to be taken prisoner and branded as an impostor, they deserted him. They forgot, in the anguish of their disappointment, the many works he had done which could not be accounted for, except by the fact that God was working through him. If this thought had been uppermost in their minds they could have trusted without seeing during the dark period of his crucifixion. Instead their minds were filled with visions of the Jewish nation, world-wide in strength and glory, with themselves as co-rulers with Jesus, destroying their enemies where they could not be won over. When Jesus

failed to harmonize himself with this conception — when he, from their viewpoint, accepted the accusation of impostor, absolutely refusing their offers of defense, and weakly, as it appeared to them, requesting their safety, they fled. If their minds had been full of a childlike trust based on his divine works, their faith could and would have held true during the dark hours.

But before that trust could germinate in their hearts pride had to be eliminated and pride is eliminated only through the humiliating influence of failure. The Messiah of their pride failed. In his place the loving Messiah whose mission is to rule, for the purpose of saving both Jew and Gentile, entered their hearts and they finally realized that through the working out of this mission he would in the fulness of God's own time bring to himself themselves and their nation, a far greater and more eternal weight of glory than their carnal Messiah could ever have done.

1. It is thought by some that the supper partaken of by Jesus and the disciples just before the institution of the Lord's supper was not the passover supper. The reason given is, that since killing of the passover lamb was typical of Christ's death, both would occur at the same hour. However, Luke's account in Luke 22, leads one to conclude that Jesus did partake of the passover supper. Will someone please bring out the harmony between Luke's account and the typical fulfillment of the passover lamb?

The disciples were not cowards during Jesus' arrest and crucifixion as is proven by Peter's act. At a word from Jesus they would have stood by him in the only way they knew how to stand by him. But not having grasped the true spirit of Jesus' mission and kingdom and the necessity of his death to accomplish that mission, they thought their leader had deserted them and had himself given up his claims to Messiahship. They could not fight for a leader who refused to inspire and lead, so they fled in shame.

## THANKSGIVING LETTERS

Dear Bro. Lindsay:

I am so glad that you have given us this opportunity of expressing our thankfulness in your Thanksgiving issue.

We are so thankful for health and strength, and many other blessings we have received.

It is a year since peace was declared, and many of the "boys" have come home. Parents, wives and others with thankful hearts have witnessed their safe arrival home.

Though the war has closed yet there is a war-like spirit and unrest everywhere.

Surely the signs are pointing toward the soon coming of our Lord and Savior, Jesus the Christ.

We are thankful for the promise that he as the time draws nearer.

We are thankful for the promise that he is coming. Let us turn to John 5:39, where we find our Berean motto, Search the Scriptures daily, for in them ye think

ye have eternal life, and they are they which testify of me. In Acts 17:10, 11, "There the Bereans received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." We are thankful that we have the intelligence that we can search the Scriptures. It gives us pleasure, yes, it gives us joy, "For we know that when he shall appear we shall be like him, for we shall see him as he is."

Your Sister and Berean,  
Jessie M. Wilson.

Dear Brethren:

Another year has past. How fast the years go as we grow older.

I have much to be thankful for. Death has not claimed any of those dear to me. I am thankful for the Bible and all its precious truths, for our Savior who suffered and died that we might have life and have it more abundantly.

For God's love and tender mercies, for he so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life. 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.

May our faith grow stronger as we look and wait for the coming of our Savior.

C. E. Hilsabeck.  
Marshalltown, Iowa.

Dear Brothers and Sisters:

As Thanksgiving is here again and we are asked to tell some of the things we have to be thankful for, there are many things that we should be thankful for. But every day in the year we should be thankful for the gift of the Son of God that died and rose again that we, too, may live again and that he gave us an opportunity to hear the gospel and opened our understanding that we might know the plan of salvation and how to live to obtain it. And how thankful we are that these hard times can't disturb our minds but only give us inward joy and peace. Not that we are glad to see the suffering they bring, but we know they foretell that our blessed Master's coming is near and we know that he will cause wars and sufferings to cease. Are we not all thankful for such a hope as this, in these times that we do not have to look to human governments for everlasting peace? May we all live in a way that we may be found worthy to reap life everlasting in the Kingdom of God when Jesus comes.

A Sister in Missouri.

Dear Brother Lindsay:

As you have invited all to write a Thanksgiving letter for the Herald, I thought I would write a few words. Among the things I have to be thankful for was the meeting we had at this place this fall, when so many put on Christ by being baptized.

I am thankful for the hope of eternal life through Jesus Christ our Lord. Titus 1:2; Rom. 6:23.

I am thankful for the gift of God's dear Son. For God so loved the world that he gave his only begotten Son that whosoever believeth on him might not perish but have everlasting life. John 3:16.

Yours in the hope,  
Mrs. Jesse Weaver.

Dear Brethren:

To all who so kindly remembered me in my helpless condition, brought on by falling on a concrete walk, breaking one of my lower limbs, and followed by other sickness and troubles. As the day is near for publicly expressing our gratitude to our heavenly Father for all things, I take the opportunity given through our good paper, The Restitution Herald, to do so. I certainly am grateful for what you have done, for it is of the Lord and a great incentive to strengthen our faith in his precious promises to the humble and rejoice, knowing we are under his protecting care. Heb. 13:5; 1 Pet. 5:5-7. Also so thankful to know you will be rewarded. Psa. 41:1; Matt. 5:7; Prov. 19:17.

I arrived home in August, was absent ten months. Am getting along very well. I will conclude with a devout thanksgiving to the great Author of our being for his bountiful blessings bestowed upon us. Praise the Lord for he is good. Psa. 135:3.

Jennie Cox.  
Ripley, Illinois.

Dear Bro. Lindsay:

I notice you ask the subscribers and friends what they have to be thankful for. The predominant thing for me to thank God for is his love. 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. Thank God for his great love, to give his Son who is the way, the truth, the resurrection and the life. Thanks to God for a quickening spirit who is able to raise a dead man. Jesus said to a dead man, Young man, I say unto thee, arise. And he that was dead sat up and began to speak. Then Jesus delivered him alive to his mother. Jesus said, Lazarus, come forth, and he that was dead came forth.

We thank the great Architect for his Son who says, I am alive for evermore and have the keys of Hades and of death. For the hour is coming in the which all that are in the graves shall hear his voice and come forth. 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.

The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. Therefore, we thank God for his exceeding great and precious promises, now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death and hath brought life and immortality to light through the gospel.

Thank God for the goodness and glad tidings of his kingdom, which is grand to contemplate, who by patient continuance in well doing seek for glory, honor, immortality, and in the world to come, eternal life. Thank God for his beautiful favors.

I realize that Paul's admonition excels if obeyed. He says, rejoice evermore, pray without ceasing. In everything give thanks, for this is the will of God in Christ Jesus concerning you.

Yours kindly,  
J. L. Caylor.

Bonham, Texas.

Dear Restitution Herald:

We may well ask as did the Psalmist, "What shall I render unto the Lord for all his benefits toward me?" For we all



receive many benefits from him, notwithstanding many of us have passed, and are passing through sorrow and trials, yet even in these, if we carefully consider them we may also see blessings with them, and it causes us to realize more fully that his love and tender mercies are continually with those who love and trust him, so that though bowed down in sadness, we can yet praise and give him thanks. So we pray as did David. "Cause me to know the way wherein I should walk, . . . teach me to do thy will, give me understanding according to thy word, that I may live; let me not be ashamed of my hope, search me, O God, and know my heart, and lead me in the way everlasting."

The service our heavenly Father desires of us, in return for his many benefits, is faith in and obedience to his word, and then we will know of his great love and mercy, and praise him for it.

"Whoso offereth praise glorifieth me, and to him that ordereth his conversation aright will I show the salvation of God."

Anna E. Drew.

Dixon, Illinois.

Dear Brethren:

Instead of waiting until the day set aside for lifting our hearts to God, I thank and praise his holy name many times a day for the great blessings I enjoy at his hand. We are told to pray without ceasing, and in what better way can we do it than to recognize him in all our ways, and praise him for the greatest of all blessings, the gift of his Son to lead us to him?

Gertrude M. Logan.

St. Louis, Missouri.

#### THANKSGIVING.

**P**RAISES, sing praises to our most glorious King.

Let your grateful heart o'erflow with an offering.

'Tis good to sing his praises, who doeth all things well.

Sweep love's harp with skillful hand and loud the anthem swell.

Praises, sing praises, the Lord is good to all,

He hears the needy when they cry, he notes the sparrow's fall.

He clothes the valleys with the grass, and watereth the hills.

He opens wide his hand, and earth with blessings choice he fills.

Praises, sing praises, though God is very great,

His loving care is over all, all eyes upon him wait,

He giveth meat in season, to man and beast his food,

Then praise his name forever, for he is very good.

Praises, sing praises, O bless his holy name,

From the rising of the sun give thanks to the going down of same;

O serve the Lord with gladness, his works are marvelous,

With full and free salvation, those who love him he will bless.

Praises, sing praises, then magnify the Lord.

Thank him for Christ, the Savior, and for

his blessed Word.

Look to him and be lightened, and walk in all his ways,

Count now your many blessings, and lift your voice in praise.

Alice B. Curtis.

## 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--BEREAN PINS.

The supply of Berean pins was exhausted two years ago. During the past year such insistent requests have come in for pins that the conference authorized the purchase of them this year. They are ready now to be sent to those who wish them. The plated ones are 35 cents and the gold ones \$1.50. Sample pins will be sent to any society upon request. Send to the treasurer, Mrs. Grace M. Marsh, 311 Park St., Marshalltown, Iowa, or Evelyn K. Harsch, 5439 Ohio St., Chicago, Ill.

#### LOVE.

GOD so loved the world that he gave his only begotten Son that whosoever believed on him need not perish but have everlasting life.

Now if God so loved us, while we were yet sinners, to do this great thing for us, we ought to be glad to accept him and cleave to his great promises, for he tells us, Eye hath not seen, nor ear heard, neither have entered into the heart of man the things that God has prepared for them that love him.

And when our race is run may we be able to say, 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.

(Mrs.) Helen Doll.

Titus 2:13. Looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ.

Mrs. Nora Pearson.

Jesus illustrates his going away as a certain nobleman that went into a far country to receive for himself a kingdom and return. And he told his servants to "Occupy till I come." So let us put on the whole armor of God and be like the wise virgins, have our lamps trimmed and burning, so when the Bridegroom comes we will be ready to enter into his glorious kingdom.

Mrs. Clara Hoke.

As I have been requested to write a few lines for the Berean column I will submit a few lines in love.

The coming of the Lord is near at hand. Believing this, what manner of persons ought we to be in all holy conversation and godliness, looking for and hastening unto his coming. Should we be silent on these subjects, these great truths which have been given to us regarding the coming of our blessed Master? We should make frequent mention of his blessed

name and tell to all what a Savior we have found. Our lips should be used to lead others, first to accept our Savior, and then to serve him as their king. We ought at all times to be expectant, and on the lookout for every indication of his approach; and being expectant, it naturally follows that we should be prepared for that appearing; watchful, longing, ready, that we may not miss the joy of his coming, and be forever with him in his kingdom.

Dear Bereans, we that have the blessed hope, let us strive to have our robes spotless and white and let us be active and untiring in our efforts, because very soon the night cometh when no man can work. And any day, any hour, our Lord may be here and our opportunities be past. Shall not this thought aid us to renewed endeavor to witness for him while it is yet day? Redeeming the time, because the days are evil, and because the time is short.

Hoping that we may each and every one of us be ready at his coming, I am your sister looking for his near approach,

Mrs. Anna Lehman

On Friday evening, Oct. 10, the Dayton Bereans and the Brush Creek Bereans met at the home of Bro. and Sr. Ambrose Hoke of Englewood, Ohio, for Bible study. The 23rd lesson of the 1918 Berean book was studied. Everyone took an active part in the lesson and a very profitable evening was enjoyed by all. Dues were paid in for the months of August, September and October. The new Berean books looked over and decided to use them at once. We were very much encouraged by the addition of three more members to our society. Bro. Danny Lehman and Sisters Algy and Mattie Lehman. The meeting closed with a song and prayer by Bro. Lehman.

Emma Garard, Cor. Sec.

Luke 4:18-19. The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor. He hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised. To preach the acceptable year of the Lord.

H. D. Pearson.

Psalms 23. The Lord is my shepherd. I shall not want. He maketh me to lie down in green pastures. He leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me, thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever.

John Allen Garard.

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

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. K. 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.

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-

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.

SEND TWENTY-FIVE CENTS

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Be not so much discouraged in the sight of what is yet to be done, as comforted in his good-will towards thee. 'Tis true, he hath chastened thee with rods and sore afflictions; but did he ever take away his loving kindness from thee? or did his faithfulness ever fail in the sorest, blackest, thickest, darkest night that ever befell thee?—Sel.

# THE RESTITUTION HERALD.

Volume 9.

Oregon, Illinois, December 2, 1919.

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.

### GRANDPA FALLS ASLEEP.

Gen. 3:19. Job 34:15. Psa. 64:5.

CHARLES Gray could not quite understand all the things that were going on around him. Grandpa Gray had been very, very ill, and a doctor had come every day to see him. And then one morning when Charles came downstairs he found mother crying. He looked at her with wonder in his eyes for a little while. Finally he went to her and said,

"Does mother feel badly? I will be a good boy and help you all day."

Just then father came in looking so sad that all the sunshine in Charles' face was clouded over. What could it mean? Neither father nor mother talked much, and when they did it was in very quiet tones. And there were other people, too. Mr. and Mrs. Smith did not usually come so early in the morning. But they were there, very quiet like father and mother, and saying such queer things about "graves," and "shrouds," and there was another big word that Charles could not understand at all.

When he had finished his breakfast, Charles went into Grandpa's room. But everything was changed there, too. The bed was gone and in its place was a queer couch. He could see Grandpa's face, and he seemed to be smiling just a little. But when Charles put up his chubby little hand for the kiss his Grandpa always gave him, Grandpa did not move and his lips were so cold that Charles took his hand down again at once. He was just turning to leave the room when he heard the door open and the minister came in. Now Charles had always liked Mr. Phillips very much, for he seemed to know just the kind of candy small boys liked, and, besides that he could tell the nicest stories you ever heard. So now the little boy was very glad for a chance to talk to this kind young man, and he began to tell his troubles at once.

"Grandpa didn't kiss me this morning, Mr. Phillips," he said. "I thought he was awake because he smiles, but he is awfully cold and I don't believe that bed is as soft as his old one. Do you?"

"No, Charles," said Mr. Phillips gravely. "That bed is not very soft, but Grandpa will not mind that now for he is asleep."

"But what if he should wake up?" asked Charles.

## A PLEA FOR THE SHEEP

**W**E OFT hear the plea of trying to keep  
The lambs of the flock in the fold,  
And well we may, but what of the sheep?  
Shall they be left out in the cold?

'Twas a sheep, not a lamb, that went astray  
In the parable Jesus told,  
A grown-up sheep that had wandered away  
From the ninety and nine in the fold.

Out in the wilderness, out in the cold,  
'Twas a sheep the Good Shepherd sought,  
And back to the flock, safe in the fold,  
'Twas a sheep the Good Shepherd brought.

And why for the sheep do we earnestly long,  
And earnestly watch and pray?  
Because there is danger if they go wrong  
They will lead the lambs astray.

For the lambs will follow the sheep, you know,  
Wherever the sheep will stray;  
If the sheep go wrong, it will not be long  
Till the lambs are as wrong as they.

And so for the sheep we earnestly plead,  
For the sake of the lambs today;  
If the lambs are lost, what a terrible cost  
Some sheep will have to pay.—Sel.

"You won't be able to awaken him any more, my boy," said the minister. "He has gone to sleep now so soundly that he cannot hear, nor see, nor breathe, ever again until Jesus comes. He has been very ill and the doctor's medicine could not make him well. And now he has gone to sleep, and tomorrow we will put him to bed away down in the ground. Then we will cover his bed with flowers and he will have a long, long rest.

"You know, Charles, how all the flowers die in the fall. And the trees lose their leaves, and everything looks so brown and dead. But in the spring the bright sunshine and the warm rains come and say: 'Wake up, little violets! Wake up, roses!' And soon the trees are green with leaves and the rose-bushes have pretty flowers on them. But all through the long winter they lie asleep. And so Grandpa will lie and sleep until Jesus calls and then he will awaken and God will give him a new kind of life so that he will not die any more."

"Oh!" gasped Charles. "Grandpa is dead. Now I know why mother and father look so sad."

"Yes, Charles," said his friend. "You will be lonely without Grandpa."

Charles sat very still on Mr. Phillips' knee, where he had crept while they talked. After a while he said, "Mr. Phillips, do you remember the bird I buried last summer?"

"Yes, I saw you do it," said the minister kindly.

"It was dead, wasn't it?" asked Charles. "Yes."

"Well, the other day I tried to dig it up but I couldn't find it and father said it had all changed to dust. Will my Grandpa do that?"

"Yes, my boy, if he sleeps very many years he will. You know God said to Adam and Eve that they were made from dust, and so because they had done wrong they would become dust again. And a man who wrote a whole book in the Bible said: 'All flesh shall perish together, and man shall turn again unto dust.'"

Charles was quiet again for a while. Then he said, "Will Grandpa know when we put him away down in the ground like you said?"

Mr. Phillips drew a tiny Bible from his pocket, and, as he turned the leaves, he said, "A long time ago there was a king whom God loved very much. This king was very ill, and feared he would die; and, because he believed that God could help him, he prayed that he might get well. Afterward some of these prayers were written that we might read them. And now I will read you a part of one of them. 'Return, O Lord, deliver my soul: oh save me for thy mercies' sake. For in death there is no remembrance of thee: in the grave who shall give thee thanks?' You see, Charles, king David knew that if he died he could not remember anything. He would not know of any good things that would come to his children and so he could not thank his kind heavenly Father for them. That is why he prayed for God to make his life-time longer, for that is what he meant when he said, 'Deliver my soul.' He wanted to live so that he could tell others about the true God. We all like the bright sunshine and the pleasant people, and we do not want to go to sleep and forget. But when we know that Jesus will call us sometime, it is not quite so bad, is it?"

"But why do you say he is asleep?" asked Charles.

Mr. Phillips smiled. "I am glad you asked me that," he said. "The Bible speaks in many different ways about people dying, but I think the way I like best is to say they have gone to sleep. God said to Moses, 'Behold, thou shalt sleep with thy fathers.' He was talking about Moses' death. And at one time Jesus told his disciples that one of his dearest friends was asleep, after the man had died.

"You do not know anything when you are asleep, do you?"

"No," said Charles. "Not till mother calls me."

"And neither will dear Grandpa, until Jesus calls him," said Mr. Phillips. And taking Charles' hand, they left the room together.

Did you ever actually know, personally, a man who killed himself by overwork? If so he was not working in the interest of God and his Christ, was he?—Sel

## THE BOOK ON PROPHECY.

Prophecies of the Last Hour  
W. L. Crowe.

## Number 4.

## THE SEVEN heads of the beast.

The fourth beast of Daniel 7, with its iron teeth and ten horns, and the little horn that supplanted three horns, and that blasphemed God and persecuted the saints until its destruction in the burning flames of war in the last days, after which the saints possess the kingdom under the whole heavens, has had its fulfillment in the past history of the Roman empire, and in the popes who controlled that empire. But Jesus gives us, in the Revelation of John, more light on these powers for these last days, when the empire that was, and was not, is revived **from the abyss; and when it is revived under one of its old heads that had received a death wound which is healed.** He also shows the old mother of harlots, Babylon, or the papacy, sitting as a queen on a scarlet, socialistic beast, after the beast with crowned horns, the monarchies, had cast her off and made her a widow. It is one of the messengers of God, who pours out the last viols of wrath, who points out this harlot, exalted on this great democratic league, ready for her judgment. Rev. 17:1; 18:7.

Hence the beast and harlot have a past, present and future history or career.

John stands in the Lord's day, or day of the Lord (Rev. 1:10, 12), which, I believe began in 1914; from whence he looks back over the seven golden candlesticks, or the church age. Then he writes of the trumps and viols of wrath in this day of the Lord. Then of the millennium, and of the new heavens and new earth state. Rev. 1:19.

Therefore when he shows us the scarlet beast under the last viols of wrath, and the harlot exalted for one hour (Rev. 17:12), for her judgment, and tells us that at that time that "five heads (of the beast) had fallen, and one is, and the other is not yet come; and when he cometh he must continue a short space;" he shows us that only one head dominated the beast at one time, that the heads are successive, and not all on the beast at once, and that this ten horned Roman empire has been up and down under seven different heads or rulers.

That the first beast of Rev. 13 is the Roman empire under its last head, is proven by the fact that the elements of Babylon (the lion), Medo-Persia (the bear) and of Greece (the leopard—Dan. 7), are all blended in this beast. Also that by Daniel's statement that the beast with ten horns is the fourth kingdom on earth, and this beast also has ten horns with crowns on them—hence kings or monarchs. But John shows this beast after its revival under a last head that was revived, or restored from a past death wound. Verse 3.

The dragon (pagan Rome) gave this beast his power, seat of government, and great authority under its first head. History proves that pagan Rome gave way to papal Rome under Constantine, A. D. 313 to 325. Hence the birth of the beast under its first head, Constantine, must begin here. Remember that there was no beast empire when Christ was on earth.

It was the dragon, or pagan Rome, that then cast down the stars, or Christian lights, from heaven. Rev. 12.

Light on these seven stages of the beast empire should bring both historical and futurist interpretators of Revelation together, for the beast has a past, present, and future career, up into power and down into the abyss of anarchy and chaos seven times.

The second head of this beast empire was the popes who rose above the emperors from 538 A.D. to 700 A.D.

The third head of the beast was Charlemagne, who conquered and restored the empire, and who set himself above the popes from 700 A.D. onward.

The fourth head of this beast, according to my best light on history, was Otto 1, of Germany, 926 A.D., and history states that for 300 years afterwards that no man could be Caesar or Kaiser of the whole "Holy Roman Empire of the German People," if he was not first emperor of Germany. See West's Mediaeval History, or Meyers' History. The beast went into the abyss again in the reign of anarchy that lasted from 1254 to 1273.

The fifth head of the beast was the Hapsburg house of Austria, from 1500 A.D. till about 1900, when Austria became a mere tool of Germany.

These five had fallen when the great day of wrath opened on Gentile powers in 1914, and the pope was a prisoner in the Vatican.

"One (head, the sixth) is—" (during this day of judgment on satan's kingdom. Rev. 17:10; Matt. 4:8, 9) "and the other (the seventh head) is not yet come."

The Kaiser's ambition was to restore this empire and to rule the world from his palace built on the Mount of Olives, which probably fulfilled Dan. 11:45, but since he never got his kingdom established in order, he cannot count as the sixth head of the beast.

What power is now at the head of all this old European federation? What power is now federating and controlling France and Italy, the Balkan states, and controlling both politically and commercially all the old Roman world surrounding the Mediterranean Sea? We all know that it is Great Britain, especially if the U. S. withdraws from the league of nations and creates the Pan American federation.

Yes, Great Britain is the sixth head of the beast, for the beast is not the papacy, but a federation of nations in Europe.

We have not space here to show how the Episcopal, Methodist and other sects are returning to mother Babylon (Rev. 17:5), but the church federation movement,—Rome-ward—is moving along side by side with the political and financial federations.

While the scarlet wild beast is an eighth federation (because it is purely democratic or socialistic, while under all the other heads it was crowned, or monarchial), yet it is one of the old seven heads restored to power. "And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." Rev. 17:11. It is a different beast from any of the past, but coming up under one of the old heads, who adapts himself to the times, it is called an eighth beast, with only seven heads, as the old monarchial head revived as "a Christian socialist," (which Pope Benedict now professes to be), only counts as one head.

Hence the beast of Rev. 13 has crowns on all his horns, as even the present democratic league is under the crowned head of Great Britain, but aristocracies and monarchies are fast heading for the junk heap and after the royal house of Britain is set aside by the British labor party, now coming into power, watch for the pope of Rome to ride into power through his Catholic representatives, who are everywhere being entrenched in power.

The elevation of this old harlot church into power for a short time, is necessary to bring about her destruction, as it will revive her old persecuting spirit. See Rev. 15:21

## The Doom of Despots.

During this day of the Lord, a complete leveling of society—which means anarchy—must take place. All despots in high places must fall from their heaven or place of authority. Four classes of despots must be dragged down—the monarchial despots (which is now fast fulfilling), then the Mohammedan desolators in church and state; then the papal hierarchy, with all its stars, satellites and sun; and lastly the money kings, or financial despots, with their golden calf god. Notice how plainly the prophets foretold this over 2500 years ago.

"For the day of the Lord of hosts shall be upon everyone that is proud and lofty, and upon everyone that is lifted up; and he shall be brought low . . . . and upon every high tower and upon every fenced wall, and all the ships of Tarshish." Great Britain).

"And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord and for the glory of his majesty when he ariseth to shake terribly the earth—and they shall cast their idols of silver and gold . . . to the moles and bats." Isa. 2

Hidden concrete caves are under many of the mansions of profiteers now, while steel webs to catch bombs from airships, costing over \$5000.00 each, have been placed over most of the sky scrapers of New York City, where much gold and silver is stored.

"Thou wentest forth for the salvation of thy people, even for the salvation of thine anointed; thou woudest the head out of the house of the wicked." Hab. 3:13.

"He will judge among the heathen, he will fill the places with the dead bodies, he will wound the heads over many countries." Psa. 110:6.

"And it shall come to pass in that day (of wrath and national judgment) that the Lord shall punish the host of high ones that are on high, and the kings of the earth upon the earth, and they shall be shut up in the prison, and after many days shall they be found wanting." (Like the Czar of Russia).

"Then (after the fall of Gentile rulers in church and state), the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion and in Jerusalem, and before his ancients (the patriarchs and prophets), gloriously." Isa. 24:21-23.

The last trouble comes from labor overthrowing all governments, and repudiating war debts, and the gold and silver as a money standard, when railroads and industries will be stopped, and hunger and famine will swell the armies of plunderers in all countries. This is plainly predicted

in James 5; Isa. 2; Ezek. 7; Zeph. 1, and in Rev. 18. Gold will then canker and rust, or be thrown into the streets to be trampled in the dust or mire. "And they shall not satisfy their souls (with gold), neither fill their bowels; because it was the stumbling block of their iniquity. The king shall mourn, and the princes shall be clothed with desolation, and the hands of the people shall be troubled." Ezek. 7:18-27.

We are in the midst of the most terrible revolutions that the world ever saw, and the spirit of revolution is contagious, and is spreading like fire in a dry stubble field. The red flag of Bolshevism and anarchy is being hoisted in Russia, Hungary, Spain, Italy, Germany, and in many other lands. More and more stringent laws are being enacted to suppress these emotions of the people, but if food soars too high, and industries shut down and hunger seizes the improvident, pleasure-mad masses; or "if," as Tom McNeil says, "the lid we are now holding down over this volcano should blow off," who can picture the horrors that will follow? Paralysis of railroads for two weeks would bring famine and starvation into every city in the world. Read Ezek. 7 for the picture of what will follow the overthrow of the money despots.

"I can see his present judgments as they circle all the earth; the signs and groanings promised to precede a second birth; I can read his righteous sentence in the crumbling thrones of earth, as truth goes marching on."

The hand writing is again on the wall:

"God hath numbered thy kingdom and finished it." "Thou art weighed in the balances and art found wanting."

The corruption, graft, and iniquity of every government on earth, and of the people that compose it, disqualifies them for perpetuation, and as surely as God's word is true, when the seventh viol is poured out into the air, and when the seventh trump sounds, "the kingdoms of this world become the kingdom of our Lord and of his Christ; and he shall reign forever and ever." Rev. 11:15-19.

Summary of the Events Before Us.

1. Soon—the Jewish kingdom or republic organized; and their temple built; and much wealth and a great land boom in Palestine.

2. A league of nations in Europe, headed by Britain,—the beast league; and a league in the north and east headed by Prussia and by Russia, the dragon league; and a league in America, headed by the U. S., the false prophet league. The main trumpeting of peace on earth by a league, and by boycott and by arbitration, and military force, without Christ, will emanate from this nation, as well as the "fire from heaven," by the use of electricity to destroy life in war, and other miracles of invention.

(The Czar had a dragon tattooed on his arm; the Kaiser had a dragon regiment, whose emblem was the dragon; and Japan, Afghanistan, and China have dragon emblems. How appropriate then it is to call this Asiatic league, made up mainly from pagans, "the dragon").

3. The fall of the royal house in Britain will open the way for a world-wide socialistic federation, represented by the scarlet beast. The papacy will get control of this federation. Rev. 17. This will be the beast under its last head, the pope.

4. Then will come suppression of the free speech, of free schools, of free press and of free assembly, with priests domineering in army, navy, labor unions, and in church and state. Boycotting all not loyal to the pope, and execution under the pretense of "disloyalty," with the guillotine (Rev. 20:4), by a military court of "loyal Catholics."

5. A "holy war" declared either by Rome or by Mohammedans, will furnish a pretext to detract from oppressions at home, to call the armies to a crusade against Mohammedans. The Turks will be almost annihilated. Obad. 16-21.

6. This will open the way for the Prussia-Russian league to make a dash for Jerusalem, to take a great spoil from the Jews, and to secure Joppa and Jerusalem for German and Russian commerce. But the league headed by Great Britain, (Ezek. 38:13), stops 200,000,000 slaves and pagans, and God destroys their hosts in the valley of Jehosaphat and Esdraelon or at Armageddon. Rev. 9:14-17; 16:16; Joel 3:1, 2.

7. Just before the league of Europe meets the league of Asia, north of Jerusalem, the dead and living saints are translated to meet the Lord in the air. Rev. 14 and 15; Isa. 66:7, 8; 26:19-21; Rev. 3:3, 10; Psa. 31:19-21; Jude 14, 15; Rev. 19 and Zech. 14:5, etc. These texts are positive proof that Armageddon, the anarchy period, and the last world spasm, are after the rapture of the saints.

8. These gigantic wars which the world federations will make universal, will stop all production, paralyze all peaceful industries, desolate cities and lands, and produce world-wide famine and pestilence, until the world workers who have been tools of these despots to destroy one another, and then to labor like slaves to pay the debts caused by their own destructiveness, will turn on the papal harlot and will desolate her (Rev. 17:16), and then on the governments and money powers that supported her, and harlot, governments, and the money powers all are destroyed together. Rev. 18; James 5; Ezek. 7; Isa. 2.

9. The sea and waves (or the masses in agitation) roar and the ship of state is dashing toward the rocks while the Master seems to be asleep. None can right the ship or pacify the hungry, plundering, desperate mobs. But suddenly Christ and his saints descend to the Mount of Olives (Zech. 14:5), and with a look of tenderness, pity and love, says: "Peace, be still!" "And there was a great calm."

10. The last relics of paganism are bound under firm law for 1000 years. Christ and his saints begin the work of reconstruction of all the waste cities. Paradise is restored, and God is all and in all. Praise his name!

(Last installment next week)

The Symbols of Revelation 12.

UNDER the above caption appears an article in The Restitution Herald of Nov. 1st, written by Bro. Francis.

I do not think and understand that he is upon safe ground, and feel sure that such interpretations are absolutely injurious to the Church of God, and for that reason I wish to call your attention to several things that are without a sure foundation.

It is said, "The woman is a symbol of

the Christian church in the gospel dispensation; clothed with the sun, the light of the gospel, and the moon under her feet, the law that shone with a dim light from the gospel dispensation."

The brother fails to give authority for this reasoning. Taking for granted that we knew, I know of no place wherein such is to be found. It seems to me that this view is a very confusing view. It seems that many are inclined to take history of man and set it up and then trim the Scriptures to fit it. This procedure will always lead to confusion and be very injurious to the cause. It also seems as though we are having more people who want to enter the field of prophecy, trying to unravel dark sayings than at any other time, in the place of preaching those things which the church needs. And when they get through reading these prophetic (?) articles no one can tell where they are at. And because many can't understand they are told the reason they can't understand is because the articles are deep. I really think myself that some of the writers of these articles on prophecy are somewhat puzzled themselves. You need not expect the church to prosper until you quit such and go back to the primitive way of teaching the church, and the world. We are told that the twelve stars are the twelve apostles, when the Scriptures do not so affirm. Again you hear, "She is pregnant and pained to be delivered." We are asked to compare this with Gal. 4:19. The idea! The Woman is the church; the woman, church, is to bring forth a man child. In fact the church bringing forth herself. My! Isn't this a wonderful procedure? Was not Paul a member of the church? If he was, together with the other brethren, how could it be said they will give birth to themselves?

Now you say the woman is the church. Now verse 6 shows after the woman gave birth to the manchild she fled into the wilderness.

You say further that this scene took place in the Roman heaven. All right, when did this heaven exist? If it happened or transpired in the heaven of the Roman empire, has it not all passed away, seeing the Roman empire has vanished?

If the woman is a symbol of the church, and the woman, church, is to give birth to the man child, and the man child is a symbol, then tell us what the man child is a symbol of, seeing you say the man child is described in Rev. 2:26, 27. How can it be Scripturally said that Rev. 2:26, 27, refers to the man child when it does not mention it? In fact, in order to prove such a position as true some of Revelation must be set aside and Webster's testimony given in its place. Sometimes Webster and man's opinions are preferable to God's testimony. And it is a lamentable fact that when many can't understand things their way they prefer to change it to suit themselves. There are those among us today that are wondering why people don't turn to God more than they are. I will just tell you one reason. Many of the ministers are not doing their duty. In the place of doing so they are investing too much of their time in speculation.

T. A. Drinkard.

What cannot be cured must be endured.

Bear and forbear.



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S. J. Lindsay, Editor and Manager.

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## Editorials and Church News.

**F. F. Siple's Appointments.**

Casey, 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. Ella Hanson has left her position in the Dixon, Ill., hospital, to take up work again in the state of Wyoming. We regret her going from the state, but realize that it is greatly to her advantage financially. Our prayer for her success goes with her.

We are publishing a letter this week which carries with it our reason for its publication. As the holiday season approaches and the desire to make someone happy at that time presses itself upon you, here is an opportunity.

Sr. Mary McRae, of Davenport, Iowa, writes that she and her sister have sold their household goods and expect soon to return to Toronto, Canada. The sister had a stroke of paralysis in June, but is now somewhat better. These sisters long for the coming of the Just One who will remove all of life's ills.

How easy it is to give advice when no responsibility exists. We have worked all

our mature life in a literary field and for eight years have done our level best to edit our paper to the glory of God, yet there are those who have spent little time in literary pursuit and have never dealt with people in any large way who find it easy to criticize and find fault. We are in the place of the rabbit when the hound was after it. Some one said, "Run bunny, run!" But the bunny said, "You don't need to advise me, just stop that dog!"

**Remittances.**

Wm. Hardesty; Mrs. Ida Jeffrey; Mrs. Lola Clark; Mrs. L. J. Whiting; Mrs. Calista Glotfelty; Emma C. Railsback; C. N. Tyhurst; Joseph W. Oakley; Sarah Armitage; Mae Mercer; L. E. Conner; Mrs. W. L. Crowe; Mrs. Thos. Beadle; Mrs. Bessie Nehron Wisher; Mrs. Jane Pyper; Delos Andrew; Mrs. Emily J. Harris; Bertie Drew; Mrs. A. Harper; M. D. Oliver; Mrs. Alex. McFarland; H. M. Lucas.

**NOTES.**

By the time this paper reaches you we expect to be in our old home, Hammond, Louisiana. Two or three weeks will be spent in a series of meetings, and then we hope to have a few weeks of real, and much needed rest. Our conference in its last session was kind and thoughtful enough to vote us a month's vacation, and we feel especially good about it since it is the first real vacation of our lifetime. Among the pleasant things which we anticipate is the spending of Christmas with mother and the home folks—a privilege which we have not enjoyed for seven years, while before that time we had never missed one.

The wife and children plan to accompany us on this trip, which will add to its value and enjoyment. If all things carry out as planned we will take up our duties in Illinois again about the third Sunday in January. Please address all communications in the meantime to Hammond, Louisiana.

A telegram has come bearing tidings of the death of Bro. Elvey, of the Chicago church, and calling us for the funeral. The enemy has captured another of our pioneers, Bro. Elvey being widely known by our people in this vicinity. Our sympathy goes out to the wife and relatives in this bereavement. Obituary and particulars later.

We observe that the articles on prophecy which are printed in the Herald are the ones most deeply appreciated. And this is as it should be. Living in such a time as this, with world events moving so rapidly around us, we cannot see how any true lover of the coming Savior and his kingdom can be cold or luke warm on prophecy. Our local Bible class has just completed a study of the book of Revelation, from which we derived a great deal of good.

The articles which Bros. Williams and Booth ran in our columns were conducive to good thinking, and the one by Bro. Geo. Francis on the symbols of Revelation was full of rich and mature thought. The series running at present by W. L. Crowe is also worthy of careful consideration. It is true that we will not all come to exactly the same conclusions on all points in these prophetic studies, but the more we

compare our ideas and conclusions the nearer we can come to the truth—and let us ever be mindful of the special blessing which God has promised to the ones who will read and understand his revelations.

**Another Surprise.**

It is evident that someone started something. Not knowing who it was, it would be difficult for us to inflict the proper punishment, and moreover, it is likely that our mail man could do the job with better grace, as he was the one to receive the greater amount of punishment.

Yes, the poor fellow earned his pay on our birthday, and evidently came to the conclusion that something was going on at the Siple place, for he carried birthday remembrances by the dozens.

It is customary when a person gets to be past twenty-five years old to quit having birthdays, and since we have passed that date line we had concluded to follow the custom, but some culprit let the cat out of the bag, and with such force that greetings came from the four quarters of the U. S.—and it makes one feel so good that he really doesn't care if people do know he has had another birthday.

Thanks, people, it is nice to be remembered, and if you will tell us when your birthday is we'll try to remember you

Frank E. Siple.

## Reports.

**Casey, Illinois.**

At our regular monthly services, held by Bro. L. E. Conner at our Moriah church Nov. 23, Wm. Davis and wife, and Frank Partlow applied for baptism. In the afternoon we went to the waters and after a good confession of faith they were baptized. At the evening services we extended to them the right hand of fellowship.

They came to take this step after a careful study of the Scriptures.

We bid them God speed in the race for the mark for the prize of the high calling of God in Christ Jesus.

Lucy E. Lansbery.

Since reporting the meeting at Gladbrook I have held meetings at Marathon and Kozsta.

We had only one meeting at Kozsta as there was a drenching rain all day Sunday and Sunday night. But we had a good visit with Warnie Cronbaugh and family.

The meeting at Marathon was fully appreciated by all present. I had not been at Marathon since I attended the dedication service of their church building several years ago. I was glad to meet those dear ones again and encourage them to be faithful in the things which make for eternal life.

A. J. Eychaner.

**Camden, Illinois.**

The people of the Camden, Ill., church have had the pleasure of hearing the gospel preached once more by Bro. S. J. Lindsay, the first time for a period of two years.

We certainly appreciated his coming as he always has so many good things to tell and as the end of time is so near at hand his comforting words renew our strength to keep up the fight that we may all be found faithful at the coming of our Lord.

Our meeting began Saturday night, Nov. 8, fasting over Nov. 16th.

The house was well filled each night until the last three nights, then it was crowded.

We were so sorry to have Bro. Lindsay leave so soon. While no results of the meeting were visible we are sure lots of good was done and that the seed has been sown on good ground, as he had many new and eager listeners.

Through the kindness of Martin and Sr. Lela Peterson Bro. Lindsay had the pleasure of visiting one day at the home of Bro. Frank Laning, of Ripley.

He left here Nov. 17, for a point in Missouri. May God bless him and give him strength is our prayer.

A Sister in the faith,  
Mrs. Lawrence Vincent.

## The Sunday School.

By Alta King.

### TRIAL AND CRUCIFIXION OF JESUS.

Lesson 11. Dec. 14, 1919.  
Lesson Text: Luke 23:33-38, 44-46.

Golden Text: God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have eternal life. John 3:16.

Memory Verses: Heb. 2:9, 10.

#### Questions and Comments.

"In our last lesson we left Jesus bound and in the hands of his enemies. His disciples had all left him and fled. Even Peter the bold, and John the loving, had fled with the rest. Of Judas and his whereabouts we know nothing."—Sel. We will remember that the disciples fled only after Jesus had pointedly refused their offers of defense and had uttered the words, "Let these go their way." From their viewpoint Jesus had admitted his claims to Christship to be false. John 18:15 shows how hard it was for Peter's and John's faith in their friend to die. Bring out the possible reasons that may have caused them to turn and follow Jesus.

Peter's Denial: Relate the account as given by Luke in Lu. 22:55-62. We usually ascribe Peter's denial to cowardly shame—the same kind of shame we sometimes experience when we see it is our duty to testify for Jesus in words or works, before the cynical and unbelieving. It seems to us Peter's shame was not of this kind, but was due to his conclusion that he had been following a false Christ, and his words, "I know him not," ring with the anguish of bitter disappointment in a man whom he had learned to love dearly and trust fully.

How was Peter reminded of Jesus' prediction? It would be difficult to analyze Peter's feelings at this time. He had concluded that Jesus was a false Christ but in the incident of his denial he sees added proof of his divine power. Mingled with his tears of repentance for having denied his friend were surely tears of regret and despair that Jesus would not stand fearlessly by his claims and prove their truth by making himself the King of the Jews in very fact.

The trial of Jesus: The lesson would be

too long if this were taken up in detail. A general idea may be gained from the Daily Readings and General Note 1, and discussed in class if there is time.

The Crucifixion: Read or relate the story. Mark 15:22-42; Luke 23:26-46. Compare Jesus' physical suffering with that of the thieves. Bring out all the incidents that heaped shame upon Jesus since he was not able to answer and clear himself in the eyes of his friends and disciples. Why was he not able to answer those taunts and challenges? If you had been with Jesus as the disciples had been, what would have been your feelings and attitude toward him at this time? What two incidents show that even during the time he was suffering the greatest injustice of his life he was still true to his mission of service and love?

How was yielding himself in death an act of service to mankind? Heb. 5:8, 9: 2: 10-15.

Whom did Jesus have in mind when he yielded himself in this service? Heb. 2:9; 1 Tim. 2:6; 1 John 1:2. Why did Jesus thus serve mankind? In connection with this thought discuss Heb. 12:2. Was this service necessary to the salvation of man? Why?

What is Jesus' life of service called in 1 John 4:10; 2:2? How does Paul refer to it? 1 Tim. 2:6? Discuss the sacrifice of Jesus from these view points. See Gen. Note No. 2.

The title over the cross: Read John 19: 19-22. How did God testify, through a natural means, that the Jews had killed their prophesied Christ? What could have been Pilate's reason for refusing to change the inscription? (It could not have been because he was convinced that Jesus was really aiming to become king of the Jews. The fact that he was willing to let Jesus go shows that he took no stock in his claims or the accusations of his enemies. It would seem that he took this means of testifying that Jesus was a king in character compared to those who were seeking his life).

What did the crucifixion mean at this time to the apostles? Luke 24:15-21.

#### General Notes.

Daily Readings: Monday, Mark 14:53-65; Tuesday, Luke 22:66-71; Wednesday, Luke 23:1-25; Thursday, Mark 14:66-72; Friday, John 19:17-30; Saturday, Heb. 5:8-9; 2:10-15.

1. Jesus was first tried in an informal meeting of the Sanhedrin presided over by the high priest, immediately after his arrest. They judged him guilty of blasphemy and worthy of death. (Monday Reading). Second, the Sanhedrin reassembled at day break in their own council hall near the temple gate, at five o'clock Friday morning, to ratify formally what had been done before with haste and informality, if not illegally, and to devise ways by which Pilate could be induced to confirm their sentence and execute Jesus. For they had no longer any power to put any man to death. (Tuesday).

Third, the whole council of elders, having bound Jesus, brought him from Caiaphas' palace, came to Pilate's court of justice and delivered him up to Pilate, insisting that he be crucified. (Wednesday). Then follow the incidents of the trial before the Roman governor.

Jesus acknowledges that he is a king,

but states that his kingdom is not of this world.

Pilate declares twelve times that Jesus is innocent. "I find no fault in him."

Pilate attempts to release Jesus by the use of the customary pardon on the annual feast day of the Passover. "Not this man, but Barrabbas," a revolutionist, and popular favorite.

Pilate endeavors to touch the hearts of the people by bringing out before the people the appealing figure of Jesus, bleeding from the scourging which Pilate had ordered, and wearing the purple robe and crown of thorns. "Ecce homo," "Behold the man."

The people, however, stirred up by the priests, cried out and shouted, "Crucify, crucify him," and were instant with loud voices requiring that he might be crucified."

Pilate yielded finally to their clamors; being decided, at the last, because the Jews made the release of Jesus, who called himself a king, to be treason against Caesar. "If thou release this man, thou art not Caesar's friend: everyone that maketh himself a king speaketh against Caesar."—Sel.

2. How Jesus saves is easily understood as long as we consider his life among men. He is friend, teacher and leader, rebuking and encouraging; and the medium through which God's power operates to lift man out of sinful mortality into sinless immortality. Jesus' salvation work is no mystery when considered from this view point. But when we speak of Jesus saving mankind by giving himself as a ransom, as an atonement or a propitiation for sins, we are apt to consider his salvation work as a mystery, as a process not entirely tangible to the human mind. But these words do not change the nature of Christ's salvation work. He loved mankind and desired their happiness which could come to them only through harmony between them and their Creator. In order to be able to accomplish this work so near to his heart he gave up his time and energy to the service of man and at last mortal life itself that he might gain the immortal life for the sake of giving it to others. This was the price he paid to gain the power to save those whom he loves. In this sense he was a ransom price. The salvation which he works out for man is at-one-ment with God; hence the sacrifice of himself in order to work out this "at-one-ment" between God and sinners is called the atonement. Salvation is likewise propitiation between God and man. Hence the steps he took in order to prepare himself for this work are referred to as a propitiation for our sins. It makes no difference what words are used to describe the process of salvation, we should always remember there are two basic steps in the process. 1st. That of bringing the sinner to repentance through teaching based on love; 2nd. That of granting forgiveness first by promise, then in reality at the resurrection. Whatever occurred in the life of Jesus occurred with these ends in view.

He prayeth well who loveth well

Both man and bird and beast;

He prayeth best who loveth best

All things both great and small;

For the dear God who loveth us,

He made and loveth all.—Sel.

## THE GOSPEL.

1 Thes. 5:1. 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, 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. But let us who are of the day be sober, putting on the breastplate of faith and love, and for an helmet the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep we should live together with him. Wherefore comfort one another together and edify one another, even as also ye do. 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. 1 Thes. 4:17.

Who does Paul refer to as brethren and children when speaking to the Thessalonians? Jesus says, Whosoever shall do the will of my Father who is in heaven, the same is my brother and sister and mother. Matt 12:50. Again in Mark 3:35. For whosoever shall do the will of God, the same is my brother and my sister and mother. And these brothers and sisters in Christ are those who are to escape the great indignation, near and at the coming of the Lord.

The next thought of great interest is, How do we get into Christ? Jesus said in Mark 16:15, 16, Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved.

Then Jesus commands us to believe. Believe what? In Luke 4:43 Jesus said unto them, I must preach the kingdom of God to other cities for, therefore am I sent. And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom. And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom.

Then he called his twelve disciples together and gave them power and authority over all devils, and to cure diseases, and he sent them to preach the kingdom of God, and to heal the sick. Luke 9:1, 2

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 8:1. 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 Genfile age).

Matt. 24:14. We must believe the gospel of the kingdom (which is everything in the Bible referring to God's kingdom) before we are fit subjects for 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. Acts 8:12.

Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin.

Now if we be dead with Christ we believe that we shall also live with him. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body. But God be thanked that ye have obeyed from the heart that form of doctrine delivered you. Being then made free from sin, ye became the servants of righteousness. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. Rom. 6:3.

Therefore the law was our school master to bring us to Christ, that we might be justified by faith, but after that faith is come, we are no longer under a school master. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

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 none effect.

For if the inheritance be of the law, it is no more of promise: but God gave it Abraham by promise. Wherefore then 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. Now a mediator is not a mediator of one, but 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 Scriptures hath concluded all under sin, that the promise by faith of Jesus Christ might be given to those who believe. Gal. 3.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth, for ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory. Col. 3.

After the indignation is passed the Lord cometh with ten thousand of his saints, as Enoch prophesied.

Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. Rev. 20.

May we all be in Christ Jesus when he comes, and escape that great indignation.

Love to All in Christ Jesus,

Mrs. Rena Endsley.

## 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 Blessing of Giving.

Prov. 19:17 He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again.

2 Cor. 9:6. But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

Prov. 11:24-25. 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 also himself.

Psa. 41:1 and 2. Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies.

Luke 6:38. Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

Cast thy bread upon the waters, ye who have but scant supply,

Angel eyes will watch above it, you shall find it by and by.

He who in his righteous balance doth each human action weigh,

Will your sacrifice remember, will your loving deeds repay.

Cast thy bread upon the waters, poor and weary, worn with care.

Often sitting in the shadow have you not a crumb to spare?

Can you not to those around you sing some little song of hope

As you look with longing vision through faith's mighty telescope?

Cast thy bread upon the waters, ye who have abundant store;

It may float on many billows, it may strand on many a short;

You may think it lost forever, but, as sure as God is true,

In this life or in the other, it will yet return to you.

Cast thy bread upon the waters, far and wide your treasures strew,

Scatter it with willing fingers, shout for joy to see it go.

For if you do closely keep it, it will only drag you down;

If you love it more than Jesus, it will keep you from your crown.

Cast thy bread upon the waters, waft it on with praying breath.

In some distant doubtful moment it may save a soul from death;

When you sleep in solemn silence, 'neath the morn and evening dew,

Stranger hands which you have strengthened may strew lillies over you.

Emma Garard.

## Letters.

Dear Brother Lindsay:

I write you to thank you for your kindness in sending me The Restitution Herald. May God bless you. I am broken down in health, very old, in my 74th year, not able to do any work. I have been a member of the Church of God thirty years or more. I have none of this world's goods, no home in this present world, and it looks like I must suffer if I don't get help. But thank God I have the promise that Christ will not forsake me. No, thank God, I hold a title to a home in the earth made new.

Your brother in hope of life,

John Weeks.

Athens, Texas.

### An Appeal.

Dear Bro. Lindsay:

Sometime ago an appeal was in your paper concerning my husband's condition. We received, through your kindness of printing the appeal, a little sum which helped us quite a bit. My husband is now abed, and most of the time delirious, while the rest of us are ill with severe colds.

We will appreciate any help received from the brethren.

Send all help to Mrs. Weldon McCoy, Piedmont, S. C., who will look after our needs.

(Mrs.) Laura Anderson.

### WHY?

WE USE this little word a great deal and often very foolishly, but there are times when it seems to us that we have a right to ask, "Why?"—During the these last two years many persons in this country, and many more in other countries, have been asking that question. Perhaps there are many who have not found the answer and have come to think that there is no reasonable answer for them.

A mother dies suddenly, leaving a father with little children. It is God's plan. Who can answer, "Why?"

A little child, strong and well and the joy of the home and the promise of honor to God and great good to the world, suddenly dies. It is God's plan. Who can answer the question, "Why?"

A young man, strong and talented and prepared for a life of active service among his fellow men, enters the army. Word comes from across the sea, "Killed in action!" Or perhaps he has died of disease in camp before striking a blow for the cause. It is God's plan. Who can answer the question, "Why?"

There is one who can answer that question, and in a way that would satisfy ev-

ery reasonable person. But however well he might be able to satisfy the questioning hearts, he gives no answer in way of explanation to the thousands and millions who question. It is best that he does not, for, although he could give a perfect reason and show how, being a part of his plan, it must be well in the end, even that would not satisfy as well as faith in him satisfies. If we demand a reason and get it, then we do away with faith. "Blessed are they that have not seen, and yet have believed." It is not really an explanation that the sore heart wants: it is the loved one back.

He has done something better than to answer our question. He has taken the hardest case of the kind that has ever come up in history and has given a perfectly satisfactory explanation of it, so that everyone now knows that it was right. He has taken the case of his own Son who came into the world to be a king and who, in the prime of his life, after thirty years of preparation and only three years of service, ended his life on the cross, scourged as a common felon, crucified between two thieves. He has explained that case so that we can all see that it would have been a calamity to the world if the great tragedy had not happened. But those who watched him die on the cross and who lost their friend—to them his life seemed to be a failure and the cross a great mistake. None ever asked more earnestly than the disciples, "Why? Why?" God gave the answer so plainly that they knew there had been no mistake.

If God can give the answer to the question in that case, the hardest in all history to explain, can we not trust him to keep the answer in the cases of our loved ones even if it does touch us in the very life? Can we not take from him the answer of faith and say, "Thy will be done?" Faith tells us that the Father who could explain the death of his own dear Son will sometime make our questions so clear that we shall know even as we are known.—Sel.

## THANKSGIVING LETTERS

Dear ones of like precious faith:

Another year has rolled away, and Thanksgiving is with us again. We have so many things to be thankful for, not only Thanksgiving day, but every day should be a day of thanksgiving. We are taught that we should give thanks always for all things, unto God in the name of our Lord Jesus Christ.

We are thankful for the holy Scriptures which are able to make us wise unto salvation through faith which is in Christ Jesus.

O give thanks unto the Lord for he is good, and his mercy endureth forever.

Your sister in hope of eternal life,

(Mrs.) Etta L. Elton.

Delta, Ohio.

Dear Brothers and Sisters:

Another year has passed away and the time has come again for us to express to each other through the columns of our much beloved paper our thankfulness to

our heavenly Father for the many blessings we have, the greatest of which are the blessings which come to us now through the knowledge we have that a better time is coming soon.

The world peace and quiet the nations are now trying to bring about through their own puny efforts will shortly be realized by the mighty hand of our dear Savior and coming King. May we all be ready for that glorious event.

Your sister in that blessed hope,

Anna L. Adams.

Mulberry, Florida.

In the gratitude that fills our very being we render thanks and praise to God this year, 1919, Berean class of Dixon, Ill.

Sister Lillian Dauntler says, "I cannot thank God enough." Sister Agnes Eckert says, "We belong to God and to each other. Oh, let us love and praise God forever."

Dixon, Ill., Bereans.

Dear Brothers and Sisters:

Our Brother has invited us to write for the Thanksgiving Number. I thank my Father and all of the brothers and sisters for their good letters. Alta King for her Sunday School lessons, and Grace Marsh for her stories for the little folks. And I thank Bro. Lindsay and Bro. Crowe for the sermons on prophecy. I think they are fine.

And may we all cling closer and be true and faithful. I thank you all again.

Mrs. Amy Johnson.

Marshalltown, Iowa.

Dear Bro. Lindsay:

I will write a few lines, if you think it worth printing, all right, and if not, all right.

It is near Thanksgiving and I have lots to be thankful for, but the one thing I have in mind is that some dear brother or sister has sent me The Restitution Herald. And I am sure thankful for it, and may God bless them for their kind deed. I so much enjoy reading the good articles in it.

Mrs. R. L. Hillard.

Colorado Springs, Colorado.

### Friction a Necessity.

Progress needs brakes as well as motors. Progress is not a matter of levels, but of hills and valleys. Brakeless progress is the uncontrolled machine on the steep down grade. You are the master who holds the control. Make your life keen, thoughtful and considerate. You will find much in fellowship that will suggest friction, but you will also be able to turn that friction to account if you see things in the right perspective. Some folks will growl no matter what happens. Let them growl. They must have a safety valve. You do your part and you will learn where to apply the friction that makes life go.—Exchange.

Study to follow his will in all, to have no will but his. This is thy duty, and thy wisdom. Nothing is gained by spurning and struggling but to hurt and vex thyself; but by complying all is gained—sweet peace. It is the very secret, the mystery of solid peace within, to resign all to his will, to be disposed of at his pleasure, without the least contrary thought.—sel.

Know how sublime a thing it is to suffer and be strong.—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. Glatfely.

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 Gookler, 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. I. 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.

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.

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.

BOOKS AND TRACTS

By W. H. WILSON.

- Pine Woods Bible Class. \$1.00
  - Student's Text Book, .45
  - Destiny of Russia and Signs of the Times also Revelation Made Easy to Understand, 25c each or 2 for 45c.
  - Prophetic Word Now Being Fulfilled, 6 for 25c
  - Can You Believe, H. V. Reed, 6 for 10c.
  - Restoration of Israel, 6 for 10c
- All orders sent either to my mother, Mrs. W. H. Wilson, or to me, will be thankfully received and given prompt attention.
- Jessie M. Wilson  
625 Long Ave., Austin Sta., Chicago, Illinois.

Never grieve over spilt milk. When a thing is done, make the best of it.—Sel.



# THE RESTITUTION HERALD.

Volume 9.

Oregon, Illinois, December 9, 1919.

Number 10.

## 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.

### GRANDPA SHALL AWAKEN.

John 5:28. I Cor 15:51-52. I Thes. 4:15-17.  
Matt. 24:21. Rev. 20:12-14.

TWO WEEKS had passed since Grandpa Gray's death. Charles had been very lonely without him, and several times he had gone up into the attic alone and cried very hard. He did not like to cry where mother could see him because that always made her cry, too.

He had wanted very much to talk to Mr. Phillips, but every time the minister had called there were so many grown-up people around that Charles had no chance to ask him questions. For Mrs. Gray had always taught her little boy to be polite and Charles was glad to please his mother.

On Sunday afternoon Charles went with his father and mother to the cemetery to place flowers on Grandpa's grave. On the way home the little boy was very quiet. When they reached home, they found the minister waiting for them. For a half hour they talked together and then father was called away to the telephone. As he left the room, Mrs. Gray went to the kitchen to prepare lunch. This left Charles alone with his friend and it was not long before he asked the question that troubled him so much.

"Mr. Phillips, has Jesus called my Grandpa yet?"

"No, Charles," said Mr Phillips. "You know you just came from the cemetery where you put flowers on his grave."

"Yes, I know that," said Charles. "But Mrs. Taylor said Grandpa had gone to heaven. I told her I saw them put him away down under the flowers, and she said that it was part of him we couldn't see that had gone to heaven."

"Yes, Charles, it is something we can't see, but it is not Grandpa," said Mr. Phillips. "It is Grandpa's breath, the thing that makes us alive, that has gone back to God. You know when Adam was formed from the dust, God breathed on him to make him live. We might breathe on people for a long, long time if they were truly dead and it would do no good. God alone holds the breath of life. Sometimes his prophets used to pray that life might be restored to some one, and it was done. There were several times when Jesus called people back to life, but it was because God had given Jesus just the same power that he had. Jesus told his apostles so.

## HIS LOVING CARE



WHEN my fondest hopes are broken,  
When I hear no loved words  
spoken,  
And of friends I get no token,  
And find no pleasures anywhere,  
When there's nothing seems worth  
while,  
And the world seems steeped in guile,  
I keep onward with a smile.  
If I know his loving care.

When darkness hovers along life's  
way,  
Cares and burdens come day by day,  
I know where he leads I cannot stray,  
But shall love and glory share,  
If I but reach to him my hand,  
Plant my feet where he bids me  
stand,  
My face towards the heavenly land,  
Sheltered by his loving care.

When darkness thick surrounds me,  
And from troubles I would flee,  
Savior, let me come to Thee.  
A song to sing, a crown to wear,  
Count but dross all earthly pleasures,  
Run the race for heaven's treasures,  
Fill my cup with fullest measures,  
Of thy tender loving care.  
—Abbie J. Wayman.

"But Grandpa is still lying there in the ground. Everyone who has died, except Jesus, will sleep until the resurrection."

"What is that?" asked Charles, surprised by such a big word.

"The resurrection," said Mr. Phillips, "is the time when Jesus will call, and all that are in the graves will arise, just as you do when your mother calls in the morning. Let me tell you just what Jesus said one day when he was talking to the Jews. 'The hour is coming, in the which all that are in the graves shall hear his voice and shall come forth.' So you see Grandpa will hear his call and awaken."

"And shall I know anything about that?" asked Charles.

"Let me tell you all about that time, Charles," said Mr. Phillips as he took the little boy in his arms. "You know after Jesus arose from the dead he went away to live with the heavenly Father. He told his disciples to teach everywhere about him and the kingdom that he would some day set up on earth. Those who believed and were baptized, he said, would be saved; but those who did not believe would be punished.

"The disciples taught everywhere they could. Many who heard them preach, believed in Jesus and were baptized. Those people then taught others, and so they kept on. Now we have heard about Jesus and we must teach others about him.

"When just the right time comes, Jesus will come again in the clouds, just as he went away. He will call, and those who have loved him and been baptized will awake. Some will come from the graves, like Grandpa, and some from the sea where they have been drowned.

"Those who are alive, if they have done

as Jesus asks us to, will be given everlasting life, just the same as those who have been called from the graves. Then we shall all be taken together to meet Jesus and live with him ever afterward.

"For a little while Jesus will take us with him. We do not know where. He will keep us hidden from the people who are left. And the people who have not done as God wishes them to do, will have great trouble. There will be terrible wars and many people will suffer from sickness and hunger. But Jesus will have his loved ones hidden away so they will not suffer.

"Then when this time is over, Jesus will bring us all back to Jerusalem and we will live forever with him on the earth. Should you not like to be there?"

"Oh, yes!" breathed Charles. "Do you think I may?"

"If you try hard to learn what God wants you to do, and then try very hard to do it. I know you will," said Mr. Phillips.

"And if I don't, what will happen to me?" asked Charles.

"Why after a while Jesus will call all the wicked people out of their graves and they will stand before him. And, you know, he said that those who would not believe and be baptized should be punished. One of his disciples tells us that they will die so that there will be nothing to trouble Jesus and his loved ones any more. Don't you think it would be very hard to have to miss all that lovely home?"

Just then Mrs. Gray called them to lunch so Charles had only time to nod his head before he slipped from the minister's arms and started for the dining room.

## WHEN YOU ARE IDLE.

REMEMBER, when you are out of work, that there is one job you can always get, and that is working for yourself, improving yourself. Knowledge is power; mental training of every kind is power; and every bit of useful knowledge is priceless. Intelligence always leads; ignorance always is left behind.

I have known young men when out of jobs really to earn more in knowledge than their salaries when they had jobs, by increasing their earning power, improving themselves in all sorts of ways; they really got ahead faster when they were out of work and looking for a job than when they were working.

When you are dead-in-carest you can always find a job. If you can't find one with someone else you can always find a job with yourself, to improve yourself, enlarge your mentality, to store your mind with useful knowledge through good reading, good books and observation. These are all within easy reach.

I know of no job better than the self-improvement job, if you are dead-in-carest and are bound to win, if you are determined to stand for something in the world.—O. S. M.

## THE BOOK ON PROPHECY.

## Prophecies of the Last Hour

W. L. Crowe.

## Number 5.

## An Exhortation.

Dear Reader: Jesus is coming soon—very soon—to call his followers to an account as stewards; to judge the world, and to establish his eternal kingdom on earth.

Are you ready to give an account of your stewardship? Or are you still outside the ark of safety? If so, oh come in and taste and see that the Lord is good. The feast is spread. All is free. The door will soon be closed.

Are you satisfied with your present life? Would you rejoice if the Lord should come tonight? Are you lifting up the fallen, and denying yourself for others, and laying up treasures in heaven; or are your affections set on money, land, stock, or pleasures of the world? Are you enjoying peace, joy, and rest in Christ, under all sickness, losses, vexations and persecutions? Are you enjoying the fellowship of the Holy Spirit? If not, wrestle in prayer, and seek the Lord until you find "the peace of Christ that passeth all understanding."

Would you like to see your loved ones escape this last world-madness and horrors? Then lead them to Christ in whom alone is safety. He will be our refuge and strength, and a very present help in trouble.—Ps. 46 and 91.

Have you consecrated all your heart and powers and pocketbook to the Lord? Remember that "no covetous-person nor extortioner shall inherit the kingdom of God."—Eph 5:5; 1 Cor. 6:10. "Let no man deceive you." "It is more blessed to give than to receive." Would Jesus say, "Well done, good and faithful servant," to you and me if he should come today? "Watch and be ready."

## The Prophecies of Jesus.

Jesus did not rebuke his disciples for wanting to know something as to the signs that would presage the fall of their nation, the destruction of their holy temple and city, and the end of the age.—Matt. 24; Mk. 13; Lu. 21

The question was two-fold and the answer two-fold. It covers the closing of both the Jewish and Gentile worlds, and carries us down till the rewarding of the faithful servant, and the punishment of the unfaithful servant, when the Son of man comes with all his holy messengers, to take his throne in Jerusalem, and to rule the earth.—Matt. 25; Joel 3; Mic. 4.

He shows us that the destruction of the world in the days of Noah, and the judgment on the Sodomites were similar to or typical of his second advent, and we believe that the events of A.D. 67 to 70 were also typical of the ending of this Gentile-ruled-world-order. Therefore there are two unparalleled tribulations on two different classes of people at the ending of the two world orders. The signs in the sun, moon and stars are "immediately after the tribulation" that closes the Gentile world; or as Luke puts it: when "the times of the Gentiles be fulfilled," there shall be signs in the sun, moon and stars, etc., and after these signs, the coming of the Son of man with power and great glory is due, for the redemption of his people, which includes both natural Israel as

subjects, and spiritual Israel—the church—as judges and rulers of the whole earth.—Rev. 5:9-10; 1 Cor. 6; Rom. 11:25.

The old Advent position, that the dark day of 1780, and the meteoric shower of 1833, fulfilled these prophecies, breaks down at every point.

First: No special tribulation began with the first pope in 538 A.D.

Second: No great tribulation can be shown to have ended when Napoleon took the pope prisoner in 1798.

Third: No tribulation began on the Christian church A.D. 67 to 70, where Jesus starts it.

Fourth: The whole account shows that the tribulation was to be on the Jews, and not on the Christian church, which escaped the trouble of 67 to 70, by fleeing to the mountains, as Eusebius records, where not a Christian perished. "Distress in the land and wrath on the people" who were to "fall by the edge of the sword and be led captive into all nations—until the times of the Gentiles be fulfilled."

Fifth: The signs are all to occur during one generation, while the dark day of 1780 was 139 years ago and the star shower of 1833 was only visible in a small portion of New England.

Sixth: The signs were not due until Gentile times are fulfilled, and Christ's advent, judgment and kingdom follow quickly.—Lu. 21:24-25; Mk. 13:35-37.

The only point of controversy here is as to whether the signs are to be literal, physical signs or figurative and political, and I believe we would be wise to expect both.

The heavens must retain Christ until the times of restitution are due (Acts 3:19-22). The Greek word "apokatastas-teous," rendered "times of restitution," is defined by Pickering as meaning, "a restoration; a time when the sun, moon and stars return to an original position; a complete cycle of the heavenly bodies."

Hence Jesus will come again "in the fulness of time," or at the close of some great astronomic cycle which will produce terrible electric cataclysms, and also wonderful climatic changes on the earth.

Perhaps one of these great cycles terminates next Dec. 17th to 20th, if the noted forecaster of sun spots, Prof. A. F. Porta, is not mistaken. He says that at that date six mighty planets will be lined up within an arc of 26 degrees on one side of the sun, with Uranus on the other side, a condition never before recorded in the history of astronomy. That this concentration of electric magnetic energy pulling on one side of the sun will cause the sun's gases to explode, and to leap hundreds of thousands of miles into space, producing holes in the sun that would swallow several planets like Jupiter, and electric storms and eruptions and earthquakes, such as our world never saw before, because of the unprecedented condition in the heavens.

The Professor predicts intense cold, but I think from the prophets that it is as likely to be intense heat which may usher in "the day that shall burn as an oven," when "the elements shall melt with fervent heat."—Mal. 4; 2 Pet. 3.

If the passing of this date proves the astronomer mistaken, don't "scoff," "but though the vision tarry, wait for it, it will surely come to pass" at God's set time.—Habak. 2.

Though the tribulation on the Jews is

not fully ended, yet three great events are fast contributing to end their chastisement.

First: The poor, persecuted Jews of Europe are repenting of their sins, which entitles them to God's favor.—Deut. 30; Lev. 26.

Second: The deliverance of Palestine from the Turk, and the protection of Jerusalem by the Allied Army, is making Jerusalem a safe city of refuge for some of the Jews.

Third: The guarantee in the constitution of the League of Nations for the protection of all small nations in their religious, political and civil liberties, puts all the allied powers together to prevent further progroms, massacres and persecutions of small nations throughout the world. Hence the last signs are due for fulfillment, or if not, nearly so.

As the late world war was necessary to break down the monarchies that persecuted the Jews, and to wrest Palestine from the Turks, every reader of prophecy should have foreknown that victory had to crown the allied powers, for if Germany and the central powers had won the war, the Jews would not have been freed, but would still have been the pawns and slaves of Germany, Austria, Bulgaria and Turkey, their ancient persecutors.

The great heat that will dissolve the ice of the frigid zones and that will evaporate much of the ocean so as to change the climate of the earth so that fruits will grow every month, and plowing and reaping go on continuously, will also produce signs in the heavens, but if we take our key from the Old Testament as to the meaning of such symbols, we find that all such language in the past was fulfilled in the overturning of kingdoms and in the falling of rulers from their place of rule in the system.

Jacob understood by "sun, moon and stars bowing to Joseph," that these meant father, mother and sons.—Gen. 37:10.

When Moses addressed the people of Israel he called the rulers "ye heavens" and the people "earth."—Deut. 32.

Paul interprets the shaking up of the heavens and the earth and their removal, as the shaking up (or down) of all political, religious and commercial systems of men, and the removal of all manmade governments, so that a kingdom that cannot be moved may succeed them.—Heb. 12:26-29.

Isaiah explains the "new heavens and new earth" as meaning the new system of government established at Jerusalem.—Isa. 65:17-25.

Elders of churches are "stars;" churches are "lamps;" the twelve tribes of Israel and the twelve apostles are twelve stars; the law is the moon and the gospel of Christ is the sun.—Rev. 1:20; 12:1-17.

We can easily see the last signs given by Jesus as being fulfilled now if they are to be taken in this figurative sense. Progressive Bible students have almost shaken to pieces the creeds, confessions, catechisms and theological nonsense of all sectarianism. Students of political economy, of socialism, and of co-operation have shaken—almost into atoms—the whole old political, economic and commercial systems of the old world order; and are scattering much truth that is educating the masses for the new world order that is now being born in the earth pangs of revolution.

President Wilson spoke of the world as being on fire. Lloyd George spoke of the old heavens and earth as passing away, and the new heavens and earth as being ushered in with its better day for the laboring masses.

A magazine writer says: "The Kaiser wanted a place in the sun and a place among the stars for his princes, but he got a place in the shade."

Such language is common now, but it was universal in oriental literature; a modification of the old pictorial and hieroglyphic language of the ancients.

Here are a few of the heavens that have recently been darkened, and a few of the suns, moons and stars that have fallen:—

Boris, of Bulgaria; Constantine, of Greece; Charles, of Austria; Ernst, of Hesse; Ernst, of Brunswick; Frederick, of Oldenburg; Frederick, of Mecklenburg-Schwerin; Frederick, of Saxony; Frederick, of Baden; Heinrich, of Reuss; Ludwig, of Bavaria; Leopold, of Lippe; Nicholas, of Monte-Negro; the Czar of Russia and all his satellites; Ferdinand, of Bulgaria; William II, of Germany; Wilhelm, of Wurtemberg; etc., etc.

We do well to watch the physical, political, industrial, commercial, civil and ecclesiastical heavens and earth, for the latter day signs. But especially, let us watch our words, our actions, our business methods as the Lord's stewards, our purity of heart and life, and our walk with the Lord and our example before the world.  
Chanute, Kansas.

The End

#### FREE HOMES FOR EVERYBODY.

DEAR READER: Looking at the present high price of land, this looks too good to be true. But it is true just the same. These homes are in a fine country; no storms, nor draughts, nor pests of any kind. A delightful climate, living water, grass green the year 'round; fruit of all kinds grow to perfection. All you have to do is to comply with the conditions and they are easy, within reach of all. It may be startling to you that such homes can be had without money and land as high as it is

Come with me now and we will take you over the ground and see how you like it before you enter into a contract. We will start at the Garden of Eden which is a true type of the free homes. Adam first got control of these farms; then others tried their hand; but all made a failure. Then came the flood that cleaned them all out. Then it was given to Noah. He made a partial failure as he got too wet at the start. Then Abraham tried his hand and we think he will come out all right. He complied with the conditions in everything, then God for his obedience promised him control of all of these farms. Abraham being the father of the faithful, you will have to comply with the terms as he did even if you have to leave your own people. All of Abraham's people were idolaters, so God would make no promise to him until he left all his folks. But Abraham never stopped to ask if sprinkling or pouring would not do for baptism as well as a burial. He never talked back, even when he was asked to offer his only son. So if you want one of these fine homes you must not talk back. Abraham's faith was founded on the promises of God made to him, but he had to

go through the ordeal of death and a resurrection to inherit the land and dwell therein forever. All that have this faith are blessed with faithful Abraham. If you have a faith like this, "There is a land that is fairer than this, and by faith we can see it afar, in the sweet bye and bye." This land is so far you can never get up to it. It is "beyond the bounds of time and space," so that it is a long way to go. But Abraham had no such faith. He believed in a real, literal land, the one he rests in today, and some day soon he will be called to possess this land and he will hear and come forth with all of the ancient worthies.—Heb. 11. But if Abraham is alive and conscious, he has no need of a resurrection. He is independent of Christ or anyone else to give him life. Such faith denies both a resurrection and judgment and takes away all the honor from Christ, or tries to, but the truth will finally prevail. Listen, "All that are in their graves shall come forth." So says the Master. Adam never tasted of the tree of life and we have never been able to find out where his children got this so-called inherent immortality. The Bible reveals only one immortality, and you have to work for it, and work hard, too, before you get it. This inherent immortality calls for a lake of fire, but the Bible is silent on this point. Think of a God of love having a place of eternal torment to keep the sinners in agony for billions of years, then it would only be sunrise with them. If Christ died for the sins of the world, we can't see where the sinner comes in for a second dose in the world to come. If you want to see the end of them, see Mal. They are to be burned up root and branch and they shall be ashes under the feet of the righteous. This shows the mercy and love of God to put them out of existence and not keep them eternally in torment. If you have been raised in the belief of going to heaven at death, you better look at the record and see if you have a promise of going there. If you find no promise you have no faith, as you must have a promise first as a foundation for your faith.

Therefore you are without hope and without God in the world. Get it into your mind that there is only one way to get life, not forty-seven ways, and here are the conditions upon which you can get one of these homes and a life free from sorrow, pain and sickness: Believe in the promises made to Abraham and his seed, then be baptized by immersion in running water; then you change relationship from the old, dead head, Adam, into the living head, Christ; then you are in the race for immortality, if you run to the end, whether it be an hour or one hundred years.

One of these fine homes is yours sure; he that has promised is faithful, and this is the one and only way you can have an eternal home. If you prayed all your life, it would not get you one of these homes; you must comply with the conditions.

When the flood came only the few inside of the ark were saved. Some time in the future there is a hot wave coming that will test every man; if he has the faith of father Abraham, the fire will have no effect on him; the smell of fire will not be found on him. If he has not this faith, he gets burned up and that is the end of him, not in torment eternally. So now it is up to you, the time is close upon

us. Gentile times ran out in 1914. There is a lapping period between the close of Gentile times and the beginning of restitution, or restoration, probably 7 or 10, or it might be 40 years, but we sure are in the time of preparation for the day of the Lord. You will notice that Jerusalem was to be trodden down until the times of the Gentiles be fulfilled. Notice that in the world war the Turk gave possession of Jerusalem to Gen. Allenby without a shot being fired; therefore Jerusalem is beginning to put on her beautiful garments, and when fully dressed, she shall be a praise in the earth; all the money of the Morgans and J. D's will go there to beautify the capital of the world, and the nations of them that are left shall go up from year to year to worship the King, the Lord of Hosts at Jerusalem. Dear reader, did you ever hear of nations being up in heaven? No promise to Abraham or anyone else of anything but land; nothing but land from Genesis to Revelation. The reason why so many people know so little about the Bible is because they seldom read it. Any old dime novel is read in preference to the Bible. When the ten tribes of Israel revolted, they were scattered over the world and they forgot all about the Bible and established a religion of their own, got the Babel idea of going up to heaven any how; but their language will be confused soon, so they will be bringing brick instead of mortar, so the building will have to stop—see?—unless they make the trip by air-line, and I doubt very much if they ever make it. Strange so many good people believe such traditions. There is no history or Bible but is silent about any home over there or up there or in there or anywhere only this sin cursed earth of ours, and no one ever came back to give us any information about the upper and better kingdom, and we can't see why they want to leave us. At the jumping-off place they will send for the doctor and take all kinds of care to keep them from home as long as possible. They don't want to get up there to that golden city half as bad as they thought they did. It proves they were not so sure about their destination. The only hope of the human race is a resurrection or a new creation. The first family came out of the ground, so will the second. The difference will be we will then be a perfect race, can die no more and will retain the bloom of youth always. But we will eat, walk and talk and work a little in the spiritual nature as well as we do in the natural. It was strange that Elijah and the Great Teacher of Israel both took their bodies along when they went to heaven, but in this age of progress the people can go to heaven without their bodies, or at least that is the assumption. Do you suppose that if Adam had proved faithful in his test, that after a few millions of years he would have got a passport up to heaven? No, ten times no! Man was created and put on the earth to stay on it whether he is dead or alive. The laws of the universe will not allow him to get very far from it. These fliers have got a few miles away from it, but they had to stop, the cold would not allow them to get very close to heaven. Probably the immortal soul is an Esquimau and can stand the cold much better; but so far we have never heard of a soul getting to its

(Continued on page 79)

**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.  
Adeine, Illinois, the second Sunday.  
Oregon, Illinois, the fourth Sunday.  
The third and fifth Sundays are optional at present.

Bro. J. W. Williams may now be addressed at Ripley, Illinois.

With the 3rd Sunday in December we plan to take up our work again at Rensselaer, Indiana, as of old. Let all who are interested please take notice.

For several instances recently in which The Restitution Herald has been magnificently aided financially we return heartfelt thanks to the donors.

Bro. and Sr. Bridegam, Grand Rapids, Mich., have named the little girl, who recently came to live at their home, Mary Ellen. We anxiously await the time when we may see these good people again just to see how they respond to the titles of Mom and Mama.

We regret to learn that Bro. Presley, of Plymouth, Ind., is in poor state of health, being confined to his bed a good share of

the time. The years bring us all to it, but the coming of the Lord will put an end to it.

We have just received the bill for binding volume No. 8, and instead of \$1.00 each, as it used to be, it costs us now \$1.50 each. Therefore, those who wish Vol. 9 bound will need to pay \$2.50 instead of \$2.00 as in the past.

Sr. Verne (Woods) Lindsay, of Toulon, Illinois, has been visiting relatives and friends in Oregon, Ill., but she came more especially to see Sr. Lily Lindsay who has been quite ill for several weeks.

It would help us very much if brethren would send in short items of length from a line to a dozen lines. These are required to fill in short space where longer articles cannot go, and sometimes great truths may be found in a line or two.

Some friend has sent us a descriptive booklet of Catalina Island off the Pacific coast, taking the pains to underline all that part of it that refers to angling. A card from a couple of sisters visiting in central Illinois also calls our attention to the fish caught there, while recently Bro. Ben Carpenter, visiting his old Kentucky home, sent us a card showing fishing advantages there. These folks would make it appear that the editor is a fisherman, but we can prove by Bro. Billy Laning, of Ripley, Ill., that we are not.

Bible School Students! Have you read our Prospectus proposition for next year? What are you going to do about it?

Read all of this issue. We are giving readers something to keep matters going all winter. Again we announce that we publish a good many things we do not ourselves believe just to give you a chance to think.

Paper costs have gone soaring again and no telling where they will stop. It is no longer a question of cost but rather if the paper may be had.

**Remittances.**

Mrs. S. A. Barton, Mrs. Elmer Winfrey, J. W. Huffman, Mrs. J. T. Williford, G. W. Sornberger, Mrs. Cliff Cronebaugh, J. W. Gamble, Mrs. Sarah E. Ward, Mrs. Eunice R. Lewis, D. E. VanVactor, Mrs. Mary D. C. McLauchlan, Mrs. E. Moran, Jacob Reed, J. C. Nixon, Miss Mary E. Elton, Mrs. Ida F. Orem, F. M. McCrory, Everett Halstead, Nelson Morton, S. O. Jewel, Mrs. Katie Davis, Mrs. Ada Daniels, J. T. Auld, Mrs. Dora Haggard, Miss Valura Bates, Ora Worley.

**HELPING FUND.**

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

- Friends, \$100.00.
- A Friend in Indiana, 100.00.
- Jacob Reed, 3.50.
- Miss Mary E. Elton, 15.50.
- Mrs. Ida F. Orem, 1.50.
- Mrs. Ada Daniels, .50.

**Reports.**

**Church of God, Bosworth, Mo.**

Bro. S. J. Lindsay has just closed a series of meetings at this place, beginning Nov. 18th and closing Nov. 26th. The house was crowded each night. The people gave the best of attention and seemed anxious to hear the blessed truths which were so plainly taught from the Book of God by our faithful brother.

While there were no additions to the church at this time, I have good reason to think the seed sown fell into good hearts and will bring fruit later. We always enjoy having Bro. Lindsay with us and pray that our lives may be spared and that he will be permitted to preach for us again.

If people could only realize how short the time is and how fast Gentile times are closing out, they would surely obey.

Your Sister in Christ,  
Frances W. Williford

**Report of Work in Nebraska, November.**

Place.	Sermons.
Nov. 2-14, South Tuttle, Colo.,	7.
Nov. 16, 30, Holbrook, Neb.,	2.
Nov. 20-23, Kennard,	5.
Nov. 24-25, Blair,	2.
<b>Total,</b>	<b>16.</b>

**Money Received,**

Sister Rogers and son,	\$10.00
Bro. Ray Smith and wife,	11.00
Bro. Quintin Vose,	10.00
Bro. Hargleroad,	1.00
Church at Kennard,	27.30
Bro. C. O. Krogh,	10.00
Sister Mead,	10.00
Friends at Lincoln,	3.00

Total amount received, \$82.30  
Expenses during the month, 24.15  
T. A. Drinkard

Holbrook, Nebraska.

Blair, Neb., Dec. 1, 1919

Dear Bro. Lindsay:

We had Bro. T. A. Drinkard with us again last week.

He preached Monday and Tuesday evenings at the Latter Day Saints' Church, but with small attendance.

The weather was cold which partly accounts for it. We expected to have a Bible Lesson at Sr. Mary A. Johns' on Wednesday evening, but a bad snow storm prevented that.

Thursday (Thanksgiving Day), he spent at our place and in the evening we had a Bible Lesson, there being but seven present.

He left for home on Friday afternoon.

We were glad to have him with us and hope he may come again. Surely it is good to meet together to listen to the pure Word of God.

Your sister in Christ,  
Mrs. Birdie Krogh.

**REPORT.**

Here we are, at the desk again after a long continued absence. Our last trip took us to Camden, Ill., where we had not been for two years. All were glad for meetings. Bro. Lawrence Vincent met us at Rushville and we began our meeting on Sat.

evening, Nov. 8. This meeting lasted over two Sundays and the attendance was good all the way through. Some of the Ripley brethren came up to take part, and through the kindness of Martin and Leila Peterson we were privileged to make a day's visit with brethren at Ripley, some 15 miles away. While at Camden we were entertained in the new home of Martin and Leila Peterson and their cordiality was unlimited. We not only felt at home, but we took possession. On Monday morning after the close of meeting on Sunday night, Martin and his Ford saw to it that we reached the 5 o'clock train some ten miles or more distant.

We arrived at Bosworth, Mo., next morning and here, while eating breakfast, we saw our old time friend, Tom Williford, wandering the street as if he were looking for some one. We hailed him as he passed and we were soon jolting our way home in a lumber wagon with double sideboards on the box. Some of the brethren seeing us so located, wondered how we got into the box, even suggesting that we used the chute at the stockyard. We gave them no information on this point, and if Tom doesn't, they'll never know.

The attendance here was rather better than usual with good interest throughout. We had the pleasure of calling on Grandpa Huffmon who is now far up in the eighties and a pioneer in the faith in this locality. Also spent a night at Bro. Geo. Huffmon's near Hale, Mo., and enjoyed a look at his fine farm, etc., but the day of real entertainment came when we spent a day with Bro. J. W. Huffmon crating 3 goats to be shipped to our home. Having some talent as carpenters, we both feared that our workmanship might bring us more work of that kind than we could do, but so far we have escaped. Next year when you come to the Illinois Bible school we may have genuine goat's milk to offer you. (Can you find a Bible account of the use of goat's milk and goat's flesh?)

On Wed. evening we held our meeting at 5:30 and left at 6:45 for a run of 21 miles to catch a fast train for home, Bro. James Huffmon giving us the thrills in his Ford.

On this trip the brethren loved much if their munificence is any indication of the measure of their love. And it has been so wherever we have gone. We are thankful to our heavenly Father for their love and appreciation and will strive all the more because of it to make our life a pattern both in faith and practice.

The one discouraging thing in it all is to see friends, whom we love and for whom we have striven so long to get them to see the truth and their need of it, hold themselves back from it. We pray the time may soon come when they will take hold with whole heartedness.

S. J. Lindsay.

## Obituary.

Charles Elvey

IN the year 1836, George and Rebecca Elvey arrived in Chicago, coming by wagon from the eastern part of the United States, after the sea voyage from their native land, England, which they had left within the first year of the marriage, to join themselves with that hardy class of pioneers who were then engaged in

settling the lands of the Mississippi valley; which but lately had been wrested from the native red man.

Six years after they had erected their log house in the wilderness, which now for many years has been known as Northfield, Cook Co., Ill., Charles Elvey, the fourth living of the children was born in March, 1842. When he had reached the age of 12, his father was taken in the epidemic of cholera which swept this country at that time, and the war of the Rebellion following soon after and engaging the attention of his two older brothers, the care of the mother and the running of the home farm, through those years of trouble fell on his shoulders. He discharged that duty most faithfully, and after the war, the brothers decided to break up and remove with the mother to Chicago. The farm was sold, and in 1865, he married Frances Sutcliffe whose family also had reached here from England. They moved into Chicago in 1866, thus having been residents of this city for 54 years. Of this union four children were born, two daughters surviving, Ruth M. Carrell and Elizabeth E. Williams. Descending by the elder daughter, Ruth M. are three grandchildren and two great-grandchildren.

He became engaged in the coal business on the west side in the year 1884 and continued thus for years before retiring from it. During all those years of active business life it is not of record that Charles Elvey was any other than a man of strictest integrity, kindly in nature, and honest to the penny in his dealings with his fellow men. Our brother joined the church at the age of 20, and how well we all know what his report is. There has been no faltering nor turning backward, only steadfast faithfulness and outshining Christian character, in all his daily life, from day to day, from week to week, from year to year, until today we find the friendly hand has lost its honest, hearty grip, the kindly, sympathetic voice is stilled, and the loving husband and father lies silent in our midst.

—One who knew him well.

To the above we may add that Bro. Elvey possessed a higher degree of Christian character than is often found; and he exercised it in his everyday works. For years he has served as an officer in the Chicago church, and always performed his duties with the greatest of devotion.

Broken in health, death has come as a relief, and he now sleeps, awaiting the Master's call.

Services were conducted by the writer from the home of their daughter, Mrs. Carrell, of Chicago, on Friday afternoon, Nov. 28, 1919.

Frank E. Siple.

Eliza Jane (Scudder) Evans

was born in Switzerland County, Indiana, March 22, 1843, and was the youngest child of John and Elizabeth (Williams) Scudder. Her mother died a few days after the birth of her daughter and the father was summoned to his final rest when his child was only nine months old. Being left alone at this early age she never knew a "home" until she made one of her own. She was reared in the home of her aunt and uncle, Mr. and Mrs. Wilson Rutherford who lived in Prestonville, Ky. She came to Warren County, Indiana,

when eighteen years old and kept house for her brother, Henry Scudder, until her marriage to William F. Evans, January 22, 1863. The entire married life of this couple was spent in Jordan Township where their two sons were born, Henry H. and Cyrus C., both of whom survive her. She also leaves one grandson, Kenneth B. Evans, a nephew (son of Henry Scudder), David W. Scudder of Danville, Illinois, and three cousins, members of the family where she was raised,—Mrs. Anna Meek of Cincinnati, Ohio; John Rutherford of Covington, Ky., and Harvey Rutherford, besides a number of second cousins, one of whom, Harry C. Meek and wife of Chicago, visited her only a few weeks ago. A foster son, Charles E. Conner, died some years ago in California.

Her husband's sudden and tragic death, October 4, 1897, was a severe shock and one from which she may never have fully recovered. Last January she was stricken with paralysis and while she seemed to regain most of her usual activities she gradually failed in her general health, and probably this weakening of her system may have brought on her last illness. Feeling that she was no longer able to live alone and that she needed help in caring for herself, on the eighteenth day of August she was brought to the home of Harry Evans and wife and for three months and three days she was confined to her bed; then just as a new day was calling to life a sleeping world, she entered the Dark Valley of the Shadow of Death at twenty-five minutes after five on the morning of November 21, 1919, at the ripe age of 76 years, 7 months and 29 days.

When a young girl she became a member of the Baptist church, being baptized in the winter when the ice in the Ohio river had to be cut that they might have access to the water. After her marriage she joined the Church of God in Jordan Township and as long as health permitted and circumstances allowed she was a regular attendant at all of the services. She was tenacious in holding to the doctrines of her church, was a firm believer in honesty and allowed nothing to interfere with duty.

During the great war she was an ardent admirer of the principles of the Red Cross as well as a zealous worker in the knitting department, and although her health was not good she herself knit 175 pairs of socks that the "boys" might be more comfortable. This instance of devotion to duty is only one of very many where she helped the needy or relieved the distressed, in this way exemplifying in her life her idea of a religion of activity rather than that of theory.

—Written by Henry H. Evans.

Funeral services were held from her late home in West Lebanon, as she had requested it to be held there, on Sunday at 2 o'clock, p. m., November 23, 1919, conducted by the writer. Sister Evans had made many close friends among those with whom she lived. Their love was expressed by many rich floral offerings while the tributes of flowers was profuse from her nearer relatives in token of the hearthstone ties of filial love. The order of the Eastern Star attended in a body and paid a high tribute of respect to their departed sister. We read a Scripture lesson from 1 John 3 and 4 which she had en-



joyed at our last visit with her before her death, and from it reviewed the great primal principles of Jesus' life as it had been exemplified by her in devotion to service and duty. Burial was made in Jordan Cemetery beside her much lamented husband where they await the coming of Jesus and their change, through his great life giving power, from that which is sown a natural body to that which shall be raised a spiritual body.

D. E. VanVactor.

## The Sunday School.

By Alta King.

### THE RESURRECTION OF JESUS.

Lesson 12. December 21, 1919.  
Lesson Text. John 20:11-18.

Golden Text: He is risen, even as he said. Matt. 28:2.  
Memory verses: Acts 5:30, 31.

#### Questions and Comments

The story of the resurrection: We have selected Scriptures from the four Gospels so as to form, as nearly as possible, a connected story of the resurrection of Jesus. If you will read these Scriptures in the order given and get the story definitely in mind, you will imbibe some of the wonder, excitement, and at last, the unbounded joy which the friends of Jesus must have felt as the truth of this wonderful event dawned gradually upon them in its full splendor. Their first joy was in the restoration of their much loved friend, but the writings of the apostles, later, show that they came to joy in the resurrection because of what it meant to sinners and the world. Be able to relate the story in your words. Place yourself with the friends of Jesus and go with them through the events of this lesson. Jesus becomes very real to those who are able to do this with any account of Jesus' intercourse with humanity.

The Daily Readings contain the Scriptures setting forth the resurrection story in the order given below.

The women's visit to the tomb: Time and purpose, Mark 16:1, 2. Mary Magdalene reached the tomb first and carried the message of the missing body of Jesus to Peter and John. John 20:1, 2. While Mary was carrying the message to them the other women arrived and received the angel's message and left. Mark 16:3-8. After their departure Peter, John and Mary Magdalene arrived, were convinced that the body was stolen, and Peter and John went home, John 20:3-10. But Mary through intense sorrow remained, saw the angels and received the first sight of the resurrected Jesus, and carried the message to the disciples. John 20:11-18.

After she had left, Jesus appeared to the disciples with the angel's message. Matt. 28:5-10. The disciples received the message in wonder and doubt but the impulsive, upon whom the light of truth began to dawn, rushed to the tomb, saw in the arrangement of the grave garments a significance (Gen. Note 1) and in wonder was convinced. Luke 24:10-12. It was probably at this time that Jesus appeared to Peter alone, Luke 24:34, after which he appeared to the two disciples on

their way to Emmaus. Luke 24:13-34.

What was the effect of Christ's death on the twelve? For the effect of his resurrection see 1 Pet. 1:3.

The Purpose of the resurrection: Rev. 1:18; Heb. 2:14; 8:23-25; Rom. 4:25. Explain this last in the light of the other Scriptures. Acts. 5:30, 31; 2:30-32, 36.

#### General Notes.

Daily Readings: Monday, Mark 16:1, 2; John 20:1, 2 Tuesday, Mark 16:3-8; John 20:3-10; Wednesday, John 20:11-18; Thursday, Matt. 28:5-10; Friday, Luke 24:10-12; Saturday, Luke 24:13-34.

1. The striking arrangement of Jesus' grave clothes: "And seeth the linen clothes (Amer. R.—cloths) Peter was at once struck by the arrangement of these cloths. On the spot where the body had been laid the linen wrappings were lying, held up in the shape of a body by Nicodemus' abundant and heavy ointments, just as when they held the body of Jesus." "And the napkin (more like our handkerchief than napkin) not lying with the linen cloths, but wrapped together in a place by itself." The word for rolled up means "folded upwards" like a turban, or twirled. The remarkable appearance as presented by the clothing in the position of the various parts towards each other impressed the apostles.—Sunday School Times.

But John 20:8, 9, shows that their unbelieving minds prevented them from seeing in the arrangement of the clothing any evidence of Jesus' resurrection. They believed that Jesus' body had been stolen. (The guards had already had time to circulate this false report for which they were paid by the chief priests). And they concluded that the abductors had left the clothes thus to give color to the report that Jesus had been raised and thus gain a following. Not until Peter came back to the tomb, after receiving the message from the women did he regard the arrangement of the clothing as significant of Jesus' resurrection.

2. Somewhere in Jerusalem, at sometime before evening, Jesus himself appeared to Peter. Luke 24:29, 34. This interview must have been too sacred for repetition or record. It was the restoration of the personal relations between Peter the denier and the Master whom he had denied. It was the loving talk when Peter had poured out his love and repentance for his deed and received the forgiveness he so needed and desired. It was not the restoration of Peter to his place and work among the apostles. That came later. The restoration could be recorded, and should be, that all followers of Jesus who knew of his sin, should know of his repentance and restoration. But this first interview was one of those deeper experiences of the heart which we never can tell another.—Peloubet's Notes.

MANY believers fall into the habit of defending the Bible. The Bible needs no defence. What battalion would think of defending a machine gun to keep it from being scratched by the enemy? Instead of defending it they would use it. Quit defending the Bible—use it!—I.M.B.

A father should be the very best man in the world to his boys.—Sel.

## Berean Column.

Edited by

NATIONAL BEREAN SOCIETY,

Leola B. Hanson, Editor,  
3623a Chippewa St., St. Louis, Mo.

Motto: Search the Scriptures Daily.

Slogan: We Stand For Unty, Truth and Righteousness.

### CHRISTMAS NOTICE.

TO THE FRIENDS who have so often helped in the work before, the Chicago Bereans wish to announce that they will take up the Christmas work again this year, the work of bringing a little Christmas cheer to the poor and needy. If you wish to join in the work, send your contribution to Jessie M. Wilson, 625 N Long Ave., Chicago, Illinois.

Leila E. Whitehead, Committee.

Notice: A Christmas Gift suggestion—Berean Pins for your Berean Friends. Bronze, 35 cents; Gold, \$1.50. Send to Treasurer, Mrs. Grace M. Marsh, 311 Park St., Marshalltown, Iowa, or Cor. Sec., Evelyn K. Harsch, 5439 Ohio St., Chicago, Illinois.

### A Lesson in Faithfulness.

ANOTHER of God's noblemen has gone to his rest to await the call of the Savior whom he loved so well. I have known Bro. Charles Elvey all my life, and his faithfulness, both in attendance at church service and in the performing of the little, thankless tasks that must be done by someone, has had such an influence on my Christian living that I feel that I must pass the lesson on to you.

He was so very shy that it was a physical impossibility for him to speak in service or even read a verse, and he thought, as so many make the mistake of doing, that, because he could not speak, his service was of little account.

One Sunday when the Bereans had conducted the church service, he said to me, "I cannot talk but I can serve the Lord in being here every Sunday and being here with Thanksgiving." What a lesson to us! What would it mean to the life of the church, if every Berean and every church member, young or old, served the Lord by being there every Sunday and serving, not with faultfinding, but with Thanksgiving.

One of my earliest recollections is of seeing Bro. and Sr. Elvey every Sunday in their seats at church; and the beauty of it is that they loved to come—they did not come from duty. Nothing but sickness kept them away.

It was Bro. Elvey that passed the hymn books and Bibles every Sunday, and it was Bro. Elvey who put them away. It was his work to pay the rent for the hall, to see that the janitor had the steam up in time for service, and a hundred and one little things that we did not realize until sickness held him in its grasp, and he could do them no more. No parade, no fuss, but he just faithfully and quietly did them and he could not realize how he has been missed.

As deacon of the church, his hand was the first to pass me the communion when I entered the Christian fold. He held the position as deacon until he could come

no more.

I wish to give one more tribute to Bro Elvey that came from strangers and from the world.

One day, when riding on the street car. I heard two men behind me discussing Christians and their failings. One man said, "I tell you there is nothing in it. Christians are like everyone else. There is no difference. They will skin you on a deal every time."

"Hold on," said the other man, "they are not all like that. There is a Christian coal dealer on Madison St., named Elvey. He's square. If I wanted to test any other coal man I would have that man Elvey deliver a ton of coal and then I would measure every one else by that."

A quiet, faithful, loving, unassuming man whose light shone forth in the world.

Written in loving memory.

Leila E. Whitehead

## Letters.

Janark, Illinois, Nov. 20, 1919.

Bro. Lindsay,

Suppose you have heard of our trip to the East. We started the 3rd of Oct. and got back the 31st about 10 p.m.

Our first stop was at Cleveland, Ohio, to visit son Fred and wife. He is working for the Gerlach-Barklow Co., of Joliet, Ill., and has been stationed in Cleveland for three years.

They expect to be transferred to Los Angeles, Calif., in the spring. We were fortunate in being taken about the city in an automobile. One day took a drive of 82 miles, over a brick paved road.

On Sunday, Oct. 5, we attended Bro. Huggins' church and gave him a wonderful surprise in meeting us at the door of his home just before the church hour. We fell in love with his wife at first sight.

Sermon text—Eph. 4:26. The large church was well filled, and a more zealous and sociable people we never met. It does our hearts good to know that the truth is progressing in some places. We ate dinner and had a short visit with the minister and his wife on Monday. Bro. Conner was not at home. We left on Tuesday for Myersdale, Pa., where we made the home of our sister, Mrs. Agnes Glotfelty Hay, our abiding place while visiting at various places within that state and Maryland.

We had an enjoyable time and are thankful unto our heavenly Father for His watchful care over us and our safe arrival home, feeling somewhat improved in health.

Your brother and sister,

J. M. and Mrs. Glotfelty.

### An Explanation.

Dear Restitution Herald:

Some time ago there appeared an article in your paper which I sent to you written by a Baptist preacher with my name signed to it. These were not my views as all my people here know, but I could not get him to answer the reply, so I am writing you to let the people in other places know why I signed the article. It was to get him to read the reply, but I am thoroughly convinced that he is joined to his idols. So I will let him alone for this time although he holds to the restoration of Israel and the setting up of the kingdom on the earth, but he holds to the

immortality of the soul which the devil taught in the garden of Eden.

Respectfully,

A. N. Durham.

Williamston, S.C.

North Platte, Neb. Nov. 17, 1919.

Dear Bro. Lindsay:

I am sending you a \$200 P.O. money order, \$150 to pay for The Restitution Herald subscription and 50c to make good what was lacking on my last remittance. Am so glad you are publishing Bro. W. L. Crowe's writings. I always enjoy his articles. He must be one of God's chosen for last day enlightenment on prophecy. I am watching closely for signs of the times, and I find that there are so many telling us that the time is near, even at the door, so much so, that it is hard to keep them all in mind. I truly believe the forces are gathering fast for the last great time of trouble just before the coming of our glorious King, and I pray God daily that I may not be found sleeping but ready with oil in my lamp. It behoves us all to hold fast that which we have, for I am afraid there is soon going to be a famine in the land, not for bread nor a thirst for water, but for hearing of the Word of God. I pray God to bless you and yours, and everyone who is putting their trust in him and that he will help us all to hold out faithful unto the coming of Jesus Christ, our Lord and Savior. I don't know how soon you will get this for we are snow-bound at present,—have been for ten days. The mail carrier has not been able to get out and we can't get to town, even with a team, let alone with a car. We are 15 miles out. It is thawing today, so we are in hopes we will be able to get to town in a day or two.

If you are not too busy, I would be glad if you would let me know if you get this all right, and I hope there will be no more mistakes.

Your sister in the one great hope of the soon coming of our Lord and his kingdom.

Mrs. L. J. Whiting.

### Prophetical Times.

I am a Bible reader and cannot understand it. I notice students of prophecy in writing on prophetical times or dates use a day for a year. Where do they get their rule? I have failed to lay hands on it. Now you may call me a Futurist or anything that pleases. As I said, I can't understand it. God in commanding Moses to build a tabernacle told him to build it according to the pattern shown him on the mountain. He gave to Moses the measurements and dimensions. Now when did he give the Gentiles any measurements? Yet students continue measuring time—Gentile time—and do like Pastor Russell—don't make it fit. We do find Jewish time measured. Gentile times are not. Christ said, Of that day and hour knoweth no man. How then shall we know where we are? One way is by Nebuchadnezzar's dream. Another is to examine the seven churches of Revelation. Now if present time fits any of the seven churches, you know which age you are living in and if you want to find out from a political standpoint, examine the dream. The Bible does not tell the duration of either one of the churches, neither the parts that constitute the image. In Rev. 11 we find a command to measure the temple of God.

The court was not to be measured. This belongs to Gentiles. Two witnesses prophecy  $3\frac{1}{2}$  years, not 1260 years as some have. Here is the rule as given for times, time and half. Turn to Daniel 4:16. Most students agree this lasted for only seven years. Now for Jewish measurement, 70 weeks are determined. How many of these months have the Jews used? We are told sixty-nine. If that be so, we cannot count time till the Jewish clock starts to marking off the 70th week.

M. O. Williamson.

Felzer, S.C.

(Continued from page 75).

intended home above the skies. God provided a place for everything and it must stay there; man for the earth; fish for the sea; birds for the air; moles for underground, and so the present natural laws will not admit anything else.

In conclusion let me say we are a part of the ten lost tribes of Israel. This includes the United States, England, Germany, Holland, Norway, Sweden, Denmark, and part of Ireland. Israel was scattered among all nations. The time has come to gather them back home again to dwell in the land forever.—See Amos 9:14; Matt. 5:5; Rev. 5:10 and 11:15.

This is your home when the curse shall be removed and our old earth shall blossom as the rose. Dear reader, I have given you a description of these free farms in as strong and simple language as I can find; so now it is up to you to get one of these free homes. It is within your grasp now, but it won't be always. Now is the day of salvation.

Yours in hope,

J. W. Gamble.

Bartley, Neb.

BE IT health or be it leisure  
Be it skill we have to give,  
Still in spending it for others  
Christians only really live.—Sel.

I AM being taught never to be disappointed, but to praise.—Hannigan.

NOT in having or receiving,  
But in giving, there is bliss;  
He who has no other pleasure  
Ever may rejoice in this.—Sel.

TRIALS teach us what we are; they dig up the soil and let us see what we are made of; they just turn up some of the ill weeds on to the surface.—Spurgeon.

THE truest joys which we have experienced have come when we have had grace to enter most entirely into a sorrow not our own.—Westcott.

BETTER be tied to your mother's apron string than to the devil's cart rope.—Sel.

THERE are no hands upon the clock of eternity! there is no shadow upon its dial. The very hours of heaven will be measured by the sunshine, not by the shadow. —Sel.

MALICE and hatred are very fretting, and apt to make our minds sore and uneasy.—Tillotson.

Some fathers tie up the dog at night, and turn the boy loose.—Sel.

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### World Sober But Not Sane Vandyke Avers.

PITTSBURGH, Nov. 11.—Highway robberies, race riots and murders “seem to be increasing in spite of prohibition,” said Dr. Henry Vandyke, former American minister to the Netherlands, in an address here before the world's Christian Citizenship conference.

“The world may be more sober,” he said, “but it certainly is not more sane. On the contrary, it seems as if the pressure of human passion and impulses has become more intense while the restraint of reason and conscience has relaxed. What else could you expect from a world which does not go to church and whose chief intellectual influence is the moving picture show?”

Dr. Vandyke declared “a standpat” world is impossible. “The world,” he said, “is not without hope or effort for improvement. The church should not take sides with either capital or labor, but with humanity and Christ.”—Exchange.

“FOLLOW with reverent steps the great example Of him whose holy work was “doing good;” So shall the wide earth seem our Father's temple. Each loving life a psalm of gratitude.”—Sel.

“IS THY path lonely? Fear it not, not, for he Who marks the sparrow's fall is guarding thee; And not a star shines o'er thy head by night But he hath known that it will reach thy sight.”—Sel.

THERE are two things which God has given to man. Only these two things really belong to him. They are faith and the power of choice. “God hath dealt to every man the measure of faith.” In the Garden of Eden, Adam and Eve had the privilege of doing right or wrong. The same is true today; we can obey God or disobey him. Yet we shall have to suffer the consequences. Seeing that God has intrusted us with the responsibility of our souls, ought we not to honor him by using our will to exercise the power of choice?—Belleau.

Who would win must learn to bear. MY LIFE is the most precious and the last gift I can make. I had rather see it wear away than rust away. I had rather light it for a testimony on the altar of devotion than burn it out in peace.—Sel.

IF SOME folks didn't talk about their religion, no one would think they had any.—Sel.

# THE RESTITUTION HERALD.

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Number 11.

## 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 PRODIGAL SON. Luke 15:11-32.

**D**ID YOU KNOW, children, that when Jesus wished to teach a great lesson to the people, he would sometimes tell them stories? These lesson stories that he told have been written in the Bible for us, and they are called parables.

One day the Pharisees and scribes murmured against Jesus, saying, "This man receiveth sinners, and eateth with them."

The Pharisees, who were very rich, and thought themselves very good, would have nothing to do with people who were not of their church or sect. But Jesus knew this way was wrong, and when men and women came to him and asked what they should do to be saved, he would talk to them kindly, and sometimes go to their homes and eat with them, to show them that he loved them. Of course, the people loved him in return and crowds followed him everywhere. And one day, when the Pharisees saw him talking with a crowd of sinners, they complained about it, as I have told you. They did not like Jesus, for they feared he would soon have more power among the people than they had. When Jesus heard what they said he told them this story:

A very rich man had two sons. The older son was quiet, and helped his father in his work. The younger son did not care for work, but liked to go to parties, and travel. One day he went to his father and said,

"Father, give me the part of your goods that will be mine. I want it now."

So the father divided his wealth between his two sons. Not many days after this the younger boy took his own share and started on a journey to a distant country. While there he made friends with other young people who were young and foolish like himself. They drank strong wine, gave expensive parties, and spent their money in other foolish ways.

In a few months the young man had no money left. Because his friends had cared more for his money than for him, they would not help him when his money was gone and he soon began to suffer from want of food and clothing.

At last he began to ask for work. But people knew he had never worked before and they would not hire him. Finally a man hired him to feed his pigs, and the boy was glad to get even that poor job.

## WHAT DID YOU DO?

**D**ID YOU give him a lift? He's a brother of man,  
And bearing about all the burden he can.

Did you give him a smile? He was downcast and blue

And the smile would have helped him to battle it through.

Did you give him your hand? He was slipping down hill,

And the world, so I fancy, was using him ill.

Did you give him a word? Did you show him the road?

Or did you just let him go on with his load?

Did you help him along? He's a sinner like you,  
But the grasp of your hand might have carried him through.

Did you bid him good cheer? Just a word and a smile

Were what he most needed that last weary mile.

Did you know what he bore in the burden of cares,

That is very man's load and that sympathy shares?

Did you try to find out what he needed from you,

Or did you just leave him to battle it through?  
—Selected.

He was paid very little for his work and could not buy all he needed to eat. He got so hungry that it seemed to him he would be glad to eat the husks that he fed to the pigs. But no one would give him anything.

One day as he watched the pigs he thought of his kind father and the pleasant home he had left. Then he began to realize how foolish he had been, and said to himself:

"How foolish I have been! Even my father's servants have more than they want to eat, and I am starving. I will go home and tell father how sorry I am, and ask him to hire me as a servant."

He started that very day. But it was a long way. Many days afterward, as his father stood in the door looking down the road he saw some one coming. As the boy came nearer and the father saw that it was his own son he ran to meet him. As his father put his arms about him and kissed him, the boy said,

"Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son."

But his father was so glad to have him home again that he forgot all the wrong that the boy had done. He had the servants bring the very best robe and put it on the boy. They put a ring on his hand, and shoes on his feet. Then they killed their finest calf and had a great feast.

The older boy was working in the field and when he came near the house and heard the music and laughter, he called one of the servants to ask what it meant. When he heard that his father was giving a party for his brother, he became angry

and would not go into the house.

His father came out and begged him to go in but the boy said,

"I have stayed here and helped you and done as you commanded, but you never gave me a kid so that I might give a party for my friends. But as soon as this other son comes home, who has wasted half your fortune, you killed the best calf you have for him."

His father answered, "Son, everything I have is yours, and you have enjoyed it with me. But this brother has been away so long, and suffered so much! And now he has come home truly sorry for his foolishness, so it was right that we should make merry."

And I think that Jesus feels just as that father did, when we come to him truly sorry for the wrong and foolish things we have done. What do you think about it, children? I think he would not turn away from a sinner who wanted to do better, as the Pharisees did. Do you not think his way is much kinder?

### A Truth Seeker's Lesson. No. 1.

D. C. Robison, Salem, O.

What is truth? Jno. 17:17; Jno. 6:63, 69; Jno. 20:31; Matt. 16:16-21.

To believe the truth is to believe what Jesus taught. Matt. 4:17 and 23; Mark 1:14-15.

He taught his apostles the gospel. Mark 16:15-16; Luke 9:2, 6.

To preach the gospel is to preach the kingdom of God. Gospel means good news. The gospel of the kingdom of God is good news concerning that kingdom. When Jesus was here that kingdom was overturned. Ezek. 21:25-27. Some one was promised that kingdom. Ezek. 21:27; Luke 1:31-34; Acts 2:30. This kingdom is to be restored. Acts 1:3, 6.

To preach the word is to preach Jesus the Christ and the things concerning the kingdom of God and the name of Jesus Christ. The question, What is truth, is founded on the claim of Jesus for this kingdom. Jno. 18:38. Jesus was condemned for it. Jno. 18:33, 35, 36, 37; Matt. 26:63-64. Read carefully John 17 chapter and 18:28-38.

Our next lesson will be the things concerning the kingdom of God. Acts 8:12.

Submitted in Christian love,

D. C. Robison.

**DO NOT** keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled by them.—H. W. Beecher.

**NO ONE** is useless in the world who lightens the burden of it for anyone else.

—Dickens.

**ONLY** he who works knows what enjoyment and refreshment are.—Hiltz.

### CHRIST GOD'S WORD AND SEED PROMISED.

**I**N 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.—Jno. 1:1.

God, who at sundry times, and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.—Heb. 1:1.

He was in the world, and the world was made by him, and the world knew him not. And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father full of grace and truth.—Jno. 1:14.

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have handled with our hands of the Word of Life: For the Life was manifested and we have seen it, and bear witness, and shew unto you that Eternal Life, which was with the Father, and was manifested unto us. That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ, and these things write we unto you, that your joy may be full.—Jno. 1:1-4.

Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear.—Heb. 11:3.

For this they are willingly 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.—2 Pet. 3:5.

For there are three that bear witness in heaven, the Father, the Word and the Holy Spirit: and these three are one.—1 Jno. 5:7.

And he was clothed with a vesture dipped in blood: and his name is called The Word of God.—Rev. 19:13.

Christ as the promised Seed.

And the Lord God said unto the serpent, Because thou hast done this, 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.—Gen. 3:15.

And the Lord God said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward, for all the land which thou seest, to thee will I give it, and to thy seed for ever.—Gen. 13:14-15.

Neither shall thy name any more be called Abram, but Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee. And I will establish my covenant between me and thee, and thy seed after thee, in thir generations, for an everlasting covenant to be a God unto thee, and to thy seed after thee. And I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession, and I will be their God.—Gen. 17:5-8.

And God said unto Abraham, As for Sarai thy wife thou shalt not call her name Sarai but Sarah shall her name be, and I

will bless her and give thee a son of her; Yea I will bless her, and she shall be a mother of nations; kings of people shall be of her. Then Abraham fell on his face and laughed, and said in his heart, Shall a son be born unto him that is an hundred years old! and shall Sarah that is ninety years old bear? And Abraham said unto God, O that Ishmael might live before thee. And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac, and I will establish my covenant with him for an everlasting covenant and with his seed after him.—Gen. 17:15-19.

And God said unto Abraham, Let it not be grievous in thy sight, because of the lad, and because of thy bondwoman: in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.—Gen. 21:12.

Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky for 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.—Heb. 11:11-13, 18.

Of whom it was said, that In Isaac shall thy seed be called. 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.—Acts 7:5.

And God appeared unto Jacob again, out of Padanaram, and blessed him, and God said unto him, Thy name is Jacob: thy name shall not any more be called Jacob, but Israel shall be thy name: and he called his name Israel. And God said unto him, I am God Almighty: be fruitful and multiply; a company and a company of nations shall be of thee, and kings shall come out of thy loins. And the land which I gave Abraham, and Isaac, to thee will I give it, and to thy seed after thee will I give the land.—Gen. 35:9-12.

The scepter shall not depart from Judah nor a lawgiver from between his feet until Shiloh come: and unto him shall the gathering of the people be.—Gen. 49:10.

There shall come a star out of Jacob, and a scepter shall rise out of Israel, and shall smite the corners of Moab.—Num. 24:17.

The book of the generation of Jesus Christ, the son of David, the son of Abraham.—Matt. 1:1.

Now to Abraham and his seed were the promises made. He saith not And to seeds as of many; but as of one, And to thy seed, which is Christ.—Gal. 3:16.

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 (Abraham, Isaac and Jacob).—Rom. 15:8.

These with many others all died without having received the promises, God having provided some better thing for us (Gentiles), that they (Israelites) without us (Gentiles) should not be made perfect. And so both Jews and Gentiles, according to God's holy word, must be resurrected

from the grave to receive and enjoy forever what God has promised. All who are heirs with Christ will surely receive all that God has promised, for he is not slack concerning his promises. Who are heirs with Christ? For ye are all the children of God by faith in Christ Jesus, for as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. Does God require us to do anything prior to baptism? Yes; he commands us to believe, and tells us what to believe. Jesus says in Mark 16:15-16, to the apostles, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved. Again in John 6:40, And this is the will of him that sent me, that every one who seeth the Son and believeth on him, may have everlasting life: and I will raise him up at the last day. Paul says in Rom. 1:16, I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth. But when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized both men and women.—Acts 8:12.

The things concerning the kingdom of God and Jesus Christ is the gospel as Jesus defines it. He says, I must preach the gospel of the kingdom of God to other cities also: for therefore am I sent.—Luke 9:43. And it came to pass afterward, that he went through every city and village, preaching and showing the glad tidings of the kingdom of God: and the twelve were with him.—Luke 8:1. And Jesus said, 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. 24:14.

Who hath saved us and called us with an holy calling, not according to our works, but according to his purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.—2 Tim. 1:9.

A sister,

Mrs. Rena Endsley.

Brunswick, Neb.

### BIBLICAL PROPHECY.

**S**OME weighty words of scripture are capable of being interpreted to mean that the statesmen who fight against the organization of a "League of Nations" are, like Sisera of old, "fighting against the stars in their courses." The exigencies of the present time seem to demand such a combination of nations to save the world from anarchy. And who can say that the consummation of a "League of Nations" will not be the fulfillment of Biblical prophecy?

The prophets of old told how one after another of the world's empires would pass away—that of Nebuchadnezzar would give way to that of Cyrus; that of Cyrus to that of Alexander the Great; that of Alexander, to that of Caesar; and that of Caesar would give way to a period wherein there would be no world-wide empire.



Then suddenly, as if by magic, a federation of nations springs up to be composed of ten dominant powers, who finally, of their free will, select a great individual as their head, who will "continue a short space"—"one hour," so to speak—in comparison with the duration of the other kingdoms (Rev. 17:12). Of this great leader it is asked, "Who is able to make war with him?" (Rev. 13:4). This "League of Nations" is for the purpose of maintaining peace—"and these have one mind," and God will "put in their hearts to fulfill his will and to agree."

To many, the "League of Nations" seems to be God's last word concerning human government. Some of its aims and ideals will be the best of all previous forms of government. But it will meet with debacle at Armageddon (Rev. 17:13-17). Greed and selfishness, combined with competition among nations in buying and selling (Rev. 13:17), will wreck the good ship Democracy on the rock of industrialism. "He who hath eyes to see and ears to hear" knows that the powers are preparing for industrial wars—the keenest competition for gain in buying and selling in the world's history. It would seem that the "League of Nations," one of the greatest steps of progress in the development of mankind, will be but a stepping stone to something better, and will finally give way to Theocracy—the rule of the Son of God.

Centuries ago the prophets told of a person who would be born in humble surroundings, would bring a message that would have for its ideals peace and good will among men, and that he would finally die for those ideals. The ultimate triumph of that person and his ideals were likewise prophesied: "Behold, one like the Son of man, came with the clouds of heaven," and "his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. 7:13-14). "For he cometh to judge the earth; with... righteousness shall he judge the world, and the people with equity." (Psa 98:9)

He whom angels called a "Savior," and God called "My Beloved Son," put forth in parable the manner in which his ideals would function on earth between the time of his dying for them and his coming back to earth to put them into universal effect. He illustrated the functioning process, which he called the kingdom of heaven, and the measure of its success, by the growth of a mustard seed into a great tree. "One jot or one tittle shall in no wise pass from the law until all be fulfilled" (Matt. 5:18). And he will "rule all nations with a rod of iron." But from whence shall he rule?

"Out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2:3). Jerusalem is to be the religious center of authority for the coming age. God's clock at Jerusalem is ticking off events leading up to the coming of the King of kings and Lord of lords. Events indicate that he is preparing to bring his people of Israel back to their own land. Already has England guaranteed the right of the Jews to their own land. A short time ago Mr. Balfour of the British cabinet made the following announcement:

His majesty's government views with favor the establishment in Palestine of a national home for the Jewish people.

and will use its best endeavors to facilitate the achievement of this object.

And President Wilson said:

I have watched with deep and sincere interest the reconstruction work which the Weizmann Commission has done in Palestine at the instance of the British government.

It is now a matter of history that Dr. W. E. Weizmann, a Russian Jew, the inventor of a new chemical very essential in the making of certain munitions, turned the formula over to Great Britain without compensation—and that at a time of England's greatest need—the only stipulation being that England would favor the reestablishment of the Jews in Palestine. It is also a matter of history that the Weizmann Commission has raised vast sums of money, and has laid the foundation of a new university at Jerusalem—twelve stones being used, each named after one of the twelve tribes of Israel.

For years God marshalled events in Asia and in Europe to prepare the Holy Land for the birth and work of his "beloved Son," and it now seems that he is moving the whole world for the initial setting of the stage for the return of his Son to the midst of his people at Jerusalem. Luke 21:25, 27, tells us that there shall be "upon earth distress of nations, with perplexity;" "and then shall they see the Son of man coming in a cloud with power and great glory."

The hope and aspirations of the human race are for a better day. That that day is coming can hardly be denied. The world needs to be saved from ruin. I wish I had faith in the power of man to put into universal practice a genuine brotherhood, but the record of so much bloodshed, hatred and intolerance is sufficient proof that man alone is incapable of establishing such a brotherhood. After a lapse of almost 2,000 years since the coming of Jesus Christ, man is emerging from the most terrible and deadly conflict in all history.

It would seem that events today point to the return of the Man of Galilee (Acts 1:11) or a new Teacher (Rev. 12:5) who will overcome avarice and greed and "rule all nations with a rod of iron." "And the Lord shall be King over all the earth; in that day there shall be one Lord, and his name one." "Nation shall not lift up sword against nation, neither shall there be war any more." (Zech. 14:9; Isa. 2:4). Then the hearts of the people will be filled with the new law—"Above all nations is humanity." Can there be doubt as to the meaning of the hour in which we live?—J. E. Harding, 32nd degree, in the New Age.

#### IN MEMORY OF R. W. WOODWARD.

N aged soldier of the cross,

Who has labored long to save the lost;

Has laid down his armor, his work is done;

He now waits for his crown.

He has fought life's battles for four score years,

'Mid joy and grief and sorrow and tears;  
Ever sowing the seed from the Master's bin;

That the angel reapers may gather in.

He has labored long with voice and pen,  
To teach the gospel to dying men;  
To teach them of God's power to save,  
And ransom them from the silent grave.

Sleep on, dear brother, and take thy rest,  
With thy head pillowed on thy Savior's breast.

Thy friends all loved thee well,  
But Jesus loved thee best.

Soon the Archangel's trump will sound  
And wake the sleeping saints now in the ground,  
And you with all the ransomed band,—  
Upon Eden's heights you then will stand.

And the glad anthems all the redeemed will sing,

All glory to our Priest and King.  
And God shall wipe all tears away,  
For it will be one eternal day

For saints shall then as angels be  
All clothed in immortality.  
When in that holy, happy land,  
He will take no more the parting hand  
Mrs. C. L. Hicklin

332 E. 82nd St.,  
Los Angeles, California

You must endure that which cannot be altered.

ABILITY to forget failure has enabled many persons to win success.—Sel.

To train a boy properly, begin with his grandfather.—Sel.

Be a chum to your boy, or he'll seek one elsewhere.—Sel.

A boy needs a model more than he needs a critic.—Sel.

The best way for a father to train up a boy in the way he should go, is to do a mighty lot of skirmishing ahead of him.—Sel.

If you don't want the boy to leave the farm, don't bear down too hard on the grindstone.—Sel.

Many men locate where it is good for their business, but not for their babies.—Sel.

Christ's test of Peter's love was whether he could feed the lambs or not.—Sel.

The boy that is chastened in love, comes to love the hand that wields the rod.—Sel.

SOME can be shown their faults and will forsake them; others, when you show them their faults, forsake you.—Hollister.

To bear is to conquer our fate.

Who faints not achieves

"These crags now are of the past,  
And the third age begins at last,  
The coming of the Holy Ghost,  
The reign of grace, the reign of love,  
Brightens the mountain-tops above  
And the dark outlines of the coast.

—Longfellow

**THE RESTITUTION HERALD.**

S. J. Lindsay, Editor and Manager.

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**The Restitution Herald**

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

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

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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.

Miss (Sr.) Emma Jackman may now be addressed at 846 Eastern Ave., S.E., Grand Rapids, Mich.

Bro. and Sr. R. Lake, of Millbrook, Mich., have gone into winter quarters at 142 Harrington Ave., Detroit, Mich.

Miss (Sr.) Erma Cummings, of Blanchard, Mich., is attending normal school at Mt. Pleasant, Mich., this winter preparatory to teaching.

Some of our people have hit upon the splendid scheme of sending The Restitution Herald to others as a Christmas remembrance. Will you try it?

Anyone wishing extra copies of the Herald containing Bro. W. L. Crowe's articles may have the same by addressing this office.

The article, Biblical Prophecy, is taken from a Masonic paper. To our mind this

man has a right view of the soon coming future.

Report coming to this office says that Bro. Fred Graham, of Fredericktown, Mo., has had the flu in pretty bad form. We had hoped that this scourge would not come among us this year.

Miss (Sr.) Mildred Coats, of Hastings, Mich., is taking a business course in a college in Grand Rapids, Mich., and making her home with the F. V. Blakely family.

**HELPING FUND.**

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

Helping Fund:

H. J. Stadden,	\$2.00.
Mrs. Alice Quinn,	1.50.
Enos and Carrie Elton,	7.00.
Mr. and Mrs. R. Lake,	17.00.
Mrs. S. A. Horn,	.50.

**Remittances.**

**Remittances**

H. J. Stadden, Mrs. E. E. Irick, Mrs. Alice Quinn, Mrs. Mary M. Renner, Albert Eberhardt, E. E. Elton, Mrs. Rose McCurry, Miss Cecil Cross, Mrs. Amy Perkins, F. V. Blakely, Miss Mildred Railsback, Mrs. J. T. Howell, Miss Emma Jackman, Mrs. R. Lake, Mrs. S. A. Horn, Miss Leila E. Whitehead, J. H. Anderson, S. H. Reeve.

**Obituary.**

**Doris Ellis.**

Shortly after our arrival in Louisiana we were called upon to officiate at the funeral of an infant daughter of Sr. Annie Ellis, of Albany, La.

The child was one of twins and enjoyed only a brief lifetime, being five weeks old at the time of death. We made a few remarks concerning the hope in Jesus, after which the little one was laid to rest in Beulah Cemetery, there to rest under the oversight of a just God.

F. E. Siple.

**Lester Paul Winters.**

son of Wm. O. and Lodosca Winters, was born at Marshall, Ill., Aug. 13, 1901, and was accidentally killed while in line of duty in the United States Army service in Kansas, Dec. 2, 1919, aged 18 yrs., 3 mos., 29 days.

He leaves to mourn his death his father and one brother, Jesse, of Bicknell, Ind., his Grandmother, Sr. Diana Murphy, of Clarksville, Ill., and a host of other relatives and friends.

The writer was called to give words of comfort to the bereaved relatives on this very sad occasion. We had known Lester quite well and the circumstances surrounding his life, and this made our task a doubly sad one. When he was yet a small boy, we were called upon to speak words of comfort on the occasion of his mother's death when we laid her and her infant to rest together in the same grave. From that time on, Lester's home was only temporary, not that kind hearted relatives were not willing to make a home

for him, but because of an independent spirit which prompted him to make his own way in the world. His best friend was asleep in death and a good share of the time he did not know where to locate the members of his immediate family. This was so much so that at his death we were unable to locate either his father or brother. But what he lacked in this was more than made up in the acts of loving kindness on the part of Grandma Murphy and her family. Tenderly and with tears we laid him away beside his mother and infant brother, there to await the Father's good pleasure. We know that he doeth all things well.

Lester's death was by accident at the camp where he was doing duty in the regular army of the U.S. How it came, we cannot tell since no official information has as yet been furnished.

O what sadness, what tumult and turmoil we are passing through! Who but our Lord will ever be able to bring order out of such chaos. We unitedly pray, Come Lord Jesus, quickly come!

S. J. Lindsay.

**Reports.**

Dear Brothers and Sisters:

I thought you would like to hear what the brethren are doing at Holbrook, Neb.

A few of us meet each Sunday at eleven o'clock, a.m., at Bro. S. W. Harlan's to study the word of God together, to learn of the good things in store for those that love his appearing. 1 Pet. 1:7.—That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ.

We have taken up the Berean book for our lessons and find them very interesting, so much so, one hour is not sufficient for a lesson.

Bro. Drinkard joins us when home, but that is not very often. He is a great help to us. We find him a good teacher as well as an able preacher.

Brethren, when it comes to getting into the kingdom, you cannot hand in an excuse there if you have failed to do your part.

Matt. 7:21-23.—Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Let us be shod with the preparation of the gospel of peace and look to the author and finisher of our faith.—Eph. 6:15 and Heb. 12:2.

Your sister in the faith,

Mrs. L. A. Crouch.

**The Sunday School.**

By Alta King.

**REVIEW.**

The Training of Peter and John.

Lesson XIII.

Dec. 28.

Selection for Reading: 1 Jno. 1:1-9.

Golden Text: Ye shall be my witnesses.—

Acts 1:8.

Memory verses: Isa. 2:1-5.

**Questions and Comments.**

The lessons of the quarter have traced the training of two men by Jesus to become his coworkers in the accomplishment of his mission, the salvation of sinners.

In the story of their training we see the training of the other apostles and the same general principles applied which are applied to the training of all coworkers with Jesus. For review read or relate general note I, selected from Peloubet's Notes.

Besides studying Jesus as the trainer of men to be his coworkers, we have gotten a close view of him as the Servant, Lover and Savior of men. To close the quarter we shall try to get a glimpse of him as the Prince of Peace.

Read and discuss Isa. 11:1-10; 9:6-7. Gen. Note II may help out.

Point out all the kinds of peace which Jesus is to bring to the world.

The following is selected from Peloubet's Notes. It is a comment on Isa. 11:1-10.

"But especially was this prophecy true in regard to the spiritual kingdom which began with the Jews,—with a few simple Galilean men, disciples of a simple Galilean carpenter,—as men saw him. The kingdom, with such small beginnings, has grown into the mightiest world power that has ever existed. And if all the hearts of men will yield allegiance to Christ, its King, the reign of the Prince of peace can come all over the world, and last forever, and ever on earth and in heaven."

What statement in the above is not entirely true to facts—is Christianity manifest, at this time, as the mightiest world power ever known? Does the full development and final establishment of God's kingdom on earth depend upon the "if" stated in the above?

Is God's kingdom to be the result of the world wide spread of Christ's teachings in the hearts of men, or is the world wide spread of Christ's teachings to be the result of the establishment of God's kingdom, its strict enforcement of just laws by unerring judges, the institution of world wide reforms, eternal in their effects, and the consequent spread of the spirit of brotherly love which will prepare the hearts of men to receive and understand the ethical teachings of Jesus? It is sometimes argued that it doesn't make any difference which view of the kingdom we hold to. Personally we see this difference—Our works are according to our belief. If we hold to the erroneous view of world salvation, our work to that end must be at a tangent with God's way and is doomed to failure. We must come to God's way.

**General Notes.**

**Daily Reading:** The following selection will make a good Bible Lesson. Its author is Prof. S. D. Faust, "who teaches a men's Bible class in the Summit St. United Brethren Sunday School."

"Dear Reader:—I once was walking in Phil. 3:18, and presently found myself at Prov. 30:12. I discovered my situation in Eph. 2:12, and sought to improve my condition in Psa. 14:1, but soon found myself in distressing poverty. A friend suggested relief in Rev. 3:18, which I sought according to Psa. 34:6, and was promised an inheritance at 1 Pet. 1:3-4, purchased by one whom you see at Heb. 2:9. The house is located at 2 Cor. 5:1, and has only one door. The path leading to it you may find at Psa. 16:11, and door at Jno. 10:9. For

the present I am permanently located at Eph. 5:20 and Rom. 8:38-39, but you are kindly invited to meet every Sunday, at 9:15 a.m., at 2 Tim. 2:15, and 3:15-17.

Your Friend,

S. D. Faust."

I. Isa. 11:1-10: Isaiah is looking forward from his own times into the future, at events which should occur a century or more later. In this vision of the future, the prophet sees Jerusalem and her temple destroyed, and the great body of the Jews captive in Babylonia. He sees his great nation like the stump of a great oak tree, apparently dead, and so remaining for 70 years.

But from the stump of an oak may spring up one or more shoots that grow to be larger than the original oak. They are not like the mighty cedars of Lebanon, which are the grandest of the daughters of the foerst; but when cut down will not spring up again. Assyria was to be like the cedar; Israel like the oak. And the prophecy was true. Assyria was utterly destroyed, and has never been restored; nor can it be restored as the kingdom of Assyria.

The kingdom of Jerusalem was restored; and although it was again destroyed in A.D. 70, the people have remained distinct from all other races and may yet have a land that is peculiarly and entirely their own."—Sel.

The above says "may." The Scriptures do not use this doubtful word concerning the final restoration of Israel. The words are "shall" and "will." There is not the least possibility of failure. There are no conditions except those conditions which God has decreed will be fulfilled. And the Jews are not only to have a land peculiarly and entirely their own, but their nation, under Jesus, is to be the strong kingdom of the earth.

The transfigured menagerie, Isa. 11:6-9: These verses are a description of the world under the rule of Messiah, the Prince of Peace. Prof. Geo. Adam Smith regards this as the literal change of the wild and dangerous animals into tame and useful beasts, under the influence of the Christian spirit. Even now "a dog is a converted wolf," "a cat a civilized tiger." But these things are only the light flying spray of the advancing billow and tide.

So that there is really no improbability of the literal realization of Isaiah's prophecy, and of the time when no discord shall mar the music of God's creation, but man and beasts shall be but different parts of the harmony."

The spiritual transformation: It (Isaiah's prophecy) is a picture of the transformation warring forces of society, its antagonisms, its rivalries and oppressions making them work together in peace. Christ is changing the world, not by destroying these warring forces of society and human nature, but by transforming them; not by taking away the wild beasts but by changing them into good. And this he will do by first transforming the contending forces in the soul of man as pictured by Paul in the 7th chapter of Romans.—Selected.

THE immediate need of the world at this moment is not more of us, but, if I may use the expression, a better brand of us.—Henry Drummond

Most men think their neighbors' children the worst.—Sel

**Berean Column.**

Edited by

**NATIONAL BEREAN SOCIETY,**

Leila B. Hansen, Editor,  
3323a Chippewa St., St. Louis, Mo

Motto: Search the Scriptures Daily.

Slogan: We Stand For Unity, Truth and Righteousness.

TO THE FRIENDS who have so often helped in the work before, the Chicago Bereans wish to announce that they will take up the Christmas work again this year, the work of bringing a little Christmas cheer to the poor and needy. If you wish to join in the work, send your contribution to Jessie M. Wilson, 625 N. Long Ave., Chicago, Illinois.

Leila E. Whitehead, Committee

Notice: A Christmas Gift suggestion—

Berean Pins for your Berean Friends. Bronze, 35 cents; Gold, \$1.50. Send to Treasurer, Mrs. Grace M. Marsh, 311 Park St., Marshalltown, Iowa, or Cor. Sec., Evelyn K. Harsch, 5439 Ohio St., Chicago, Illinois.

**Letters.****The After-Calm of Thanksgiving.**

God does not need our thanks or praises, but how much good it does our own souls to be in the thanksgiving mood to offer all to him. So it is we that it benefits. Surely I have every reason to pour out my heart's best love to him who has so mercifully and graciously comforted me through this trying time of my life. Since the Elder's death, homes, affection, arms of love, places of rest and refuge have been offered me without number. I accept them all with a prayer of thanksgiving. It is indeed sweet to feel that these offers are genuine love offerings, and my beloved friends, for each I most sincerely thank you, and I ask those who so kindly wrote me, to accept this letter until I can get time to write you personally. I am with my son, Claude, until after Christmas, my present address being West Branch, Mich. The dear Lord willing, it will be Fonthill, Ontario, after that until some time in the early spring when I expect to go back home.

You will all be glad to know that Sr. Austin, who has had such ill-health for more than a year, is now about the house, and steadily improving.

And now may the God of all peace and love be and abide with all his true followers is my prayer.

M. A. Woodward

Dear Bro. Lindsay and the Household of Faith:

I suppose my letter will be too late for the Thanksgiving issue, but it is never too late to give thanks. We are very thankful that we are reasonably well and have food and shelter, and that my dear mother is slowly improving after a year of severe illness. Especially do we wish to thank Sr. Clark McClelland and Bro. and Sr. John Garard for their words of cheer and love. I fear we often fall short of Jesus' commandment. You remember he said, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one

another. By this shall all men know that ye are my disciples, if ye have love one to another"—Jno. 13:34-35. It seems to me that it is important that we obey this commandment, since all men are to know by our observance of it that we are his disciples. I feel that we have a great deal to be thankful for, but we especially thank God for his love in giving his Son to redeem us from death. For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life, and that he has opened our eyes and turned us from darkness to serve the true and living God. Brothers and sisters, I notice Bro. Lindsay is asking for copy for the paper, and says entirely too much has to be taken from exchanges. I agree with him. Have thought the same thing many times this year. I seldom read a "selected" article. Somehow they do not appeal to me. Am sure our brethren are just as competent to write good articles as those of other churches and it is the duty of those with the talent and knowledge to do so. Those among us who are not gifted with the pen, can write a letter at least. I have neither talent nor knowledge enough to write articles for the paper, but I feel that I have not been as diligent in writing what I could as I should have.

I for one, feel encouraged over the prospects. With some to push the work along, we may be able to do a good work.

With much Christian love to all the brethren, I am,

Yours in hope,

Mrs. Ernest Crundwell.

Los Angeles, Calif.

#### A REVIEW.

By Mrs. S. A. Horn, Orchard, Col.

Dear Editor:

In Daniel 12:4, we read that in the time of the end many shall run to and fro and knowledge shall be increased. Now of myself I can do nothing, but trusting that a mightier hand than mine guides my frail fingers, I trust in the knowledge of the Spirit to rightly divide the word of truth.

So, tho' not upholding the "shorter catechism," I believe it will be well for us to carefully dissect the letter on page 18, of the Restitution Herald, Oct. 21.

Regarding Christ's kingship I believe we are none in doubt.—Matt. 25:34; Ps. 89:18. Imagine a kingdom without a king! The letter states that the writer's position is that Bible predictions and preaching is always connected with some aspect of the reign of Christ on the throne of David in Jerusalem over restored Israel and all nations of the earth.—Isa. 9:6-7.

Does this scripture point to a literal throne? I take the position that Christ will never reign over fleshly Israel restored, but now reigns over spiritual Israel. Fleshly Israel as a nation with Christ as King can never be restored. Is not this seed rotten?—Joel 1:17, and their root rottenness?—Isa. 24. Their name shall be left as a curse to God's chosen, and his servants are called by another name.—Isa. 65:15. The new name is Christians.—Acts 26.

In Rev. 22:16, Jesus himself proclaims, I am the root and offspring of David, and the bright and morning star. The "Star out of Jacob." Num. 24:17; Isa. 9:6-7, teaches that it is upon the shoulders of this

"root and offspring" that the government of the kingdom is to be and that of the increase of its peace there shall be no end upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and justice from henceforth, even forever. Does this define the Church? What of verses 14, 15 and 16? Does it seem possible God will suffer to return such a people as described in verse 17? No. Only the remnant shall return unto the mighty God.—Isa. 10:21. Why do I take the position that Israel restored is a spiritual nation? Listen: But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him. God is a Spirit, and they that worship him, must worship him in spirit and in truth.—John 4:23-24.

See how strongly Paul has put it in 2 Cor. 5:14-16: "Henceforth know we no man after the flesh,"—and shall we then know nations? "And tho' ye have known Christ after the flesh, yet now henceforth know we him no more." Why? Because he is become the "Son of the Highest."—Lu. 1:32. And his reign must be spiritual, for flesh and blood cannot please God, neither can flesh and blood inherit the kingdom.—1 Cor. 15:50. To do so, one must be born again of water and the spirit.—John 3:5. Also it will break in pieces and consume all other kingdoms.—Dan. 2:44. It is not "of" this world, but it delivers its subjects from "this present evil world according to the will of God and the Father."—Gal. 1:4. But there be some that would pervert the gospel of Christ.—verse 7. God found David a man after his own heart, who would do all his will, therefore he preserved his soul forever in Christ. He swore unto David by his holiness to do this.—Ps. 89, and confirmed the mighty oath when he raised his Son, Jesus, triumphant over death, nevermore to die. He has now no further part with "them that dwell in houses of clay, whose foundation is in the dust."—Job 4:19. But unless a higher kingdom, "far above all principalities and power and might and dominion and every name that is named, not only in this world, but that which is to come.—Eph. 1:21. He will not judge in fleshly things.—Lu. 12:12-14, neither will he settle the Jewish troubles. He is King over the spiritual nations, being of an incorruptible seed, a royal priesthood, chosen out of all nations, kindreds and tongues. The good seed, the children of the kingdom, who shall shine forth as the sun in kingdom of the Father.—Matt. 13:38-43.

The letter further states: "Had not Jesus claimed to be a King in the same sense as David had been a king and over David's people, he could have stopped the crucifixion with a word." Ah, truly; is not this where he is wrongfully accused? is not this he of whom it is written, He is brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he openeth not his mouth?—Isa. 53:7. It was not an accused Savior's purpose "to stop the crucifixion." He was come to do the Father's will, a "body prepared," thus the offering of which a people who were dead both as a nation, and as individuals might be raised together with his dead body out of the darkness of flesh, into the marvelous light of his gospel. Putting our feet once more in the way of life—new and living—that leads thru the gates into the city; "because we thus judge, that if one

died for all, then were all dead."—2 Cor. 5:14. Thus we see the nation, then dead, raised again thru Christ,—offering up spiritual sacrifices, acceptable to God thru Jesus Christ.—1 Pet. 2:5.

Of him also is it not written? Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.—Ps. 45:16. King of kings, and Lord of lords, over even us, which in time past were not a people, but are now the people of God.—1 Pet. 2:19. Not Abraham's seed heirs thru the law of flesh, but thru the righteousness of faith.—Rom. 4:13. We can trace this seed away back to Genesis 15, for which purpose, I understand by Mal. 2:15, God made Adam and Eve one, "that he might seek a godly seed." God is the great husbandman of the world. He planted the likeness, or image, of his wisdom in flesh—Adam, man—which he formed of the dust. He saved seed of this planting by water—Noah.—See 1 Pet. 3:20-21. It gave great promise in Abraham, became thoroly developed in David, and reached perfection in Jesus Christ. God has decreed this seed shall never be destroyed, but shall increase and spread, and possess the whole earth.

Abraham obeyed God's voice, kept his charge, his commandments, his statutes, and his laws.—Gen. 26:5. David was a man after God's own heart who did all his will. But Jesus Christ, beside all this and more, also gave his body a living sacrifice, that his fallen brethren might be raised.

But to the letter. He states that after the resurrection the disciples still thought that it had to do with the restoration of Israel. He says, "in this they were right, and the Lord said not one syllable to correct this view, but declined to disclose the time of restoration."

Now bearing in mind that at this time they knew him only after the flesh, let us read not only Acts 1:3, 6-7, but read also verse 8. They asked, "Wilt thou at this time restore again the kingdom to Israel?" He does not decline to disclose the time, but answers indirectly. It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me—unto the uttermost parts of the earth." From which I understand that it was not yet God's appointed time for them to know those things, but after he was gone from them, and their faith became "grounded and settled" by his resurrection and ascension, and the Holy Ghost—Spirit of truth—was actually manifested in them, which "guides them in all truth,"—Jno. 16:13. "he shall teach you all things," Jno. 14:26. they then "knew all things," and "needed not any man to teach them."—1 Jno. 2:20-27. Then they knew! Israel hath not obtained that which he seeketh, but the election hath obtained it and the rest were blinded.—Rom 11:7. So, tho it was given them to understand the mysteries of the kingdom, and it seemed he taught the same after, as before, we now know he taught it as "never" before and the things pertaining to it. After his death, and resurrection, yet it was not till after his ascension that this Holy Ghost power was sent them, and they possessed the mind of Christ, whereby they understood the "mysteries," and spoke the hidden wisdom, even the hidden wisdom of God.—1

Cor. 2:7, 10-16.

(Concluded next week).

## CHRISTIAN SERVICE.

**T**HE SERVICE the Master requires of, and has a right to expect from his followers, is a "reasonable service."—Rom. 12:1. The yoke is easy, and the burden is light, if we will permit him to be our helper in every "time of need."—Matt. 11:28-30; Heb. 4:16. If "we are laborers together with God," we are already on the winning side, for "If God be for us, who can be against us?"—1 Cor. 3:9; Rom. 8:31. "As workers together with him," we need have no fears as to the final results, for although one may plant, and another may water, it is God that giveth "the increase."—1 Cor. 3:6-7. He can use us as "vessels of mercy," on whom are made "known the riches of his glory," if we will permit him to work in and thro' us," both to will and to do of his good pleasure."—Rom. 9:23-24; Phil. 2:13. "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."—Matt. 9:37-38. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."—Ecl. 11:6. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126:5-6; Isa. 32:20. "According to (or after the example of) Christ Jesus," let us "be likeminded;" about our "Father's business."—Rom. 15:5; Lu. 2:49; Jno. 5:17; 9:4.

"Trust not the future, the present is open;  
Earnestly strive thy vocation to fill;  
Would you be useful take this for a token—  
Never from virtuous action be still.  
Go to the widow and cancel her weeping;  
Harbor the orphan in charity's keeping;  
Waken the soul that's remorsefully sleeping—  
All may do good if they have but the will.

Trust not the future, the present is open  
To all that would wish in the present to live;  
Would you inherit the blessings unbroken,  
Strive for the crown which the future may give.  
Thousands, perhaps that are weeping and sighing;  
Thousands, perhaps, that this moment are dying;  
Many that cold in the churchyard are lying,  
Worlds would relinquish a moment to live.

Trust not the future, then; be not a dreamer;  
Join in the ranks of truth, justice and love;  
Walk in the presence of God, your Redeemer—  
Today—the present is yours to im-

prove.

Work for your Maker; it is not laborious;

Work for your brother, the task is all-glorious;

Work for yourself, and if only victorious,

Angels will crown you in the Eden of love."

Rufus A. Curtis.

Scottsburg, Ind.

**B**UT JESUS answered them, My Father worketh hitherto, and I work.—Jno. 5:17.

We, then, as workers together with him beseech you also that ye receive not the grace of God in vain.—2 Cor. 6:1.

Ye are my friends, if ye do whatsoever I command you.—Jno. 15:14.

And everyone that heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.—Matt. 7:24-25.

But be ye doers of the word, and not hearers only, deceiving your own selves.—Jas. 1:22.

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.

But wilt thou know, O vain man, that faith without works is dead?—Jas. 2:20.

I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.—Jno. 15:1-2.

Wherefore we labor, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ: that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad.—2 Cor. 5:9-10.

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

For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.—Matt. 16:27.

Shall we work?

J. H. Anderson.

Woodstock, Va.

## INVITATION AND REMISSION.

**W**HO IS IT but delights to have a gracious invitation extended from those we fondly cherish and love? To those so blessed it is a "feast of fat things on the lees well refined."

Nothing unrefined or vulgar is allowed to mar the atmosphere of the felicitous occasion. It may be for a night, a day, a week or a year, and just as someone has said, "Life is made up of meetings and partings." The genial time of concord and good fellowship all too soon abruptly ends.

But there is joy undiminished if we heed "One is kind above all others," who steps into the gap and commissions his willing servant to invite the whole world of mankind for time and eternity to "Re-

pent ye and be immersed every one of you in the name of Jesus Christ unto the remission of your sins." On those conditions it imperatively calls for change of mind—opinion, walk and conversation, because called back out of the helpless, stranded state which all naturally inherit, at such cost with "precious blood as of a Lamb without blemish, without spot." The price was exorbitant, the sacrifice inestimable, the strain all but intolerable. Think on the intensity of the pleading in prayer to the Father in the heavens, on blots of blood and sweat, if it were only possible that the cup fraught with suffering might be allowed to pass. He, who could summon twelve legion of angels to his aid, received no recorded answer to his fervent petition, because he had said, "I lay my life down for the sheep."

Reader, are you among the sheep and still astray on the devious plains and mountains and byways of sin? The loving Savior calls most ardently to you, "Come unto me all ye that labor and are heavy laden, and I will give you rest." "Why will you doubting stand, why still delay"? You cannot afford to allow the athletes. Ahimaaz and Cush, to outrun you from the battlefield as they did, when Israel was rent asunder in rebellion. They ran with every nerve and muscle at their utmost tension to bring the earliest possible news to their good king, David, to whom they were pledged to serve and love, specially when the king's business was so urgent. All this was done in the interest of an earthly kingdom which passed away. Will you not strive for a kingdom that never can be moved and have no end, once established.

Bear in mind it is yours on condition that you make prompt and proper application to secure emoluments and privileges to obtain heirship and joint-heirship with the great King, Jesus, and thus highly enjoy the rapture of believing the joyful news which "maketh rich and addeth no sorrow."

Why wait? Awake today from the sleep of indifference and the torture of indecision. Jesus, the Savior of the world, specially of those who attend to his teachings, can and will save to the uttermost all who will come to him in the scripturally appointed way. The hand once spiked to a Roman gibbet is held out to you in mercy. The eye that shed salt tears of pity over Jerusalem is looking to you. The voice which has lovingly spoken to and been heard by many a wanderer, says, "Thy sins are forgiven," and earnestly spoken to you, Come to me. In conclusion, let us hope you are not of that unfortunate class who declare emphatically they cannot believe. Remember no less a personage than the Lord Jesus Christ was vexed, and marveled at his unbelieving countrymen and told them, "Except ye see signs and wonders ye will not believe. Come, there is no other way to reach salvation, unless you come to God by him.

J. M. Gunn.

Knox, Indiana.

"WE HELP or hinder our fellow-men as we treat them."—Sel.

CONFIDENCE imparts a wonderful inspiration to its possessor.—Sel.

MUCH talent is often lost for want of a little courage.—George Eliot.



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A CHRISTMAS CAROL  
Richard Arnold Greene.

Be patient, Christian brothers!  
The eastern sky's aglow;  
Encompassed with its radiance  
Blush all the fields of snow.  
Take heart for daily duty;  
Face frigid blasts of scorn;  
The Sun of Peace is risen:  
The Savior, Christ, is born.

Be strong, O Christian brothers!  
The dawn with rapture thrills;  
In rays of tender glory  
Stand forth the eternal hills:  
The strength of God will triumph.  
The foemen's ranks be torn;  
Mount Sion shines resplendent:  
The Savior, Christ, is born.

Be true, O Christian brothers!  
Clear is the Christmas sky:  
Soft canopied beneath it  
How white the snow fields lie!  
Give welcome hearts discouraged,  
By strife with error worn:  
The Truth Himself is with us:  
The Savior, Christ, is born.

Be loving, Christian brothers!  
With holly boughs caressed,  
The evergreen unbendeth,  
In children's service blessed.  
Let love banish shadows,  
The rose displace its thorn:  
The King of Love is with us:  
The Savior, Christ, is born.  
Selected by Ora Worley.

HE'S WISE who knows when to stop talking.—Sel.

LORENZO DOW'S description of the teaching of Calvinism:  
"If you seek it, you can't find it.  
If you find it, you won't know it.  
If you know it, you haven't got it.  
If you get it, you can't lose it.  
If you lose it, you never had it."

NO path is wholly rough;  
Look for the places that are smooth  
and clear.  
And speak of them to rest the  
weary ear  
Of faith.  
—Ella Wheeler Wilcox.

IT IS the cross that makes the peace so sweet amid the tears of grief; peace keeps her silent place like the rainbow upon the spray of the cataract.—H. Bonar.

The mind of a boy is as wax to receive impressions, and as marble to retain them.—Sel.



then everything will be exactly perfect," said Mrs. Moore. "There will be no wicked people then who will want to hurt others. There will be no hungry people like those poor babies we saw last winter. No one will be sick. The older people will not get lame and deaf and blind, and babies won't get their fingers pinched as you did yesterday.

"The wolves that try so hard to catch Mr. Hodge's lambs now, will play with them, then, without hurting them. Tiny calves such as father has at the shed, will lie down with the lions, and bears, and leopards; and babies will play around them just as Rachel does with her kitty. The snakes that we are so afraid of now will not harm anyone. Children may play around their nests without being afraid of them.

"People then won't hurt the animals, and so the animals will not harm them. There will be fruit and vegetables to eat and each one will have just what he needs without buying it from someone else. We buy our flour and sugar at the store now, you know, and in the winter we have to have very warm mittens to keep our fingers from freezing when we go after the things we need. But we will have all we need to eat then without going so far after it and we will be neither too warm nor too cold. We'll just be happy and everybody will love Jesus so, of course, we will love each other."

"That will be just like Christmas all the time, won't it?" said Rachel who had been listening. "We will have everything we want and Jesus will be there all the time."

"That is fine," said Mrs. Moore. "It will be one long Christmas and we will be far happier than we are now."

And when they had gone to church and heard Mr. Moore read, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them," even baby George knew what it meant.

#### A REVIEW.

Mrs. S. A. Horn, Orchard, Colo.  
(Concluded).

Next he asserts that Peter in his first public address after our Lord's ascension, proclaims the Israelitish aspect of the kingdom as the theme of all the prophets, and that the Lord is to remain in heaven 'until the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began.' Very good. Now in the 17th of Matt., Jesus declares that this restitution took place in the coming of John the Baptist, "but they knew him not, and they beheaded him. Likewise also shall the Son of man suffer of them. Now if Mal. 4:5-6, is fulfilled in the coming of John the Baptist, who is the "messenger sent before to prepare my way"? Mal. 3:1. Why is not Jesus' coming, or first appearing, the fulfillment of the rest of verse 1? "And the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant," etc. Whence came he but from heaven? And he shall send Jesus Christ which before was preached unto you, whom the heavens must receive until the times of restitution of all things." Acts 3:20-21. Peter here referred to the time

of the fathers, when this same gospel was preached to the Jews, for God hid his face from them till the time of the restoration of David's throne, read Isa. 63, and note v. 9; he bore them and carried them all the days of old. V. 10. But they rebelled and vexed his holy Spirit, therefore he was turned to be their enemy and he fought against them. See Acts 7:51-53.

When? How? and for what?

Because they had no faith, and cared not for things unseen which are eternal, but looked ever on things which they could see—earthly treasure. 2 Cor. 4:18, which, say what you will, the Jew does till this day, boasting that he controls the wealth of the world. Thank God, we are not of fleshly Israel; nor will we have our minds corrupted as Paul feared for the Corinthians, (2 Cor. 11:3), from the simplicity that is in Christ, which is simple truth and trust, "of an humble and contrite spirit with whom God dwells." Isa. 57:15. Not, then, in a temple built by hands, made splendid by the wealth of man, be it ever so costly. For the heaven is his throne, and the earth his footstool, and his hand created all. Where, then, is the house of his rest? and to whom shall he look to build it? Even to him who is poor and of a contrite spirit, and trembleth at my word. Isa. 66:1-2. The Lord's house will be one not built with hands, but an spiritual house eternal in the heavens. Paul taught with confidence, because he taught the truth in its purity. Let us teach just that today. The brother says in his letter, "Let God be true." Verily. Then if Jesus himself preached the kingdom as "nigh," or "at hand," Mk. 1:15, and made this same truth the burden of the message preached by the twelve whom he sent out, it must have been true! Then why was it no longer preached as nigh? Because the wicked Jews had rejected their King? No, no! "The time was fulfilled," and the baby kingdom was born (See Mk. 1:15), in giving birth to which the old died. So he no longer taught of its near advent, but rather instructed those who must watch over and guard it (even at the sacrifice of their own lives, if need be) "the things pertaining thereto." Of this same kingdom it is written, A little one shall become a thousand, and a small one a strong nation, its people shall be all righteous and inherit the land forever, a branch of the Lord's own planting, the work of his hands (not man's), that he may be glorified. Isa. 60:21-22. But it was born out of great tribulation, such as had never before been seen, or never again shall be.—Matt. 24:21. For all the earthly tribes mourned, and the earth itself trembled and shook. For is not this the great and terrible day of the Lord, when they crucified his only Son whom he loved? Is not this the time or "day" of Jacob's trouble, out of which he shall be saved?—Jer. 30:7. That day is great, so that none is like it. But nevertheless it is the same day spoken of by Daniel.—Dan. 12:1. This was even the day when Jerusalem drank at the hands of the Lord the cup of his fury—the dregs of trembling and wrong throughout.—Isa. 51:17. But—Behold I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury. Thou shalt no more drink it again. Christ representing Jerusalem drank it to the last bitter drop on the cross. O my Father, if it be possible, let

this cup pass from me.—Matt. 26:39. This was not his Father's will. But God took it out of the hand, the cruel nails pierced, and says, Henceforth I will put it into the hand of them that afflict thee, which have said to thy soul, Bow down that we may go over, and thou hast laid thy body as the ground, and as the street, to them that went over.—Isa. 51:23.

Of this our God says, I have covered thee with mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people, v. 16. Thus Christ is the one by whom the new heavens is planted and the foundations of the new earth laid. And so it is that we today who keep the faith are helping to make that beautiful new creation a fact. For even as the kingdom of God cometh not by observation, yet it is within, or among us.—Lk. 17:20-21.

Neither can we observe the new universe which is none the less surely being fashioned without or all about us. For even as the new kingdom of Israel could not come till the old was done away with, neither can the new earth come till the old is done away, yet even as Noah lived safely in the ark while the world was being cleansed by water, just so shall the Lord's chosen ones, his "Jewels be spared as a father spareth his own son that serveth him."—Mal. 3:17. Shall dwell safely in the ark of the covenant. All out of this shall be destroyed by the fires of his righteous indignation.—2 Pet. 3:10 to end.

His first appearing came as a thief in the night on unrighteous Israel, and took away their goods.—Matt. 24:43-44. But when he next comes, it will be with the great sound of trumpets, the mighty voice of the archangel, and the glad hosannas of the redeemed!

God's indignation is righteousness, it is the everlasting righteousness brought to all that turn from transgression. And it will fiercely burn till the wicked are utterly destroyed. Then when all things are subdued unto him—Christ—shall the Son also be subject unto him that put all things under him, that God may be all in all.—1 Cor. 15:28. So it is we see the righteous pass safely through this fire, being tried as silver is tried, but purified and saved; it saves them as the water saved eight souls once in times past.—1 Pet. 3:20. So with our eyes of faith we see him dwelling in our midst, though the world cannot see or receive him.—John 14:19. Paul says we walk by faith, not by sight. The brother refers to Rev. 11:18. This verse refers to Almighty God, who always has, always does, and ever will reign. Verse 15 refers to the "Lord and his Christ," and he—God—reigns forever and ever. The things some look for to be fulfilled in the flesh never will be for they are past being only a figure of what is yet to be spiritually fulfilled, of which things I will try to write more through the power of the Spirit of truth at some future date.

Your sister servant in his kingdom,  
Mrs. S. A. Horn.

Before we can entertain any more of this line of argument, we ask some brother or sister to review this article in a kindly spirit. The sister evidently thinks she is right. If she is, then we are wrong. According to our conception she has very little real knowledge of the gospel of the kingdom.—Editor.

## A Truth Seeker's Lesson. No. 2.

By D. C. Robison, Salem, Ohio.

When Philip went down into Samaria, he preached the kingdom of God and the name of Jesus Christ. This lesson will embrace the things concerning the kingdom of God. What do the scriptures teach us concerning this kingdom?

The prophets recognized the kingdom of Israel as the kingdom of God.—1 Sam. 8:4-9; 1 Sam. 10:1; 2 Sam. 2:4; 2 Sam. 5:3-5; 1 Chron. 28:5; 29:23. Note that Saul, David and Solomon sat upon the throne of the Lord over Israel. This kingdom was overturned as recorded in Ezek. 21:25-27. The same prophet promised to restore it. The gospel (good news) concerning this kingdom was that it was to be restored.—Ezek. 21:27; Luke 12:32; Matt. 19:28. In Daniel 2:44-45, he states that God will set up a kingdom which will consume all other kingdoms and it shall stand forever. In 7:27 he says, The kingdom, the dominion and the greatness of the kingdom under the whole heavens shall be given to the saints of the Most High. This kingdom will be given to Christ and his saints.—Luke 12:32. See also Rev. 11:15; Isa. 32:1; 9:6-7; Jer. 23:5-6; Rev. 5:9-10.

Our next lesson will include the things concerning the name of Jesus Christ.

Submitted in Christian love.

## Jewish Items.

### JEWS READY TO GO TO PALESTINE; MANY ON THE WAY.

LONDON, Dec. 13.—Palestine is at present in British military occupation, and until peace is made with Turkey and the mandate for Palestine is given to England, no definite steps can be taken for the upbuilding of the Jewish National Home.

There are hundreds of thousands of Jews waiting impatiently for the moment when they can set out for the Promised Land. The countries in which, for the most part, they are now living—Poland, Galacia, the Ukraine, Lithuania, Roumania, and Bohemia—present a dismal picture of distress and stagnation.

Some young Jews from Poland have already succeeded in making their way across Austria and sailing from Trieste to Egypt, whence they contrived to reach their destination.

Others, imagining that the frontiers of the Holy Land were already open, have left their homes in southern Russia, Persia and Morocco, and braved the dangers of a long and tedious journey until they set foot in Palestine.

Most of the would-be immigrants are either agriculturalists or artisans, while there are also a great number of small capitalists anxious to set up businesses.

The Zionist Federations in the different countries are compiling classified registers of all intending settlers, so that when the signal is given for the exodus it shall be properly regulated.

The ravages of war, followed by programs, have inflicted severe losses upon Jews in Eastern Europe. Nevertheless, the collective capital they still have at their disposal would help to make the waste places of Judea and Galilee flourish.

Many of them have already sold their homes and businesses and are awaiting departure.

The difficulties of passports and permits have yet to be got over, for few will be able to enter Palestine without the joint sanction of the Zionist organization and the British authorities.

Trieste and Odessa are likely to be the chief ports of embarkation in Eastern Europe. But there will, of course, also be emigrants from this country and still more from the United States. In fact, Jews will come literally from the corners of the earth to the land of their

forefathers.—Exchange.

### COMPANY FORMED TO BUILD IN PALESTINE.

LONDON, Dec. 13.—An important practical step towards the establishment of a Jewish National home in Palestine has been taken, states the Zionist Press Bureau, by the formation of a company to promote building operations in the country.

This company, entitled "Haboneh" (The Builder), has been formed by a number of Russian Zionists in England, and has been registered here with a capital of \$1,000,000, divided into shares of \$5,000 each.

The Board of Trade has granted a license for trade in the shares, on the understanding that 50 per cent. of the amount will be expended in the United Kingdom. The company's head office will be in Jaffa.—Exchange.

### DECEMBER 17TH.

DECEMBER 17th, the day when all the planets were in conjunction and upon which date it was prophesied that great storms, earthquakes, etc., would occur because of it, has come and gone and how well the scientific predictions were fulfilled we now know.

It is said that a normal school in one of our states had so much faith in the astronomer's predictions that the students were all sent home that they might be there in the event anything serious should come. Now that all things have passed off in no unusual way, we wait for scientific (?) reasons to be given why that which was prophesied did not come to pass. Whatever the reasons are, the scholastics will swallow it all, look wise, and wait for another scare. Had some enthusiastic student of the Bible made such predictions, basing his reason on Bible language, this same class of wise men would have used it to the utmost to ridicule the teachings of the sacred Book.

We remember some years since, when Halley's Comet was hovering near the earth, and some astronomer made the assertion that the orbit of the earth and that of the comet were such that at a stated time the two would collide and a general wreck would occur; or, should the two not actually collide, the contact would be so close that the inhabitants of the earth would be suffocated by the gases making up the tail of the comet and thro' which the earth would be obliged to pass for some time.

How scared people were! "It must be so, for have not the wise men said so?"

There is this about it all. A proper knowledge of God's plans and a confiding trust in his promises will lift us beyond these "scientific" scares and conjectures. When God sets his hand to the task of bringing this age to an end, no matter what the trouble, or the severity of it, he has promised to hide his children away where harm cannot reach them.

Let us have faith in God and trust him to the full.

S. J. Lindsay.

Dear Brother Lindsay:

If you think the following worth the space it will take in the paper, I would like to have it in, with a desire that some of our more able brethren will write and give their views on the subject.

Reading an editorial in the Restitution of Nov. 18th, the subject being a consideration of James 3:5, my attention was called to the first line which read, "Behold a great matter a little fire kindleth.

While reading and as I had often done before, I wondered what reason or particular significance was attached to the commandment given to the children of Israel in Ex. 35:3, which reads:

"Ye shall kindle no fire throughout your habitations upon the Sabbath day."

While studying it, I came to the conclusion that I had found the reason in part at least.

Fire is used in the scriptures in many places as a symbol. As such it represents the holiness and justice of God.

The Lord thy God is a consuming fire.—Deut. 4:24.

Isa. 66:15-16 reads, For behold the Lord will come with fire, and with his chariots like a whirlwind to render his anger with fury and his rebuke with flames of fire. For by fire and his sword will the Lord plead with all flesh: and the slain of the Lord shall be many.

It seems to me the nations have just had a foretaste of that kind of chastisement in the last great war.

Fire also represents a purifying as given in Mal. 3:2-4. But who may abide the day of his coming and who shall stand when he appeareth? for he is like a refiner's fire, and he shall sit as a refiner and purifier of silver and shall purify the sons of Levi and purge them as gold and silver that they may offer unto the Lord an offering in righteousness.

When that is done, the prophet says in the 4th verse, Then shall the offering of Judah and Jerusalem be pleasant unto the Lord as in the days of old and as in former years.

As the seventh day was a rest day to them and they were to have no fire on that day, may it not point forward to or be typical of the times just referred to when they will have passed through all their fiery trials and have entered into the rest spoken of in Heb. 4:4-9. For if Joshua had given them rest, then would he not afterwards have spoken of another day. Verse 8. Isaiah has this to say, In that day shall the Branch of the Lord be beautiful and glorious and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem shall be called holy, even every one that is written among the living in Jerusalem.

When the Lord shall have washed away the filth of the daughters of Zion and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment and by the spirit of burning.

Then the prophet goes on to tell of the blessings that will come to them.—Isa. 4:2-4, to end of chapter.

Would like very much to hear from others on the subject.

H. B. Hathaway.

Vancouver, Washington.

THOUSANDS that are capable of great sacrifices are not capable of the little which is all that is required of them.—Sel.

MANNERS are the happy ways of doing things.—Emerson.

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 firm 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 in each month.  
Adeline, Illinois, the second Sunday.  
Oregon, Illinois, the fourth Sunday.  
The third and fifth Sundays are optional at present.

Sister Martha Sutterfield, of Bismarck, Mo., has been very sick with pneumonia fever but is now able to be about the house.

Sr. Lily Lindsay, of Oregon, Ill., has been in bed eight weeks or more wrestling with a complication of troubles and the prospects are a still longer stay.

Our assistant in the shop, Bro. F. E. Siple, and family are enjoying the balmy weather about Hammond, La., and writes us in as tantalizing manner about it as his fertile brain is capable of doing, and all because he knows we are having a fierce battle with Jack Frost bare handed, since our weapon, fuel, has been so curtailed.

On Dec. 11th, Francis, the twelve year old son of Bro. A. M. Jones, Eagle Grove, Iowa, fell a distance of 25 feet, breaking both bones of his left arm. While it is a regrettable accident, yet there is reason for thanksgiving in that his life is spared.

The supply of the tract, "Where Are the Dead?" by Bro. Bronson, is about exhausted. There has been a greater demand for this tract than for any other we have published. What shall be done about it? Bro. Bronson paid for all that have been published, but now that he is at rest, what shall be done that he may speak on? Print paper and all print materials are much higher than at any other time since we have been in the business. Let us hear from you. Do you think it worth while to put out another edition?

Bro. J. W. Williams is soon to begin a protracted meeting at Ripley, Illinois. Bro. Williams can deliver the goods. It is for those who hear him to meet the terms. May the services be blessed of God.

At Christmas time we are wont to remember our friends with material gifts in keeping with the spirit of the time for which Christmas stands. In our case, however, ours are so many and so loyal that we have not the material means to reach them all, and for that reason we ask that you receive our good wishes for a Merry Christmas and a Happy New Year.

REMITTANCES.

Mrs. Ella L. Gardiner, L. F. Britton, Dr. Em. Wilson, Mrs. Julia Ordnung, Mrs. Rose McCurry, Mrs. DeWitt Dauntler, Miss Alice Kerr, Jno. W. Hutchings, J. E. Boyer, J. W. and M. E. Good, Mrs. Hulda Thompson, Mrs. Mary B. Parker, F. V. Blakely, Miss Quincy L. Carpenter, A. A. Cleavelin, Dock Copeland, Jos. Sears, O. S. Lindsay, Mrs. O. J. Parker, Miss Fae Beardslee, Mrs. J. A. Garard, Harry Sheets, Mrs. L. J. Sweet, Mrs. E. C. Lakin.

HELPING FUND.

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

Mrs. Ella L. Gardiner,	50.
Mrs. Julia Ordnung,	25.00.
Mrs. Rose McCurry,	1.00.
J. E. Boyer,	1.00.
Miss Alice Kerr,	.50.
J. W. and M. E. Good,	5.00.
Mrs. J. A. Garard,	2.00.

The Sunday School.

By Alta King.

First Quarter—1920.

Peter and John on the Day of Pentecost.

Lesson I. Jan. 4, 1920.  
Lesson Text: Acts 2:1-8.

Golden Text: Whosoever shall call upon the name of the Lord shall be saved.—Acts 2:21.

Memory verses: Acts 2:37-38, 41.

Questions and Comments.

Study the definition of the word Pentecost.

Read the account of the day in Acts 2:1-13.

The happenings of that day were in fulfillment of what promises from Jesus? Jno. 14:16-17, 26; 15:26-27; 14:7-15; Acts 1:4, 7, 8. As you read these scriptures, try to get a clear conception of the nature of the Holy Spirit, the various purposes for which it was to be given (there are at least six), and to whom these promises were made. May we conclude from the account of the fulfillment of these promises in Acts 2 that any one else received the Holy Spirit on the day of Pentecost other than the men to whom Jesus made the promise personally? Note Acts 2:14, particularly. How did others receive the Holy Spirit? Acts 8:14-19.

Since those who originally received the Holy Spirit were Jews, we find in this a fulfillment of Jno. 4:22 and the last part of Rom. 1:16. Through the saved Jew comes the salvation of all others. Through the saved Jewish nation comes the salvation of other nations.

The prophecy of which the day of Pentecost was a fulfillment, Acts 2:14-21. Study the prophecy.—Joel 2:23-32.

To whom was this prophecy addressed? Joel 2:23. Considering the context, have we any right to substitute "church" for "Zion"? (Note that there is a promise of material prosperity first, and then of spiritual prosperity). Was the fulfillment on the day of Pentecost to Zion (on a small scale), or to a mixed crowd of Jews and Gentiles?

Paul refers to this partaking of the Holy Ghost as a foretaste of the powers of the world to come.—Heb. 5:4-5. Joel speaks of the former and latter rain (Joel 2:23) and of the fulfillment of this prophecy before the "great and terrible day of the Lord."—Joel 2:31, which evidently refers to the day of his judgment of the nations. From these three verses it seems to us that when Joel said the words of Joel 2:23, he had in mind the day of Pentecost when the Jewish nation should receive God's favor moderately on a small scale, a foretaste of the large favor they should later receive. In the last part of the same verse he has in mind a last day fulfillment of God's unlimited, rich, favor to the Jews manifested first through abundant material prosperity (Joel 2:24-27) which they are beginning even now to obtain in their own land, and then through spiritual blessings, a taste of which they received on the day of Pentecost.

Having been gathered back to their own land and been taught, by some means, until they will be ready to say, Blessed is he that cometh in the name of the Lord" at the appearance of Jesus, their King, they, as a whole nation, receive the fulfillment of Joel 2:28-29, just before Jesus and his church come to set up the kingdom. If the above is a true interpretation of Joel 2, then the church has no scriptural reason to expect to be able to work miracles before Jesus comes to take it away.

Study the definition of the word again and bring out the analogy between the Pentecostal manifestation of God's power and the Jewish feast celebrated on the same day. See Eph. 1:13-14; 2 Cor. 5:5; Rom. 8:23, and general note I.

General Notes.  
Daily Readings: Monday and Tuesday, Joel 2 (Study this chapter carefully). Wednesday, Acts 2:1-21. Thursday, Acts 8:1-17. Friday, Acts 10:44-48. Saturday, Mal. 4:5-6. Matt. 23:38-39.

I. Pentecost.—From a Greek word meaning fifty. "A solemn festival of the Jews.



so called because celebrated on the fiftieth day (seven weeks) after the second day of the Passover (which fell on the 16th of the Jewish month, Nisan), hence called also the feast of the weeks. At this festival an offering of the first fruits of the harvests was made."—Webster's Intern'l Dictionary.

II. By Matt. 23:38-39, we know that by the time Jesus comes to set up his kingdom, the nation of Jews will have undergone such a change of heart that they will recognize him as he comes and say, "Blessed is he that cometh in the name of the Lord." It is not in accordance with other conversions described in the Bible, to think that this great national conversion is to be a modern, spectacular, Holy Ghost conversion such as some individuals claim to have today.

Malachi says that "before the coming of the great and dreadful day of the Lord, God will send Elijah who shall turn the hearts of the fathers to the children and the heart of the children to the fathers.

Jesus said that John, coming in the spirit and power of Elijah, fulfilled this prophecy before his first coming to the Jewish nation. The records show how he did it. He preached and aroused in the people a new interest in the prophecies. It is our opinion that someone, in the spirit and power of Elijah will, during the last days of Gentile times, be sent to teach and open up the prophecies to the Jews until they will be prepared to accept Jesus when he comes with the church to rule over them. Both Joel 2 and Mal. 4, pertain to the Jewish nation and not to the church.

III. How effective to the salvation of men was God's power when it was manifested through but a mere handful of Jews 3,000 were converted by one sermon alone. How much greater the results when God's power becomes manifested through the whole Jewish nation.

#### A Home Coming.

Mrs Jane Pyper, who has lived in our town the past twelve years, was on Dec. 11th eighty-five years old. On seeing her on the street or at her home one would think she was a lady of not more than sixty years. Not long ago she visited her son at Pontiac, staying there for a month or more enjoying the trip and visit. On her 85th birthday her children all came home to help her enjoy the day and celebrate it with a number of her old acquaintances. A nice luncheon was served in the afternoon. The company departed wishing Mother Pyper the return of many more days as pleasant as the one they had just passed together.—Leaf River (Ill.) Mirror.

The foregoing is of our Sister Pyper who attends the Illinois conference and Bible school regularly and one whom we have known all of our lifetime. She has been in the truth many years and a faithful exponent of it all that time. May the Lord bless her with many years more.—Editor.

THE COLORED sunset and the starry heavens, the beautiful mountains and the shining seas, the fragrant woods and the painted flowers—they are not half so beautiful as a soul that is serving Jesus out of love in the wear and tear of common, unpoetic life.—Faber.

## 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 night before Thanksgiving, Sister Anna Drew and I left for St. Elmo, Ill., to spend Thanksgiving with Sister Emma Lenz. Sister Lenz is one of our isolated members and we hope our Bereans will write to her. We enjoyed our visit and I was sorry I could not stay longer. Thursday evening found me at Bro. and Sr. Will Lansbery's, Casey, Ill. I visited with them until Friday afternoon and they drove down to Bro. Verne Lansbery's. After supper we all went to Berean class which is held at the church. They have a large class and are taking up the lessons in the Berean booklets. The new members which are mostly young men take an interesting part in this class. We went home with Sr. Lewis Weaver and family and remained until Sunday morning. It simply poured Saturday so we had to stay indoors and could not visit with other members as we planned. On account of the train for St. Louis coming earlier than usual, we could not attend Sunday School and I had to come back to Bro. Will Lansbery's and remain until train time. These short vacations are good for us and we enjoyed every minute. It is a pleasure to visit and meet with those of like precious faith.

Leota B. Hanson.

#### Thank Offering.

I thank Thee, O Lord of heaven, for the Berean Society, which stands for Unity, Truth and Righteousness in the Church of God of the Abrahamic faith following Christ going about doing good. Blessed are the pure in heart: for they shall see God. They are letting their lights shine in the minds of isolated brothers of God's church. I being isolated, see their good works and thank the Lord of heaven. I highly appreciated gifts in books, papers, tracts, leaflets, letters, etc. Thanks, one and all for kindnesses, encouragement to not fail to be a recipient of Christ's kingdom. How firm a foundation ye Bereans of the Lord, found in the holy church of God. My prayer is while I live, dear Lord, make me worthy of Berean friends. My hope is in a short time may we all hear the gracious words of our loving Lord saying, Welcome, good and faithful servant, enter into the joys of thy Lord.

J. L. Caylor.  
205 W. 4th St., Bonham, Texas.

Dear Bereans:

I thought a few lines from me might be of interest to you. Husband and I have just returned from a three months travel in our Ford car. We were trying to rest and regain some shattered nerves caused from so much hard work for the past five years. We stopped at Hot Springs, Ark., took the baths and rested a little while.

While we traveled through eight states we observed the many different ways people have of making a living. We passed through the coal fields, the lumber camps and road construction work. We saw

signs of race riots and strikes, and many of the conditions which prevail over the land today.

I gathered much food for thought. Perilous times, indeed. No consideration anywhere. Any way to get the dollar. People seem to be pleasure mad, running to and fro hunting for amusements.

And what of the church? I visited some of the brothers and sisters and heard some good sermons and Bible lessons which we enjoyed very much, it being our first in over three years. It seems to me some of the conditions of the day are creeping into the church. Error, carelessness and indifference, taking part with other churches (partakers) and many such things. I think the saddest thing I know of is to hear our people say, "It makes no difference you know." I drove thirty miles to look up a family who were of our faith only to find they had gone back into the church they had come out of. What is the matter with the church? I thought of Jesus' own words when he went to the garden of Gethsemane to pray and his disciples fell asleep: "Couldst not thou watch one hour?" Is the church falling asleep? O awake! Be up and doing something for the Master! The nobleman has gone into a far country to receive for himself a kingdom and to return. He may be even at the door. There never has been a time when there has been such a need of work. The field is large and the laborers few. There is sickness, old age, discouragement among our number everywhere, and one of the saddest is isolation. Members like myself who do not hear a sermon in years. It makes me think of a song I love so well, "O, help somebody today." Write someone a few lines, it helps a lot. Send someone a few papers, a clipping, or a few references on some subject. O, it just turns ones lonely hours into joy many times, and above everything, let us be faithful, and be ye ready for in an hour ye think not the Son of man cometh. There is much I should like to say about the social correspondence work. I believe it is of God. It is filling a place in the church that nothing else is doing. I believe one-tenth of our time belongs to the Lord just as much as our means. Pray for me dear ones that I may be in a small measure worthy of a place in Christ's kingdom when it is established on the earth.

Fannie Lecrone.

Helena, Oklahoma.

## Letters.

Elbert, Col., Dec. 7, 1919.

Mr. S. J. Lindsay,

Oregon, Ill.

Dear Bro. and All in Christ, Greeting:

Enclosed you will find check for \$5.00 to apply on the helping fund or to any other worthy cause as you see fit.

We wish you all, as well as the whole household of faith, the best Christmas and the New Year can bring. We remain as ever,

Your bro. and sister in the blessed hope,  
J. W. and M. E. Good.

Dear Readers of The Restitution Herald:

In reading Bro. M. O. Williamson's letter in the issue of Dec. 9, he was speaking of prophetic matters and how

we are to know how we stand in regard to prophetic times.

We wondered if he had read a copy of *Destiny of Russia and Signs of the Times*, also a copy of *Revelation Made Easy to Understand*, by W. H. Wilson. Anyone who will read these books will receive valuable information.

Also two other books by the same author, namely: *Pine Woods Bible Class*, and *Students Text Book*. These books are a very nice present, either for Christmas, New Years or birthday.

The two prophetic books are 25 cents each or two for 45 cents.

*Pine Woods Bible Class*, \$1.00. *Students Text Book*, 45 cents. *Prophetic Word now Being Fulfilled*, 6 for 25 Cents. *Can You Believe?* by H. V. Reed, also *Restoration of Israel*, 6 for 10 cents.

These can be had by addressing Jessie M. Wilson, 625 Long Ave., Chicago, Ill.

We thank you in advance.

All orders will be promptly mailed.

If there ever was a time to spread the blessed news of the kingdom of God, it is now. Let us do it with zeal. The time is nearing for Christ to come and we must do all that we can.

Yours in the cause of Christ and his soon return,

Jessie M. Wilson.

#### Beyond the Goal.

Dear Brethren: In 1 Cor. 2:1 we find these words:

But as it is written; Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him.

In St. John 3:16, we find these words:

For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Now, dear brethren, beyond the goal of our lives lives what? In one place, the Good Book says, To him that overcometh will I give a crown of life and he shall live forever. Beyond this life of trials and trouble and sickness and death there is a life of peace and joy and eternal life and we shall never have any more pain and we shall never get tired as we do in this age of the world. Beyond the goal there is a city of God with gates of pearl and John says the city was made of pure gold as it were transparent glass. That is the city that I am looking for. Beyond the goal there is a river of water of life, clear as crystal, and on either side of this river is also the tree of life which bears twelve manner of fruit and yields her fruit every month, and the leaves of this tree are for the healing of the nations. What must we do to get beyond the goal? Jesus says, To him that overcometh will I give power over the nations. Now to get beyond the goal we first believe the gospel of Christ, and after we hear and believe it, Paul says to present your bodies a living sacrifice, holy and acceptable unto God which is your reasonable service.

May we all meet beyond the goal.

Your brother,

Ora Worley.

#### Thoughts on the Resurrection of All.

**I**SAIAH 25:8: He will swallow up death in victory.

If any are left under the power of the first death, where is the victory?

John 5:28: 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.

Did not Jesus taste death for every man? How does he taste death for them that are not raised?

Rev. 20:13: 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.

If there are any dead that will not be raised, where will they be? Can the Lord not conquer satan and turn all his captives loose?

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.

Is he a respecter of persons that he will leave some in the power of the first death, a death that we are not responsible for? Was not the Son of God manifested that he might destroy the works of the devil? Is not death brought on by the works of the devil? Did not the Lamb of God come to take away the sin of the world? Will he not also remove the consequence of that sin, which is death? Can we believe there is a class who are so marred by sin (and every blemish is caused by sin) for whom Christ died and has the power to raise, that will be left in the power of satan, that God in all his wisdom would not know how to deal with them? Can we believe that satan will come off victorious over even one that he has slain? Is not eternal destruction for our own sins, or do some have to suffer eternal destruction for Adam's sin? Will some one please answer all these questions giving Bible proof.

O may we all live in a way that we may have part in the first resurrection, for on such the second death hath no power.

Submitted in the love of the truth,

A Sister.

#### An Angel Freeing the Apostles.

"The angel of the Lord by night opened the prison doors, and brought them forth." —Acts 4:19.

**T**HE DOORS of the prison in which the apostles were confined, though fastened with great caution, were opened at night by a messenger from heaven, "an angel of the Lord," who brought forth his servants from their dungeon. The doors were closed by mortal man, but what is the utmost power of man when opposed to the almighty arm of God? A single drop of water as compared to the vast ocean is of more account.

Released from their prison, they were commanded by the angel who had liberated them to repair to the temple, and preach the glad tidings of the Gospel. "Go," said he to them, "stand and speak in the temple to the people all the words of this life." This order they obeyed as soon as possible, for they entered into the temple early in the morning and taught.

How lovely was the zeal displayed by the apostles upon this occasion. They were not told by the angel to go immediately and preach, but nevertheless they did it directly; they were found there early in

the morning. One would suppose that they would have required rest after their fatigues and imprisonment, but it seems they did not take it; such a thought does not appear to have occurred to them. They no sooner heard the words of the divine messenger, than they proposed to fulfill them. The strength of these holy men was sustained by God, who made them equal to the emergency which called it forth. He caused their bodies to be entirely equal in strength to their minds, which he had endowed with vigor to enable them to perform their allotted tasks.

May he likewise, dear brothers and sisters, give us the blessing of his support in the endeavors we may make to spread the knowledge of the word, in different ways, by telling others kindly of these wonderful truths, by sending out tracts, and by letting our light shine by word and deed. Without his blessing ones efforts will be unavailing. We may plant and sow, but it is the Lord alone who giveth the increase, and unless the fields of our exertions be watered with the spirit of his grace, we cannot hope to reap a plentiful harvest, but we can be comforted with the assurance that he will give help to those who seek for it. Let us seek for this help.

Lillian Dauntler.

Dixon, Illinois.

#### Romans 8:9.

**B**UT YE are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

When the lusts of the flesh are the dominant factors in a man's make up and character; when he is controlled and led by the desires of the flesh; then is when he is said to be in the flesh and not in the Spirit. He is not led by the Spirit, for God is not in all his thoughts.

Rom. 8:14: For as many as are led by the Spirit of God they are the sons of God.

Sons of God by faith. Now what is it that will make a man a son of God in reality? To be born of the Spirit. Born from the dead by a resurrection: the first resurrection. Hear Paul, Rom. 8:11: But if the Spirit of him that raised up Jesus from the dead, dwell in you; he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

Rise from the dead and make alive your mortal bodies and change them to immortality: for says the same Apostle: "This mortal must put on immortality."—1 Cor. 15:53. When? At the resurrection. Then is when death is swallowed up in victory. O death, where is thy sting! O grave where is thy victory!

What is meant by the Spirit of Christ? Christ was filled with the Spirit of God: God's Spirit was a Spirit of love, and we love him because he first loved us. God so loved the world that he gave his only begotten Son: that whosoever believeth in him, should not perish but have everlasting life.

And Jesus had the same Spirit. Paul says, Phil. 2:5: 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 himself 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.

Then you will note carefully the reward which his Father bestowed upon him; v. 9.—Wherefore God hath also highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, and every tongue confess, that Jesus Christ is Lord, to the glory of God the Father.

Then it becometh us to humble ourselves under the mighty hand of God, and become obedient to his every requirement, even tho' it cost us our property and our very lives. Become the meek and lowly ones of earth. And Jesus has said: Blessed are the meek, for they shall inherit the earth. Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Do we love our enemies? Do we forgive them? Is this the spirit that predominates in us? That was the spirit that pervaded our Lord Jesus in his life work.

Rom. 8:5: For they that are after the flesh do mind the things of the flesh; but they that are after the spirit, the things of the spirit. So you see it is the mind in this life, that is the controlling factor.

Then what is the remedy in the case of a carnal mind?

Paul's remedy is Eph 4:22: That ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts, (23) And be renewed in the spirit of your mind. (24) And that ye put on the new man, which after God, is created in righteousness and true holiness.

So now don't lie, don't be angry, neither give place to the devil. For we are members one of another. Let no corrupt communication proceed out of your mouth. (30) And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. (32) And be ye kind one to another, tender hearted, forgiving one another, even as God hath for Christ's sake forgiven us.

Christ's disciples were called to a certain vocation. Are we Christ's disciples? Hear the Apostle again, 1 Cor. 1:9: God is faithful, by whom ye were called unto the fellowship of his Son, Jesus Christ, our Lord.

Eph. 4:1. I therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye were called. With all lowliness, and meekness, with long suffering, forbearing one another in love. Endeavoring to keep the unity of the Spirit in the bond of peace. (4) There is one body and one Spirit, even as ye are called in one hope of your calling. (5) One Lord, one faith, one baptism. One God and Father of all, who is above all, and thro' all and in you all.

If we really have the Spirit of Christ, we will believe these things and there will be no divisions among us, because we are all taught by the same Spirit, and all being spiritually minded, receive the instruction into good and honest hearts, and it brings forth one kind of fruit and that means harmony.

Paul says divisions show a carnal mind. 1 Cor. 3:3: For ye are yet carnal: for whereas there is among you envying and strife, and divisions, are ye not yet carnal and walk as men? A sure sign that we have not as yet put off entirely the old man—the old mind. Let the mind be in

us that was in Christ Jesus, and we give evidence of being in Christ—new creatures; not conformed to this world, but transformed—wonderful change! which will insure us the inheritance promised—the incorruptible crown—and an abundant entrance into the kingdom. Drive out and vanish the spirit of the world which is to be lovers of pleasure more than lovers of God; and let the love of Christ dwell in us richly. What an inspiration! Let us press toward the mark for the prize.

A fellow laborer,

M. W. Perrine.

Wenatchee, Wash.

—o—  
Christmas Greetings.  
—o—

We cannot write to each one separately to tell them how we like California, but we will send Christmas greetings through the Herald and try to give a few ideas concerning the city and the church people here who have come from Texas, Missouri, Indiana, Michigan, Iowa, Minnesota and Oregon, beside a few who are natives of this state. Iowa and Indiana have the most representatives here. There is no organization of the church body, but a Sunday School was organized Nov. 2nd, with Bro. Nokes, of Sac City, Iowa, as Superintendent. The attendance has been around forty and the interest is good. Bro. O. J. Allard has preached each Sunday except two when he requested Bro. Nokes to take his place. Both gave us strong meat. No Berean class has been organized as yet, as there seems to be a feeling against a mid-week class, owing to the fact that so much difference of opinion and consequent discussion resulted from former efforts. However, we find that with the exception of two, or possibly, three, all are very much of the same mind concerning matters of faith.

The last day of November, six autos took all of the members of the Sunday School, who could go, to Griffith Park up in the mountains northeast of Hollywood, for a picnic in order to give them a chance to become better acquainted. This park has a zoo containing large and small animals and many beautiful birds. It is provided with brick ovens for cooking, tables, water from the mountain springs, etc., making it an ideal place to hold a picnic. The holly trees are beautiful just now, but it is not like the eastern holly as the berries are in clusters.

Los Angeles is a beautiful, hustling, up-to-date city, with winding, zig-zag and diagonal streets, caused by being situated on and among the foot-hills of the mountains. In the center of the city are three tunnels running through these hills and up the side of one of them a street car runs, which has been named "Angel's Flight." The southern section of the city is rather low and level. Our house is located on the southern slope of one of these hills and in walking distance of the center of town, in what is called the West-lake district. We all like it here very much. Work in Ezra's, Leta's and George's lines seems to be very plentiful. Mildred was somewhat disappointed when she learned that she would be required to attend the university here a year and two-thirds before being permitted to teach in the schools of this state. This of course was disappointing after having gotten a license to teach in Indiana, but she will

be much better qualified as the training here is very thorough. Thelma enjoys her work in the Manual Training Arts High School which is one of the best equipped in the city. All mechanical lines of work are very prosperous, but common manual labor is very much under-paid.

Fruits and vegetables are plentiful and very good with the exception of celery which cannot compare with that from Michigan. We can buy meats cheaper than we could at home, but the price depends largely on the section of the city you are in. Our local market charges a third more than we pay at a down town market. Prices on bread and milk have recently advanced. There are many varieties of beautiful flowers. Just now the poinsettias are getting very attractive.

As we read of the zero weather in the north and middle west and the shortage of the coal supply, we are glad to be so pleasantly situated in a land where the mercury does not run so low. However, sickness, sorrow, pain and death have their place here and we have experienced our lot of the first two, but these things only make us long more earnestly for the coming of him who shall judge the world in righteousness. May he come quickly.

In hope of life,

Emma C. Railsback.

—o—  
**MISJUDGING OTHERS.**

By Dr. J. B. Chapman.

ONE SHOULD be very careful, indeed, not to interpret wrongly the motives of others. Better, by far, remain in ignorance of the true motive than to jump at a conclusion which might prove not only erroneous but disastrous. We nearly lost our life not long since, when a revolver was drawn on us, the holder of the gun thinking we were a robber, when we rang his door-bell in the night to make inquiry regarding direction to a neighbor's home. Thought has not only killed many an innocent life but it has ruined countless characters and bowed many a soul into the depths of despair. "I thought this or that," is no excuse for wrong judgment. It will not bring back human life or restore blasted character. When one can say, "I know," then, and only then, is he justified in making a decision. Christians, especially, should be slow in passing adverse judgment on their fellows. Many a heart beats with the holiest purpose, when some chance event or careless word seems to indicate otherwise. The law gives the prisoner at the bar of justice, the benefit of the doubt. His guilt must be proved beyond question, before he is convicted. If the law will do this, how much more should a Christian, whose mind and moral is supposed to be pure, and governed by the touch of love and sympathy and mercy that actuated the life of the great Teacher and Master, do for his fellow Christian. Dear reader, be careful. Before condemning others be sure you are right, then go ahead—but be sure that you are right.

—Seattle Bulletin.

—o—  
IN A DAY of sordid strife and selfish struggle a note of lofty purpose comes to sanctify even our striving, our fighting, our dying, aye, and our slaying. Baptist World.

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DISCARDING CHRISTIANITY.

ACK GRAHAM was very much excited as he met his rector.

“After twenty centuries of Christianity’s teaching peace on earth,” he cried, “most of the Christian nations of the world are now busily engaged in shooting down their fellow men! If that is all Christianity can do, I am through with it.”

“Just what are you going to put in its place?” inquired Doctor Brown.

“I don’t know: but I want something better than that!” declared Jack fiercely.

“Let me see,” said the rector. “Whatever unfaithful adherents practice, Christianity says that moral qualities are of supreme consideration. It exalts honesty and purity, and declares that the highest goodness is the unselfish giving of oneself for others’ good. When you discard Christianity will you be satisfied with a lower standard, Jack?”

“Of course not!” said Jack. “No one would ever be satisfied with the lower after he had seen the higher.”

“Well, when you discard Christianity, where will you find a higher ethical teaching than that?”

Jack stood looking at the minister. “Well, sir, I must confess that there isn’t any,” he said. “It isn’t the ethical teaching of Christianity of which I complain.”

“Well, let us look deeper,” the clergyman continued. “Christianity declares that at the heart of the universe is Love. That a Being of love surrounds us always, eternally seeking entrance to our lives that he may bless us and help us. All we need is to let him in, and however weak we are, we shall become strong; however despairing we are, we shall be filled with courage; however broken-hearted, we shall know the deepest joy. Tens of thousands of the most intelligent of every age since Christ bear united testimony that exactly that has been their experience. Will you be satisfied with a religion that does less than that? Can a man ask any religion to do more than that?”

“Why hasn’t twenty centuries of that religion made this war impossible?” cried Jack.

“If your physician left you medicine for some illness, and as soon as the physician’s back was turned, you pitched the medicine out of the window, and you grew steadily worse, could you justly say that the medicine had failed you and you needed something different?”

Jack stood thinking it over. Then he held out his hand to the clergyman. “I am properly ashamed, doctor,” he said. “We don’t need a different religion. We need only to live the religion that we have!”—The Youth’s Companion.

# THE RESTITUTION HERALD.

Volume 9.

Oregon, Illinois, December 30, 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.

### FEEDING THE MULTITUDE.

Mark 6:31-44.

John 6:5-13.

**C**HILDREN, can you remember some of the kind, loving things Jesus did for people, of which I have told you? You know that he healed the sick, comforted all who were in trouble and told many beautiful stories which helped those who heard them to be better men and women. Today I want to tell you of one of the wonderful things he did, which showed his great power and his love for those around him.

One day he saw that his disciples were getting tired, as they had been helping him for many hours and the crowds pressing about them had even kept them from eating. Though he never thought of himself, Jesus took tender, loving care of these friends of his, so he said, "Come ye apart into a desert place and rest awhile."

They took a boat and without telling anyone where they were going, they went across the lake to a quiet place where no one lived. But some of the people saw Jesus go and hurried around by the shore, so when he and his disciples left the boat, there were many waiting for them. Jesus couldn't bear to send them away, so he healed the sick whom they had brought to him and talked to them until evening.

Then the disciples came to him and said: "Master, this is a lonely place and 'tis getting late. Won't you send the people away now, so they can go back to the towns and buy food, for they have nothing to eat?"

Jesus looked at the great multitude which was gathered about him and he felt very sorry for them. It seemed to him that they were like sheep without any shepherd and now they needed food and rest. So he turned to his disciples and said, "They need not go; give ye them to eat."

His disciples were so surprised and said: "Why how can we feed so many? If we should buy a great deal of bread, it would give each one only a little."

Jesus asked, "How many loaves of bread have you?"

Andrew answered, "There is a little lad here who has five tiny loaves of barley bread and two small fishes, but what are they among so many?"

I think, children, that this little fellow

## DEATH, THE LEVELER

**T**HE GLORIES of our blood and state  
Are shadows, not substantial things;  
There is no armor against Fate;  
Death lays his icy hand on kings:  
Scepter and Crown  
Must tumble down,  
And in the dust be equal made  
With the poor crooked scythe and spade.

Some men with swords may reap the field  
And plant fresh laurels where they kill;  
But their strong nerves at last must yield;  
They tame but one another still:  
Early or late  
They stoop to fate.

And must give up their murmuring breath  
When they, pale captives, creep to death.

The garlands wither on your brow;  
Then boast no more your mighty deeds!  
Upon death's purple altar now  
See where the victor-victim bleeds.  
Your heads must come  
To the cold tomb:  
Only the actions of the just  
Smell sweet and blossom in their dust.—Sel.

had planned when he left home that morning to stay all day long with Jesus, so he had brought his lunch.

When Jesus heard what the little boy had, he said, "Make the people sit down."

So the disciples went about among the throngs telling them to be seated upon the grass. They were so tired that it seemed good to them to rest. I wish you might have seen them, children. They sat in groups, families with their friends, and their garments were of many bright colors, so they looked like lovely flowers as they rested upon the green grass. Jesus wore a blue robe and his face was wondrously beautiful as he smiled upon the people.

When they were all seated, he looked up to heaven and asked God to bless the bread and fishes which the little boy had gladly given. Then he broke the bread, divided the fish and gave them to the twelve disciples to pass to the people.

Now, children, such a wonderful thing happened! As the people took the bread and fish, there was always just as much for the next ones. The disciples passed the baskets to one group after another and still the food lasted. Finally everyone of all that great multitude had eaten all he wished.

Then Jesus said, "Gather up all that is left," and only think, children, the disciples filled twelve baskets full.

Wasn't Jesus kind and loving not only to heal sick people, but even to feel so sorry for those who were so hungry that he gave them food?

—Laura Ella Cragin.

### THE BIBLE vs. TRADITION.

John M. Kelley.

The Bible says: The soul that sinneth,

it shall die.

Men say: The soul is immortal and cannot die.

The Bible says: The wages of sin is death.

Men say: The wages of sin is eternal life in misery.

The Bible says: Moses, my servant, is dead.

Men say: There is no death.

The Bible says: The wicked shall be no more.

Men say: The wicked must forever continue to exist.

The Bible says: The meek shall inherit the earth.

Men say: The meek shall inherit heaven.

The Bible says: The dead know not anything.

Men say: The dead know more than the living.

The Bible says: Thou shalt die and not live.

Men say: Thou shalt live and not die.

The Bible says: The last enemy that shall be destroyed is death.

Men say: Death is not an enemy, but a friend.

The Bible says: There shall be no more pain.

Men say: As long as God lives the wicked shall suffer pain.

The Bible says: Seek for eternal life.

Men say: Man, by nature, is immortal.

The Bible says: If the dead rise not, then they also that have fallen asleep in Jesus have perished.

Men say: There is no need of any resurrection, for our loved ones are safe in glory.

The Bible says: The Lord, himself, shall descend from heaven.

Men say: It is folly and madness to expect that the Lord will again visit the earth in person.

The Bible says: The poor of this world, rich in faith, are heirs of the kingdom that he has promised to them that love him.

Men say: The saints are already in the kingdom.

The Bible says: He that hath the Son, hath life, and he that hath not the Son, shall not see life.

Men say: All men must live forever, either in hell or in heaven.

The Bible says: Man became a living soul.

Men say: Man has an immortal soul.

The Bible says: An angel with a flaming sword was placed to guard every way to the tree of life, lest man should eat and live forever.

Men say: Man had no need of access to the tree of life for he could not die.

The Bible says: This mortal must put on immortality.

Men say: This immortal must put off this mortal.—Exchange.

Health produces wealth.



### DOES CHRISTIANITY CONSIST OF CHARITABLE DEEDS?

DEAR brethren and sisters of The Restitution Herald:

I find that the more I study God's word and the more I try to spread the gospel news and the greater number of people I come in contact with, the greater and stronger my faith grows in an all-wise and loving heavenly Father. In my everyday walk of life I find that I have many things to be exceedingly thankful for.

Among the many things that I receive at God's great and loving hand which I am exceedingly thankful for is the example Christ the great Shepherd of the sheep has left us to follow if we ever come into possession of the divine nature. It has been said by our modern, so-called Christians, that "Christianity does not consist of charitable deeds." Now there is only one of two things true, this utterance was either intended to nullify the true religion of Christ, or it was uttered in total ignorance of Christ's religion or manner of teaching. If you or I knew that the religion of Christ did not consist of charitable deeds, how would we know and what would we know too? But just such vain doctrine as this you will find scattered all over the wide world.

Now let us examine God's word concerning this statement. But before we turn to the Bible, our guide, we will get Webster's definition on the word "Christianity." He says Christianity is the religion of Christ, and I believe his definition will serve well in the search of this subject.

If Christianity means "The religion of Christ," and the religion of Christ, or Christianity, does not consist of charitable deeds; or in other words, "Love one another as Christ hath loved us, we would inquire then as to what the religion of Christ does really teach? We will simply turn to our guide book, the Bible, for a settlement of this question.

Charity, as I understand the Bible, means love, and I must be right, for Christ said, "Greater love hath no man than this, that a man lay down his life for his friends,"—Jno. 15:13. Then he says further, "Ye are my friends, if ye do whatsoever I command you."—Jno. 15:14. Now we see how we may be the friends of Jesus Christ by doing his commandments.

In this lesson we will find what some of his commandments are. Jesus says in Matt. 11:29-30, "Take my yoke upon you, and learn of me," (portion of v. 29) "for my yoke is easy and my burden is light." Jno. 11:30, and again in 1 Jno. 5:3, we read, "For this is the love of God, that we keep his commandments; and his commandments are not grievous."

Now we see whatever his commandments are, they are not grievous to bear, neither is the duty of the follower of Christ a burden to him (or it should not be).

Since learning that Christ's commandments are not grievous, we are ready to find what the commandments are.

We do not aim to go over the whole list of commandments that go to make a complete follower of Christ, but we do aim

to try to present enough Bible evidence to prove beyond a doubt that "The religion of Christ" does consist of "deeds of love" toward one another.

We do not write these lines for the purpose of offending anyone, but there is a lesson in this statement that we want to get out. Jesus says, "A new commandment I give unto you, that ye love one another: as I have loved you, that ye also love one another."—Jno. 13:34. Now let us look at verse 35.—Listen: "By this shall all men know that ye are my disciples, if ye have love one to another."

In the foregoing scriptures we have found that if we have the kind of love for one another that Jesus had for us, all men will know that we are the disciples of Jesus.

Jesus says, "If ye love me keep my commandments."—Jno 14:15. Then Jesus says again, "This is my commandment, that ye love one another, as I have loved you."—Jno. 15:12.

How are we to manifest our love one toward another? I will tell you that it is not just simply to say you love Jesus who died for you, but it is through the deeds that we do that is going to prove what kind of a love we have for one another.

We find that in the apostles' days when the number of the followers of Christ began to multiply, that the Grecians began to murmur against the Hebrews because their widows were neglected in the daily ministrations unto them, and said, "It is not reason that we should leave the word of God, and serve tables," so they chose out seven men to look after the needy ones. And it is just as important today as it was in those days. Let us hear what the Apostle James has to say, (Jas. 2:15-16), "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" Listen: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world."—Jas. 1:27. "Wilt thou know, O vain man, that faith without works is DEAD?"—Jas. 2:20. Yes, we see every day that faith without works is dead, being alone.

When Jesus left Galilee and came to the coasts of Judea beyond Jordan, there came a certain man to Jesus and inquired of him, "What good thing shall I do that I may have eternal life?" Jesus told him if he would enter into life, "Keep the commandments." The man inquired again, "Which?" Jesus then tells him the commandments. The man tells Jesus, "All these things have I kept from my youth up; what lack I yet?" Jesus says, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me."—Matt. 19:21. Did this young man do what Jesus Christ our Savior and King told him to do? No; "He went away sorrowful, because he had great possessions." He loved his great possessions more than he loved Jesus Christ and the cause of the poor.

"Beloved, let us love one another; for

love is of God; and everyone that loveth is born of God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

Beloved, if God so loved us, we ought also to love one another—Jno. 4:7-11.

Weldon McCoy.

Piedmont, S. C.

### THE END OF THE WORLD.

THE following question and answer I clipped from a little paper, the Current Events, which prompted me to offer a few thoughts and some scripture:

"Our class would like to know if the world is really coming to an end, December, 17, or is it a false rumor?"

Answer:

"There is no reason to suppose that the world is coming to an end for thousands of years to come. Rumors like the present one are spread from time to time, but the day comes and the world goes on the same way as ever. It is not worth while to pay attention to such reports."

I know many people think the world is coming to an end. No doubt they get that idea from a misunderstanding of what the scriptures teach on the subject.

Isaiah has this to say: 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.—Isa. 45:18. Mark 13:31, has this reading: Heaven and earth shall pass away; but my words shall not pass away.

If this refers to literal earth and literal heavens, there would be no hope for anyone and would prove what Isaiah recorded as false. I never hear anyone predicting the destruction of heaven. Many that are believing in this earth being made waste are calculating on being taken there.

Cruden has this to say in regard to one of the definitions of world. In Greek, cosmos; in Hebrew, thebal. It is taken for the whole universe, comprehending the heavens, earth, sea, the elements, the angels, men, animals,—in a word, all created beings.

By comparing Matt. 13:37-41 with Heb. 9:25-26, some idea can be had as to how the word world is used and translated.

I will give it as it is in the Diaglott, as many do not have that translation and they can compare it with the reading in their Bibles.

Jesus explains the parable of the darnel, or tares, as it is in the Bible.—Matt. 13:37, He who sows the good seed is the Son of man; (v. 38) the field is the world; the good seed are the sons of the kingdom; the darnel are the sons of the evil one. That enemy who sowed them is the adversary; the harvest is the end of the age; and the reapers are messengers. As therefore the darnel is gathered and burned in a fire, so will it be in the end of the age. The Son of man will send forth his messengers who will gather out of his

kingdom all seducers and iniquitous persons.

I wonder how many believe that kind of persons just referred to are up in heaven where God, Christ and the angels are? And he says he will gather that kind out of his kingdom.

Heb. 9: 25-26—Not indeed that he should present himself often, even as the high priest who entered the holy place annually with other blood, since in that case he must suffer often of the world; but now once for all, at a completion of the ages.

In the Bible it reads, Now in the end of the world. By reading the whole chapter it can be seen what world was referred to, it was at the end of the Jewish age.

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.

In 2 Pet., referring to the time of the flood, Peter says, Whereby the world that then was, being overflowed with water, perished. That was the end of that world. When the Jewish age or dispensation closed, there was another end of the world; at the close of the Gentile age it will have another ending.

As the Jewish age ended during the time of Christ's first advent, so will the Gentile age at his second appearing much the same way.

For behold the Lord will come with fire, and with his chariots. For by fire and his sword will the Lord plead with all flesh and the slain of the Lord shall be many. Isa. 66:15-16. Zech. 14 gives a description of how this age will end: 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 his feet shall stand in that day upon the mount of Olives. And the Lord shall be king over all the earth. In that day shall there be one Lord and his name one. Then the prophet goes on to tell of the changes that will take place at Jerusalem. He says, And men shall dwell in it and there shall be no more utter destruction, but Jerusalem shall be safely inhabited.

It looks to me that the so-called end of the world will be the establishing of the kingdom of God on the earth.

The nobleman has gone to the far country to receive his kingdom. When he returns he will call his servants to an accounting that they may be rewarded.—Luke 19:12-15.

Zech. 8:3. Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth; and the mountain of the Lord of Hosts, the holy mountain.

That does not look like a destruction of the earth to me. There are many other scriptures just as plain on the subject if people would only look for them.

2 Tim. 4:1-2 I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, preach the word, be instant in season and out of season, reprove, rebuke, exhort with all long suffering and doctrine.

The first verse locates his appearing, judgment and kingdom at the same time. In the third verse, Paul gives his reason why he so instructed Timothy, for he says the time will come when they will not endure sound doctrine.

That is the reason so few have the faith once delivered to the saints concerning the gospel of the kingdom of God on the earth, and we are looking for the destruction of the earth and many other things that are not scriptural.

H. B. Hathaway.  
Vancouver, Wash. Rfd. 3.

#### A SAD INCIDENT.

Anna N. Hudson

I THINK it was one evening last March or April, along about dusk, that Mr. Hudson came slowly up to the veranda where I was sitting with the children, leading in a frail bit of feminine humanity. I wondered who it was and what was the matter, and forthwith arose to meet Masalamoni, an old Guindy girl. She was our very first mission bride, married to a teacher by the name of Lemuel, a man quite a bit older than she. For several years they were employed as teachers for us, and then they made a change and moved to another town, and we have only seen them off and on since.

I had heard that she was very frail and inclined to consumption, and knew that Miss Jones had urged her being sent to a sanatorium for treatment, but there were always excuses. I was, nevertheless, shocked to see her emaciated and weakened condition that night. She had walked from the station, and on reaching our compound had come in to rest, even tho' her village home and mother were only in the next street, so to speak. My heart ached for her that night, and we pleaded with her to allow us to make arrangements and send her and an escort at once to this sanatorium, but she demurred. Even so, it was probably too late, she should have gone two, even three, years ago.

Last Sunday she died. Her husband had been to see her, and had returned to obtain longer leave, realizing that she was in a dying state, but she died two hours after he left. Word was sent in to us early the next morning. A telegram was at once sent off to him, and he came bringing his little boy of ten, and a girl of seven, who is deaf and dumb, and attends a school for mutes in Madras.

Tuesday morning the funeral was held in the church. The coffin was placed in the front on its bier, and had been neatly covered with white cloth with a narrow purple border around the edges. (Afterward I learned that the purple border was an old thrown away typewriter ribbon). Wreaths and crosses had been made of white and pink flowers and laid on the top. The service was very simple, but I feel sure that the crowds of villagers who were there went away greatly impressed with the quiet reverence and dignity of our manner of service and the force of the few words spoken. Surely the most ignorant one there could not fail to note the contrast with their own custom of hired mourners and wailers, the din of tom-

toms and more or less disgusting performances with the corpse. How I prayed that they might see the contrast strong enough to set them doing something more than to comment.

I softly played the organ while they passed around for their last look, then the top was screwed in place and the procession formed to go to the cemetery, which is on the outskirts of the village. Six boys, former pupils of hers, acted as pall-bearers and carried the coffin on its bier to the grave. Possibly because she was one of their own, or possibly because the coffin was carried by hand and not on a cart, but for some reason or other, the usual troublesome objections invariably raised by the villagers when we take a dead body through their streets were not made.

The service at the grave went on until they were getting the ropes in place for lowering the coffin, when a whisper went around that her jewels had not been taken off. Then the request again to remove the lid came, and we to whom such things are extremely sensitive, turned away while the rest crowded around, apparently glad of another chance to stare at that pitiful dead face. It only goes to show the love of display that is inherent in these people, who even after having Christian principles instilled into them, will at a time like this follow the old Indian love of show to the extent of decking out a corpse in jewels and colors, for it was only too evident that they had been put on merely for the occasion. Constantly meeting with this sort of thing ought to accustom us to it, but we somehow cannot get away from our own finer sensibilities about the dead.

#### Loving Service.

A LADY was walking homeward from a shopping excursion, carrying two or three packages in her hand, when by her side walked a little boy. The child was weary; the little feet began to lag, and soon a wailing cry arose: "I'm too tired! I want somebody to let me wide home!" The mother looked about her, but there was no street-car going in her direction. She took one of the parcels and gave it to the child, saying: "Mama is tired, too, and Willie must help her to get home. She is glad she has such a brave little man to take care of her, and help her to carry bundles."

Instantly the little fellow straightened up, his step quickened, and he reached for the offered parcel, saying stoutly: "I'll tarry 'em all, mama."

SOME one tells of a noted violin-maker who always went into the forests himself and chose his violin-woods from the north side of the tree. Is not this a precious suggestion to those living in the north rooms of the school of experience, working out the problems of faith, patience, godliness, brotherly kindness and charity? The work of the world is being done by those toughened in the storms of life. God knows where his choice bits of timber grow.—Sunday at Home.

FIELDS without rain at length turn into deserts. The clouds of life mean more harvest, if they are taken as God means them to be.—Forward.

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S. J. Lindsay, Editor and Manager.

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THE RESTITUTION HERALD

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## Editorials and Church News.

We have received so many kind holiday remembrances that it is out of the question for us to respond personally. Let each one please accept this acknowledgment and in return we wish all a Happy and Prosperous New Year.

We learn with deep regret that Bro. Norris Rupp, of Aurora, Ill., has been passing through a very serious spell of pneumonia at the Aurora hospital. Last report says he had passed the critical point and was on the way to recovery. We trust no relapse may occur. We couldn't very well get along at Bible school without Norris.

Bro. B. J. Woods, of Casey, Ill., has gone to Colorado Springs, Col., with a view to taking up a claim and expects to be gone about three years until he can prove up on it.

Bro. Marion Partlow, of Casey, Ill., and some of the members of his family have gone to Florida to spend the winter. These below zero mornings make us all feel like taking flight to a warmer clime.

Brethren, when sending copy, PLEASE, oh PLEASE, do be careful with writing,

punctuation, etc., etc., and always write with INK and do not torture the linograph operator with dim lead pencil writing. So many must be very careless and some even go on to say that they have written it hastily leaving it to us to straighten out, etc. We are putting in 12 hours a day at hard labor. Why should you inflict that much more upon us? If you cannot do better, have someone go over your manuscript before sending it in. We dislike to complain but must admit that some of the copy we get is a perfect torment to read. Please, brethren, help us!

We left home on Saturday morning, Dec. 20, for our regular appointment at Rensselaer, Ind. When we arrived there we found more or less sickness, Bro. Abel Grant being quite sick, so our attendance was hardly as large as usual. Soon after arriving a 'phone message announced that Bro. and Sr. Lewis Romine and son, Danon, of Goodland, Ind., would be over to attend meeting next day. For this we were glad, for we had not seen them in a long time. Soon after, another message came announcing the death of Sr. Rachel E. Campbell, of Chicago, and requesting us to preach the funeral on Monday afternoon. We arrived in Austin about 9 o'clock, or a little after, on Monday morning and called on the Morris and Wilson homes and made our short stay at the Whitehead home. We found Sr. Agnes (Mrs. Wm.) Wilson sick abed. Jessie had also been quite sick but was able to be about to care for her mother. We found that sickness is quite general. At 2:30 we met for the funeral service at the Campbell home and when that was finished, Sr. Leila Whitehead conveyed to us the sad news, which had come by telegraph, that our sister, Lily, had passed out of life on Sunday night. Thus with an aching heart we started for home to share the grief of others and to comfort our aged mother as best we could. At this writing we are in deep sorrow. Our baby sister is gone. Her gentle, happy, kind disposition will be missed by all who knew her, and most of all by mother, whose close companion she had been for some years. We hope to give obituary next week.

### REMITTANCES.

N. A. Hardison, Mrs. Emmett Seburn, Mrs. Teresa Martindale, John Gray, Mrs. Ida Frederick, S. J. Wilson, Mrs. O. J. Dorsey, Mrs. E. Dopp, Esther Sealine, Mrs. Mae Eaton, Jos. Shellenberger, G. A. Allard, J. J. Polm, Mrs. Edith Titus, Mrs. Louise J. Presley, H. S. Hunt.

### HELPING FUND.

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

Helping Fund.

N. A. Hardison,	2.00.
Mrs. Teresa Martindale,	1.50.
Mrs. Ida Frederick,	3.50.
Mrs. Mae Eaton,	.50.
Jos. Shellenberger,	.50.
H. S. Hunt,	3.50.

THE best way to get a thing done is to do it yourself.—Sel.

## Obituary.

### Samuel W. Presley

was born in Rodman Township, Jefferson Co., N. Y., Feb. 15, 1835, and died at his home in Plymouth, Ind., Dec. 15, 1919, aged 84 years and 10 months.

Oct. 8, 1857, he was married to Cordelia Larkins, who died Jan. 30, 1908, at their home in Dutton, Mich.

He served his country as a soldier in the Civil war. About 50 years ago, with his family he moved to Jackson Co., Mich., and has since resided in that state until 10 years ago, when he moved to Plymouth, Ind. The 8th of March, 1909, he was married to Louise J. Head, of Plymouth, Ind., who survives him. Three children, Seward H. Presley, of Grand Rapids, Mich., Dr. Wm. J. Presley, of Grand Haven, Mich., and Mrs. Ella V. Solomon, of Dutton, Mich., also survive. He had seven grandchildren and three great-grandchildren. He united with the Church of God 11 years ago last June and lived an earnest Christian life and died in the full assurance of eternal life when Jesus our Life Giver comes to raise his sleeping saints. He was an honest, conscientious Christian man. Bro. F. V. Blakely, of Grand Rapids, Mich., preached the funeral at the home of his daughter near Dutton, on Friday, the 19th.

Mrs. Louisa J. Presley.

## The Sunday School.

By Alta King.

PETER AND JOHN HEAL A LAME MAN.  
Lesson II. Jan. 11, 1920.  
Lesson Text: Acts 3:1-10.

Golden Text:—Freely ye have received, freely give.—Matt. 10:8.

Memory Verses:—Mark 11:22-24.

### Questions and Comments.

During this quarter we shall see Peter and John doing the work for which Jesus had been preparing them as studied in last quarter's lessons.

What event, studied in last Sunday's lesson, perfected their training? What was the work Jesus prepared them to do? John 15:27; Acts 1:8.

What promise had Jesus made the apostles before his death? Jno. 14:12. In today's lesson we find this promise partially fulfilled. Read or relate the story.—Acts 3:1-10.

Why did God perform this and similar miracles through the apostles?

How does Peter show that he and John looked upon themselves as mere instruments in God's hand?

Read verses 3-7 carefully. Was the lame man required to have and express faith in Peter and John as such instruments before he was healed?

Compare this fact with the way modern divine healers and Christian Scientists claim to do their work. Does faith come from within ourselves; that is, can we have faith by determining to have it and saying we have it, or is it the result of influences outside of ourselves?

Did Peter and John require the lame man to express his faith in God? Verse

8 shows that he did have faith in God for he instantly recognizes Jesus as his healer, but there is nothing to show that he had faith that God would heal him at that time through Peter and John. Read Acts 3:16. Who exercised the faith that healed the lame man, Peter or the man himself—which one had the intimate knowledge of Jesus and had received such promises from Jesus that such faith was possible to him?

Upon what promise was Peter relying when he spoke the healing words? Jno. 14:13.

The working of the miracle furnished a fine opportunity for Peter to testify by word of mouth in behalf of Jesus.—Acts 3:9-11. Read how he improved his opportunity.—Acts 3:12-26. Point out the verses in which Peter testifies to the following facts:

1st, The death and resurrection of Jesus.  
2nd, That the manner and cause of his suffering and death were in accordance with God's will.

3rd, The second coming of Jesus and his subsequent salvation work.

4th, The supremacy of Jesus.

5th, That the fulfillment of the Abrahamic covenant is the mission of Jesus.

The daily readings contain added evidence of the above facts.

What promise in the Abrahamic covenant was first in Peter's mind? (The Abrahamic covenant usually brings to our minds first of all the promise of land inheritance).

Is true repentance wholly the result of man's free and independent choice, or is man's power to choose directed by influences from Jesus? Acts 3:26; Rom. 2:4.

#### General Notes.

Daily Readings: Monday, 1 Cor. 15:1-8; Tuesday, Acts 2:23; 4:27-28; Wednesday, Acts 1:9-11; Matt. 25:31-33; Isa. 26:9-11; Psa. 72; Thursday, Matt. 28:18; Luke 9:35; Friday, Gal. 3:16; Saturday, Isa. 35.

The beggar at the gate: All we know of the history of this beggar is, (1) That he was born with the cause of his lameness, making the cure more wonderful; (2) That it was caused by a weakness of the feet and ankles (v. 7); (3) That it was so bad he could not walk, but had to be carried; (4) That he was poor; (5) That he was over 40 years old (Acts 4:22).

As the gate was the principal entrance, fortunate was the beggar who could secure a seat there. The same custom continues without the slightest change throughout the East. The lepers, the blind, the cripples, each have their accustomed spot in the thoroughfares, but especially outside the city gates and outside the doors of the mosques, to which they are led or carried daily by friends, and where they sit, with their wooden bowls in front of them to receive the alms of the passers-by, uttering their piteous, ceaseless wail.—Tristram.

It is noticeable that the man in today's lesson, lame from birth, was cured instantly. There was no long, tedious period of agonizing prayer and begging, tho't concentration, and whipping ones faith into line by avowals of faith. There is just this much difference between God's way of healing and man's way of performing sham cures.

Faith is simply the soul's discovery of God, and we cannot have it unless God gives it. It has nothing in common with credulity; it is an assurance of God's presence and our communion with him. We

ought to pray for it (if we are without it), and when God bestows it, seek for more. Faith in this, the true, sense is never found apart from some of the notes of true nobleness. Those whose lives belie their professed belief are confounding the spiritual quality called faith with adherence to a number of propositions about God.—Campbell.

There can be no faith without a firm foundation made up of a sure knowledge of truth. God gives this knowledge to man in various ways. Hence faith is a gift from God.

#### A Truth Seeker's Lesson, No. 3.

D. C. Robison.

THIS lesson will embrace "The Things Concerning the Name of Jesus Christ."

The most important fact in this lesson is to determine who Jesus Christ is. Jesus is the family name as announced in Luke 1:33. All children take the name of the Father. To illustrate—Woodrow Wilson—was given to but one in his father's family. President Woodrow Wilson removed him from all the Wilsons except that of his own. This is the result of the title, President. Apply this to Jesus the Christ and you will learn that Christ is a title and not a person, but is applied as is president. The most appropriate phrase is Jesus the Christ. Where "Christ" is used alone, you should add to it "Jesus." To more fully identify the family name, it should be qualified by the phrase, "Son of God." Another very important thing about this name is the prophetic promises given him as the son of Abraham and David. The land of Canaan was promised to Jesus as his seed. Read Gen. 12th, 13th, 15th and 22nd chapters. In 22:17-18, his seed is to possess the gates of his enemies and will bless all nations. In Gal. 3:16, Paul applies this to Jesus the Christ.

Please read 2 Sam. 7:12-18; 1 Chron. 17:11-16. The seeker must seek for further proof through references as these lessons are only suggestive.

#### Two Questions.

In reading the history of Jacob and Esau, we see that Esau manifested a much nobler spirit than Jacob. Please tell us why God rejected him and placed Jacob with Abraham and Isaac in the promises, and he is also in the line for Christ., There is something interesting in this case for those that will look it up, and I think it will be a fine subject for you to write on.

When Jesus sent out the twelve, why did he tell them to salute no man by the way?—Luke 10:4.

Oh! what a meeting that will be when our Savior's face we'll see and all meet around his bright throne.

Mrs. Clark McClelland.  
Boise, Idaho, Rfd. 1.

EVERYBODY is at times troubled with trouble, but not everybody knows what to do with it. A good suggestion was given by the late Dr. Edward Everett Hale, who wrote: "Never bear more than one trouble at a time. Some people bear three kinds—all they ever had, all they have now, and all they expect to have.—Sel.

Make time by going slow.

## 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 REPORT.

**B**ELIEVING that the Illinois Bereans at least will be interested, we will give a report of our six weeks' stay in St. Louis.

We made our home the greater part of the time with Dr. Gertrude Logan where we made our acquaintance with the chiropractic method of healing.

As St. Louis is also the present home of Sr. Leota Hanson, those who are acquainted with her know that she did all in her power to make our stay a pleasant one, and we truly appreciated her many kindnesses.

Bible classes were held each Thursday at the home of Sr. Logan, the Berean outlines being used excepting one evening when the 12th chapter of Romans was studied. The class was small, sometimes five of us, again but three. Those of our faith are so scattered, some having little folks that cannot very well be left, so do not get together. We sometimes wonder if a way could not be made if all had the truth at heart, as they ought, but we cannot judge, but pray for them and for those who are trying earnestly to keep the spark of truth alive in that great city. Sr. Logan keeps her church papers and tracts where they cannot help being seen by her patients and talks of her hope to them at every opportunity.

We called one afternoon on Sr. Alta Logan Lidholm, 1236 Kroft St. She was formerly an Indiana Berean; though we had never met her, we were not made to feel a stranger, and enjoyed our call and were sorry we could not spend more time with her, as she wished us to.

We were also royally entertained at the home of Sr. Hake and husband, 6110 Washington Ave., whom our Illinois Bereans will remember as Sr. Minnie Thomas, one of the Chicago Bereans, who attended a number of the Bible schools at Oregon in past years. We were so pleased to meet her again and thoroughly enjoyed our visit there. She has a darling little daughter four years old who also did her part in entertaining us.

We spent one week end with Sr. Leota at her home near Lebanon, Illinois. Here we made the acquaintance of the four younger members of the Hanson family and we are hoping they will follow the example of the older brothers and sisters, and be members of some of our future Bible schools. Bro. and Sr. Miller and little daughter, Maurine, also visited with us at the Hanson home. They were with us at the Bible school of 1918. From here we made a call at the pleasant farm home of Sr. Kathryn Townsend Barton. She will be remembered by many of our older Bible school students, and we spent a night and a day with her mother, Sr. Townsend, and Sr. Jennie in the town of Lebanon where everything was done for

our comfort, and we thoroughly enjoyed the rest from the noise and smoke of the city.

Sr. Leota took us to call on Sr. Ellen Morse, of Valles Mines, Mo., who, on account of rheumatism being unable to care for herself, is making her home in St. Louis at the Bethesda Home, 3647 Vista Ave. We were glad to find her improving and able to get about. We believe cheering letters from the Bereans would be welcomed though she may not be able to reply.

Berean work was talked of and Berean Outlines left by Sr. Hanson at the homes where we called. She is indeed a faithful worker.

We visited our cousin and former Dixon friends and will have many pleasant memories of our stay in St. Louis. The evening before Thanksgiving we left with Sr. Leota for St. Elmo, Ill., to visit Sr. Emma Lenz, where we spent several days, but Sr. Leota, after a day's stop, went on to Casey to visit the friends there. We hope we may hear from her regarding that trip. Sr. Lenz had but recently received her Berean book, so we spent two evenings in study, covering the first three lessons. This sister is one of our isolated Bereans—no other of our faith within fifty miles. We who have the privilege of meeting weekly, and talking daily with those of like precious faith, little realize the sense of loneliness experienced by those so situated. Let us be more thoughtful in remembering them with cheering letters. Even if you are not personally acquainted, we are all brothers and sisters in hope, and with so many precious things to write of, it should not be hard to do.

We want to thank those who have responded promptly in sending for the self-denial fund. Some points have not yet been heard from. We hope to hear from them. We can use much more money. Troublesome times are with us, consequently much suffering must result. Let us forget self and sacrifice in whatever way is possible that we may be able to share with those who may be in need.

May God help us to be faithful and make us worthy of a place in his kingdom.

Anna E. Drew.

Dixon, Illinois

### JESUS IS COMING AGAIN.

Lift up the trumpet,  
Loud let it ring;  
Jesus is coming again.  
Cheer up ye pilgrims,  
Be joyful and sing;  
Jesus is coming again.

Yes, friend, he is coming again and that very soon. For 1900 years have the children of God been proclaiming the return of Jesus. Amid the sneers and jeers of their fellowmen, thousands have been proclaiming this message; and now today faithful hearts believe the sands of earth's hour-glass are almost run.

Soon, we believe, the Savior will come with the angels of heaven in flaming fire.—? Thes. 1:7-11. The wicked will be destroyed.

The trump of God will sound, and the

righteous dead will rise, together with the righteous living will be caught up to meet the Lord, and they will be made immortal.—1 Thes. 4:16-17; 1 Cor. 15:51-54.

The heaven and earth will be destroyed by fire, obliterating every seed of evil, and a new heaven and new earth will take its place.—2 Pet. 3. The New Jerusalem, the golden city, will come down upon the new earth.—Rev. 21:1-4.

And then the promise of God that the righteous shall dwell in the land forever (Ps. 37:29) will become a reality.

Nineteen hundred years ago Jesus spoke to his sorrowing disciples and said (Jno. 14:1-3), 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.

Not yet has our Lord kept his word; some claim he has come back, but those who love and believe him know better. Why do we know this? In Acts 1:9-11, we read that he went up to heaven and the disciples saw him go. And the angels said to them, 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.

Rev. 1:7 says he will come, and every eye shall see him. Now, no one has seen him come as he went away, so we know he has not come yet. But we know he will come very soon. How do we know?

In Matt. 24:33, Jesus, after answering the question in verse 3, as to his coming and the end of the world, and after stating the signs that should precede his return, said, When ye shall see all these, (the signs) know that it is near, even at the door.

So we today, seeing the events he spoke of taking place, are assured of his soon coming. We know God's word is truth, that whatsoever he says will transpire.

Paul says, 1 Thes. 5:1-4, We are not in darkness, we know of the times and seasons, we are children of light, and not in darkness.

Of course not. We believe our Lord's word, and so speak with confidence. It matters not that the majority of men do not heed our warning. It has always been so. Noah warned the world for 120 years that the flood was coming. The world heeded not, but the flood came and only eight persons, of all earth's millions, escaped. Likewise, Lot warned Sodom and Gomorrah; they, too, disregarded the message; only three people escaped. And today, with the events that herald the approach of Jesus, that warn of the judgment day, when man must give account for his actions, the world rushes on in mad pursuit of pleasure and gain. Soon Jesus will come; soon the trump of God will sound, and the graves of earth burst open, the righteous dead and living springing up to meet the Lord. What a day that will be! The wicked realizing that the hour of reckoning has come, the door of mercy closed forever, crying for rocks and mountains to hide them from the face of him that sitteth on the throne.

Is it God's fault if man throws away eternal life? No. God is always ready to receive man. The whole story is told in the words of Jesus, Matt. 23:37, 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—and ye would not.

Jesus stands ready today to receive man, just as willing as ages ago, but the reason he can't to do so is because man won't come to him. Paul says (Gal. 6:7), Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap. So, while mercy's door is open, forsake the way of sin and death, come to Jesus. He will welcome you with loving arms, and when he comes soon in clouds of glory, he will receive you unto himself. Today is the time, tomorrow may never come for you.

### A Plain Question Plainly Answered.

IF A MAN die, shall he live again?—Job 14:14.

Of all questions that perplex the mind of man, none should be of deeper interest to the human race than the above question, propounded by the patient man of Uz, as it affects the destiny of every child of Adam. Every cortege we behold, wending its way to the silent tomb; every cemetery that we pass is a mute reminder of our mortality. The reign of death is universal. Rom. 5:14. "The small and great" are alike, remorselessly swept into the prison-house of death, where their "rest together is in the dust."—Job 3:17-19. 17:13-15. Neither wealth, nor fame can furnish immortality from "the king of terrors."—Job 18:14; Psa. 55:4. "We all do fade as a leaf."—Isa. 64:6. In our daily avocations we may be moving about, above some long forgotten graves. Our relatives and friends are rapidly passing away, until we are constrained to say, in the language of some nameless poet,—

"I stand and look around,  
And feel the awe of one

Who walks amid the wreck of other days.  
In mournful ruin strewn.

The departed, the departed,  
They visit us in dreams;

And they glide above our memories.  
Like shadows over streams."

The question at the head of this article is a vital one. It is not concerning the man's "house," "hull," or "mortal coil," that we hear so much about from modern pulpits; it is concerning the "man" himself. "If a man die, shall he (the man that dieth) live again?" Job, like all of God's faithful ones, expected his change to come at the end of an "appointed time." For it he was willing to "wait," knowing full well that at the "set time appointed, God would remember" him in his secret hiding place, "the grave," and "call" him forth from his waiting place of corruption and worms. Read carefully Job 14:13-15; 17:13-16. Job answers his own question in the following words of triumph: "Oh that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet



in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."—Job 19:23-27.

Truly, these words are worthy to be "graven" with an iron pen and lead in the rock forever! It was not in heaven at death that Job expected to see his Redeemer; but "upon the earth" at the latter day;" in harmony with the teaching of the Bible from the beginning of Genesis to the ending of the book of Revelation. Job did not expect to see his Redeemer in a disembodied state, as popularly taught by those who cannot "endure sound doctrine," but are "turned unto fables."—2 Tim. 4:1-4; 1 Tim. 1:4. He expected to see him in his flesh, for himself, with his own eyes! We should have the faith and hope of David as expressed in the following words, "As for me, I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness."—Psa. 17:15; 1 Jno. 3:1-3.

"But God will redeem my soul from the power of the grave: for he shall receive me."—Psa. 49:15. "He that is our God is the God of salvation; and unto God the Lord belong the issues from death."—Psa. 68:20. Isaiah's words are of the same import. "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. If you have not caught the spirit of triumph that is expressed in the inspired words of Isaiah just quoted, listen again to these words of resurrection triumph, recorded in the next chapter:—"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust for thy dew is as the dew of herbs, and the earth shall cast out the dead."—Isa. 26:19. Daniel testifies,— "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. 12:2. Hosea is equally explicit:—"I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues. O grave, I will be thy destruction: repentance shall be hid from mine eyes."—Hosea 13:14. After "the Prince of life" had raised Lazarus; the widow's son of Nain; and Jairus' daughter to life again, the people marvelled. Then Jesus said unto them, "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 Apostle Paul was "called in question," "touching the resurrection of the dead;" and when bro't before the governor, Felix, of Caesarea, among other things he said, "There shall be a resurrection of the dead, both of the just and unjust."—Acts 24:15, 21. In fact, he could not speak otherwise, and maintain "a conscience void of offense toward God;" for he believed "all things which are written in the law and in the prophets."—Acts 24:14-16. Here, as at Athens, "he preached unto them Jesus and the resurrection."—Acts 17:16-18, 32. If "there is no resurrection of the dead," we might as well adopt the Epicurean motto, "Let us eat and drink; for tomorrow we die."—

1 Cor. 15:12, 32; Isa. 22:13. If you are among that class who would turn back, tempt God, and limit "the Holy One of Israel," I would refer you to the unanswerable logic of the Apostle Paul:—"But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable."—Psa. 78:41; 1 Cor. 15:13-19. From this hopeless, and "most miserable" picture of despair, for the human race, let us watch this fearless defender of the faith, who was "set for the defense of the gospel," as he fearlessly wields "the sword of the Spirit," against this unbelief, with the following words of resurrection hope,— "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. 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. 15:20-26; Phil. 1:17. Abraham, when called to offer up Isaac as a burnt offering, obeyed, "Accounting that God was able to raise him up, even from the dead."—Heb. 11:17-19. Can you not "walk in the steps of that faith of our father Abraham"?—Rom. 4:12. Our heavenly Father has, in his infinite wisdom, love and power, planned "a better resurrection," for his saints or "holy" ones, even an eclectic resurrection, out from among the dead, to "glory and honor and immortality;" and to share in all the unfading honors of his glorious kingdom, "in the world to come."—Heb. 11:35; Luke 20:35-36; John 6:37-40; 11:23-26; Rom. 2:6-7; Matt. 19:27-29; Luke 12:31-32. To share "in the first resurrection," at Jesus' "appearing and his kingdom," will constitute the special salvation of believers.—Rev. 20:4-6; 2 Tim. 4:1; 1 Tim. 4:10. Is it not the part of wisdom to seek an heirship in God's coming kingdom, and to be "accounted worthy to obtain that world, and the resurrection from the dead," to "immortality"?—Jas. 2:5; 1 Cor. 15:42-54; 2 Tim. 1:10. Is there not a possibility of imperiling your salvation by rejecting the plainly revealed doctrine of the Bible, "that there shall be a resurrection of the dead, both of the just and the unjust"?—Acts 24:15. Is it not plainly stated in the Bible, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved"?—Rom. 10:9. We have this testimony "from Jesus Christ who is the faithful witness, and the first begotten of the dead." "I am he that liveth, and

was dead; and, behold, I am alive forever more, Amen; and have the keys of hell and of death."—Rev. 1:5, 18. "Why should it be thought a thing incredible with you, that God should raise the dead?"—Acts 26:8. "Have faith in God."—Mark 11:22. "He that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son."—1 Jno. 5:9-12; Acts 4:2. "Let God be true," even if it makes "every man a liar," that differs with him.—Rom. 3:4. It is the "truth," and not falsehood, that makes persons "free."—Jno. 8:32, 36.

Rufus A. Curtis.

Scottsburg, Indiana.

#### PROPHETIC TIME.

**M**R. M. O. WILLIAMSON, a Bible reader, says, "I notice students of prophecy in writing on prophetic times, use a day for a year," and asks the question, "Where do they get their rule?"

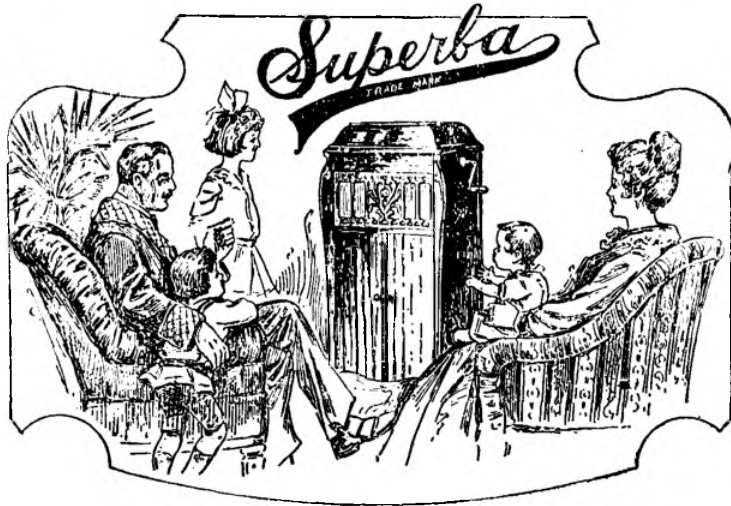
Answer: Laban says to Jacob, "Fulfill her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years." Here we find the rule of a day for a year, but the rule appears more plainly in Ezek. 4, where the prophet was a sign man to the house of Israel:—"And thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year." Verse 6.

The rule of a day for a year appears plainly in the 70 weeks of Dan. 9:24; for if we adopt literal time here, we have a little more than a year, and we know the time was about 490 years. It has been discovered by Bible students that when dealing with symbols, the time is symbolic. Take for instance Rome symbolized by Daniel's 4th beast, and it makes the vision more symmetrical by using the day-year rule: the beast symbol lives, say only 20 years, while the empire has lasted almost 3,000 years. In the symbol, condensation; but in the empire, expansion.

The day answers to the life of the symbol, while the year answers better to the life of the thing symbolized. The rule is established in Genesis 1, "everything after its kind." The time used in measuring symbols is always a day for a year, or symbolic time. For instance, the sun-clad woman of Rev. 12 is a symbol, and therefore her child must be a symbol. Nevertheless, we find educated men—college students—on record, that the man-child is Jesus Christ; making that which is prophetic, historic. for Mary was a literal woman, and Christ a literal Son, whose history was written long before the birth of the man-child. In order to understand the Bible, we must study it, and hold ourselves always ready to exchange error for truth, knowing that what we do not know would make a larger book than what we do know. Our Bible reader refers to Rev. 11, where the temple is to be measured. Wonder if he has grasped the truth that that is a spiritual temple that needed the rod for correction, as they were in the flesh? When the new Jerusalem was to be measured a golden reed was used, the symbol of purity. The Bible is all right if understood. "The Lord is in his holy temple, let all the earth keep silence."

Geo. Francis.

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GO, WORK.

Work is a law of life. God's command to every man each morning is, "Go, work today." And this has its application to the Christian life; he should be diligent not only in the world's work, but each day should see something for Christ accomplished. It is a high privilege to work for God, for thus we become co-workers with him. We are not sent out alone merely to do things for Christ; but whatever we do he does too. When he sent his apostles to make disciples of all nations, he said, "Go, and lo I am with you all the days." In the illustration of the vine and branches, it is the branches that are responsible for the fruit, but the vine lives in the branches. "Apart from me, ye can do nothing," said Jesus. The branches need only to keep themselves in close union with the vine and the vine's life will work itself out in purple clusters in the autumn.

Phillips Brooks illustrated this by the relation of the sculptor and the chisel. The chisel cannot carve a noble statue—it is only cold, dead steel. Yet neither can the artist carve the statue without the chisel. When, however, the two are brought together, when the chisel lays itself in the hands of the sculptor, ready to be used by him, the beautiful work begins. We cannot do Christ's work but when we put ourselves into the hands of Christ, his wisdom, his skill and his gentleness flow through us and the work is done.

What is the work which we are sent to do? In general, it is what Christ would do if he were in our place. Christian people often think of it as consisting only in direct efforts to bring the impenitent to Christ. This is always to be in mind, but there are many other forms of Christian activity. Christ himself did not spend all his time in calling men to follow him. A great part of his work consisted in ministries of mercy and compassion, in kindnesses to those who were in trouble or need.

We may safely set our feet in the prints of the Master's shoes. Like him, we should be ever engaged with ardor and intensity in our Father's business; but like his, our work will also be of wide variety. The best way to win the impenitent to Christ is to show them the love and beauty of Christ in ourselves.

"Jesus Only."

Our great work as Christians is to honor Christ. We should seek not to win attention to ourselves even as witnesses, but to turn people's eyes to Christ. John, the Baptist, was an ideal preacher, and he persisted in keeping himself out of sight and pointing men to the Lamb of God. The results of true work for Christ are glorious. No other investments of life are sure of return, but even a cup of cold water given in the name of a disciple shall not fail of reward. We may put in the commonest life the likeness of Christ and the life is priceless.

Lottie E. Young.

Denver, Col.

THE sweetest friend, the truest, the dearest, and the most self-sacrificing friend a person ever had is—mother.—Sel.

MAN has never reached the plane where God's assistance wasn't needed.—Sel.

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# 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.

### WHEN THE CAPTAIN RETREATED

CAPTAIN BURT had dropped in at Miss Carleton's schoolroom to hear the history lesson. Wearing a Grand Army button and with a fund of memories to draw from, he was always a welcome visitor.

Miss Carleton asked him to speak to the pupils, and he consented good naturedly.

"I have told a good many of my experiences to you girls and boys," he began, "and perhaps I've given the impression that I always stood my ground. But once, I beat, as you might say, an inglorious retreat. I believe I'll tell you about that. It isn't an army story, though. It happened when I was a boy and going to school. When the Fourth of July came, some of us older boys thought we would have a little celebration, and we raised about five dollars among ourselves. They gave me the money to take care of.

"When the day came to spend it, I went cross lots from my home to the schoolhouse; and just as I was skirting a pond, a playful Newfoundland dog that belonged to a neighbor joined me and wanted to have some fun. I was carrying the money, all in silver and copper, tied up in a pocket handkerchief; and Towser suddenly jumped and grabbed it, and ran off with it in his mouth. In spite of all I could do, he kept dodging out of my way; and finally he swam out into the pond. Then, twenty feet from the shore, the knot in the handkerchief untied, and all that celebration money went to the bottom.

"I felt pretty sober when I had to meet the boys. I was afraid they would blame me for carelessness; but I never dreamed of what did happen. Tom Morrill was the first to speak after I told my story.

"Can't you make up a more likely tale than that?" said he, with a sort of sneer.

"For an instant I was thunderstruck, and then I was boiling with wrath. Tom was the biggest boy in school, but I meant to make him eat his words, or know the reason why. 'You take that back!' I said, walking right up to him. 'Don't you dare tell me I lie!'

"But Tom didn't eat his words. 'O pshaw!' he said, 'just as if you couldn't! You've done it time and again. You fib-

## THE THINGS UNDONE

**I** ISN'T the things you do, dear,  
It's the thing you leave undone,  
Which gives you a bit of heartache  
At the setting of the sun.  
The tender word forgotten,  
The letter you did not write,  
The flower you might have sent, dear,  
Are your haunting ghosts tonight.

The stone you might have lifted  
Out of a brother's way,  
A bit of heartsome counsel  
You were too hurried to say,  
The loving touch of the hand, dear,  
The gentle and winsome tone,  
That you had no time or thought for,  
With troubles enough of your own.

These little acts of kindness,  
So easily out of mind,  
These chances to be angels  
Which even mortals find,  
They come in night and silence,  
Each chill, reproachful wraith,  
When hope is faint and flagging,  
And the blight has dropped on faith.

For life is all too short, dear,  
And sorrow is all too great,  
To suffer our slow compassion  
That tarries until too late.  
And it's not the thing you do, dear,  
It's the thing you leave undone,  
Which gives you the bitter heartache  
At the setting of the sun.

—Margaret E. Sangster.

bed to the teacher yesterday; and what's to hinder your telling a whopper today?"

"Well, at that, every mite of strength seemed to go out of my arms. I looked at the other boys, but no one took my part; and I just backed away, and finally meached off home. It wasn't the sight of Tom's fist that drove me. It was what he had said. The trouble was, 'twas true! I had only done as a good many others did in school, and I hadn't really meant much harm. When I told a fib, it was as often to shield others as myself. In regard to anything important that happened out of school. I intended to tell the truth and expected to be believed. But you see, when the pinch came, the very boys that I had helped out in a wrong way wouldn't stand up for me; and, what was worse, I couldn't stand up for myself.

"As it happened, Mr. Smith, Towser's owner, was up in his pasture that afternoon and had seen what happened; so he afterwards bore me out in my story.

"But I insisted on making up that money out of my own pocket, and to do it I had to sell my gun. I had learned a lesson; and I determined that in the future I'd try to make my word good enough to stand alone."

"Boys," the old captain concluded, "to be called a liar is considered, the world over, about the worst of insults. Old as

I am, I wouldn't stand it from anyone today. But—how is a fellow going to have the face to resent it if he knows down in his heart that it is true?"—Onward.

Let The Redeemed of The Lord Say So.  
Lottie E. Young.

**A** GOOD motto to be hung on the walls for a religious meeting is: "Let The Redeemed of The Lord Say So." This is a place to sing, when everyone that hath breath should praise the Lord. It is a place to pray, and the Christian who has a prayer in his heart, let him speak it out. It is a place to tell an experience, to utter an exhortation and to give a testimony for Jesus Christ. What would you think of an orchestra that should sit through a whole evening before an audience without touching a string, sounding a note or tapping a drum? Out of the abundance of the heart almost every tongue has something to say. Jesus fits and blessings. Suppose you had an open acknowledgement of him as their Savior and Lord. "Whosoever shall confess me before men, him will I confess before my Father which is in heaven." Much is made in the New Testament of witness-bearing. Every Christian is to be a witness for the gospel, its claims, bene-Christ demanded of all his followers an important case brought before a court. Your attorney calls up a witness to give his testimony in your behalf and he refuses to come to the point or talk at all. A few of this kind would ruin your case entirely. There are a great many tongue-tied people when it is their Master's business they are concerned with. They can talk in the store or street, at table or social gathering, but when a good word is to be said for the Master, then they turn coward, forgetful of Christ's words, "Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed when he shall come in his glory." It is not only in devotional meetings that a true follower of Jesus must testify, but in every place where he has an opportunity to speak a word for his Master, let him do it.

NEVER depend upon your genius; if you have talent, industry will improve it; if you have none, industry will supply the deficiency.—Ruskin.

THE CHANCE for great deeds may come seldom, but the chance for good deeds comes round every day in the year.—Young People.

EVERY sign painter has an ambition to paint a portrait.—Sel.

THINGS don't turn up in this world until somebody turns them up.—Garfield.

## THAT MYSTERIOUS IMAGE AND MARK OF THE BEAST.

(Rev. 13.)

George Francis, Albany, Wis.

HERE we find two beasts. The first is styled "the beast," and the last is known by the pronoun "he;" and by keeping this in mind, we avoid getting mixed.

### First. "The Beast."

And we find him first in Dan. 7:7.

He is seen by Daniel after the symbols that represent Babylon, Medo-Persia and Greece, and is known as Daniel's fourth beast.

He is "dreadful and terrible, and strong exceedingly...and it had ten horns."

And by these "ten horns" we know him.

And it is generally known that he is a symbol of the great, world-wide Roman Empire.

In chapter 12 he is a great red dragon, making war on the woman, the mother of the manchild, who is to "rule all nations with a rod of iron" (Rev. 2:27). Here "the beast" is pagan in his religion; and the woman being a Christian, and having invaded his dominions, and was turning away his subjects from the worship of the Roman gods, therefore the wrath of the dragon against the woman and her child—her converts to the Christian faith.

But a great champion—Michael (Constantine)—came to help the woman, and the dragon was put out of the Roman heaven, into the earth. We next find our ten-horned symbol in Rev. 13:1, which reads, "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy." Here he comes from the sea; the same place that he came from in Daniel 7, and we know him by his ten horns; but here he has seven heads, and that binds him to Rome, the city built upon seven hills on the banks of the Tiber—the capital city of the great Roman Empire. And here he has on "his heads the name of blasphemy." Here I will say that this symbol passes through three different religious phases: first, pagan, then Christian and lastly, Papal. The Papal being his last phase, in which blasphemy appears so prominent. These three religious phases, together with his seven heads, must be what is referred to in Dan. 7:7 where we read, "And it was diverse from all the beasts that were before it." "And the ten horns are ten kings...that shall arise." They appeared in the 5th century when Rome was divided by the invasion of the Goths and Vandals. In chapter 17:9 we read, "The seven heads are seven mountains, on which the woman sitteth." Rome in all her history, pagan, Christian and Papal, has been church and state united; so that this woman is not an individual, but a succession of individuals reaching back to the foundation of Rome.

On no other interpretation of the prophecy can she sit upon the seven hills. The same interpretation applies to "the two witnesses," and to "Paul's 'man of sin'" (2 Thes. 2:3), with this difference, that with the man of sin, the succession is only during the Papacy, the last phase of the Roman Empire.

Mountains in all symbolic prophecy, are symbols of governments; and Rome has passed through seven different forms.

Verse 2. "And the beast which I saw 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 gave him his power and his seat, and great authority."

This verse is given for identification, and is full and complete. Rome having incorporated into her empire the people and territory of Babylon, Medo-Persia and Greece; therefore the mouth like a lion, and feet as a bear, and himself like a leopard. And he inherited the power and the seat, Rome, when he put the dragon out of the Roman heaven (chapter 12).

And now let us enquire where we are in the history of this great Roman Empire. Constantine the Great, 274-337. In his effort to gain the throne of the Roman Empire, after a series of successes at Susa, Turin and Verona, culminated in the decisive victory of the Milvian Bridge, near Rome, Oct. 28, 312, which left the capital open to the invader. In the hurried retreat of the defeated army, Maxentius was pressed by the throng over the bridge into the river and was drowned (Encyclo. Britannica, article Constantine). Thus commenced the war that finally put the Christians in possession of the Roman Empire. But the work was a process that was not finished till near the end of the 4th century. In the symbol there is condensation, but in the thing symbolized, there is extension.

Verse 3. "And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast."

And here let us remember that the wounding of one of the heads of the "dreadful and terrible" Roman Empire is a large affair. And you may discern the national spirit of Rome by what one of the senators said, "No pent up Utica confines our powers; the boundless universe is ours." But the "great sword" of the rider of the red horse (Rev. 6:4) inflicted a deadly wound on the sixth head of the Roman Empire.

The greater part of the warfare that gave the deadly wound to the empire was during the sounding of the first four trumpets of chapter 8 of the Revelation.

The first blow of the sword was by the invasion of Alaric, king of the Goths, A.D. 410.

The second was by Attila, king of the Huns, A.D. 447. The third was the sack of Rome by Genseric, king of the Vandals, A.D. 455, and the fourth by Odoacer, king of the Heruli, A.D. 476, when the imperial succession ceased in Rome.

Here ended the imperial, the sixth head.

Albert Barnes in his notes on the Revelation says that Attila and Genseric were part of the time cotemporary; and I notice that the part assigned to Attila in the sounding of the trumpets comes after that of Genseric. And here let the reader mark well the chronology, that the wound of the head of the beast took place in the fifth century, which is important, because the image is made to the beast "that had the wound by a sword."

This wounding was during Rome's Chris-

tian phase, after the passing of paganism, and before the Papal phase.

And the deadly wound was healed: and all the world wondered after the beast." The wounding process took more than on hundred years, and the sick state of the empire lasted during all the time of the seventh head, which head was the Exarchate of Ravenna. "After a reign of six years, the throne of the Gothic kings was filled by the Exarchs of Ravenna, the representatives in peace and war of the Emperor of the Romans." (Gibbon, Vol. 4, p. 279).

Eighteen successive Exarchs were invested, in the decline of the empire, with the full remains of civil, of military, and even of ecclesiastical power. Their immediate jurisdiction was afterwards consecrated as the patrimony of St. Peter." (Gibbon, Vol. 4, p. 408).

"Amidst the arms of the Lombards, and under the despotism of the Greeks, we again enquire into the fate of Rome, which had reached, about the close of the sixth century, the lowest period of her depression." "By the removal of the seat of empire, and the successive loss of the provinces, the lofty tree, under whose shade the nations of the earth had reposed, was deprived of its leaves and branches, and the sapless trunk was left to wither on the ground." (Gibbon, Vol. 4, p. 416).

The removal of the seat of empire referred to in this extract, is the removal from Rome to Constantinople by Constantine. But notwithstanding this, the prophecy still follows the fortune of Rome, the city of the seven hills. And here I may ask, and answer the question, Why does Rome's symbol have only seven heads, when in fact she has eight heads? Answer: The city of Rome is built on seven hills, and to bind the symbol to Rome, the symbol must have only seven heads.

And now having arrived near to the beginning of the seventh century, we will notice the

### Healing of the Deadly Wound.

"The pontificate of Gregory the Great... is one of the most edifying periods of the history of the church.

And its temporal power insensibly arose from the calamities of the times: and the Roman bishops, who have deluged Europe and Asia with blood, were compelled to reign as the ministers of charity and peace." ... "The misfortunes of Rome involved the apostolic pastor in the business of peace and war; and it might be doubtful to himself whether piety or ambition prompted him to supply the place of his absent sovereign. Gregory awakened the emperor from a long slumber; exposed the guilt or incapacity of the Exarch and his inferior ministers; complained that the veterans were withdrawn from Rome for the defense of Spoleto; encouraged the Italians to guard their cities and altars; and condescended, in the crisis of danger, to name the tribunes, and to direct the operations of the provincial troops"..... "The sword of the enemy was suspended over Rome; it was averted by the mild eloquence and seasonable gifts of the pontiff, who commanded the respect of heretics and Barbarians."

"The merits of Gregory were treated by

the Bysantine court with reproach and insult; but in the attachment of a grateful people, he found the purest reward of a citizen, and the best right of a sovereign." (Gibbon, last pages of chapter 45).

Here we have arrived to the first act of civil authority by the Bishop of Rome; Gregory grasps the sword "and directs the movement of the provincial troops." At this time the ten horns were already on the head of the beast (Dan. 7:8), and the eleventh, or Papal horn, came up after, and among the ten.

Here the Papal horn is just making his appearance; that power that healed the deadly wound of the beast. The Papacy was the doctor for the sick empire, and for his fee, he took the estate of the sick empire. This process is described in verse 5, saying, "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue (margin, to make war) forty and two months." Then the beast in vs. 6-8, acts the blasphemer, answering to the character of the Papal horn of Dan. 7:25.

The forty and two months, during which the beast, after he receives the mouth, has power to make war, are identical with the time that the saints are in the hand of the horn (Dan. 7:25).

That is on the principle of a day for a year, which is the rule in symbolic prophecy; the day answering to the life of the animal; and the year to that of the empire.

Verse 9. "If any man hath an ear, let him hear."

The substance of this statement given by the Master is given in the gospels, at the end of a parable, or of a subject; and before the beginning of another, and is made at the conclusion of each message to the seven churches. And the same significance should be given to it here; that is, he is through with the Roman symbol; except as it comes in connection with the other beast of this prophecy.

Verse 10. "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword: here is the patience and the faith of the saints."

Here is some natural philosophy: Rome has caused the death of millions by the sword; and has led millions more into captivity. And at the end of her 1260 years, in A.D. 1870, Rome was captured by the king of Italy; and, behold, the Pope confesses himself a prisoner in the Vatican. The word of the Lord is sure of fulfillment. The mills of the gods grind slowly, but surely, and very fine.

(To be Continued).

#### The Kingdom of God.

The limited space that I am allotted in the consideration of the kingdom makes it impossible to give more than a brief outline of prophetic and apostolic testimony on the subject.

This outline, however, we think will point toward the truth. It is repeatedly declared in the scriptures to be the purpose of God to establish on this earth a kingdom and an empire of nations under the control of his Son and his associates, the saints.—Matt. 19:28; Rev. 2:25. The constituent elements of the kingdom of

God are just as literal, and tangible as those constituting the kingdoms of men.

There is (1) A King; (2) Territory; (3) Laws; (4) Subjects; (5) A Royal House. The royal house is identical with the house of God in which are many mansions, or dwelling places, referred to by Christ in John 14:1-5. The everlasting covenant made with David (2 Sam. 23:1-5 with 2 Sam. 7:11) gives full expression to the promise that God would build a house to David and which is also styled in Isaiah 55:3, the "sure mercies of David." This royal house is composed or made up of men and women, who under the law of faith in Christ Jesus have overcome sin and having attained eternal life, are deathless.

Mortal nations, or death stricken people, can dwell in the territory of the kingdom, but they cannot inherit it.—1 Cor. 15:50. The saints who are associate rulers with Christ are like him, immortal, and conjointly reign with him, to whom is given the kingdom and the greatness of the kingdom under the whole heaven.—Dan. 7:27.

Flesh and blood cannot inherit the kingdom because it is subject to the law of "sin and death." The prophet declares that it shall not be left or transmitted to other people, Dan. 2:44, and therefore necessitates the glorification of its rulers. There never was a time when the world of mankind were so unsettled, inconstant, and discontented as now, with no promise, or even prospect, of anything better until Christ returns to rule the world. The powers of the heavens, including the sun, moon and stars of the political heavens, have been greatly shaken during the past four years of the great war, preparing the way for the new order of things approaching. On the European continent there has been a great crash of crowns and thrones. Emperors and kings and other subordinate rulers have been reduced to the level of ordinary men, while great empires have disappeared from the map and fallen into the abyss that swallowed them up. Not only so, but even the stars of the political and ecclesiastical heavens have fallen like a fig-tree casting her unripe figs when shaken by a mighty wind. The Deity shook the earth in the days of Moses, but he did not then shake the heavens. Even the kings in Egypt and Palestine were not shaken from their thrones, but he has declared, Yet once more I will shake not the earth only but also heaven. And this word once more signifieth the removing of those things that are shaken, that these things that cannot be shaken may remain.—Heb. 12:26.

We are now witnessing the initiatory events of the shaking of all nations and kingdoms that is to come, preparing the world for the great change that is at hand.

#### Antediluvian World.

History is repeating itself in reproducing conditions resembling those of Noah's day and the time of Lot.

In the days of Noah they were eating and drinking, marrying and giving in marriage until the day that Noah entered into the ark, and knew not until the flood came and took them all away. So also shall the coming of the Son of man be.—Matt. 24:38.

Likewise as it was in the days of Lot,

they did eat, they drank, they bought, they sold, they planted, they builded, until the same day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of man is revealed.—Luke 17:28-30. Even in our day it is a continual round of feasting, lunches and costly banquets in church kitchens, and in all the stately club-rooms of our cities, and as in the days of Noah and Lot, the people do not know that disaster and death are impending.

Business, pleasure and amusements are the chief topics of conversation and they monopolize the attention and time of the great majority of the secular and religious world. Did not God duly warn the people of Noah's time? How then was it possible for them not to know what was coming? Simply because they did not believe that Noah told the truth. Not only so, but they did not believe in the warning of Lot. This is why they did not know. The same reason is applicable to this generation. It is only here and there one that believes in the testimony of the prophets. The public has no appetite for the testimony of God.

#### Kingdom of Israel.

Returning to the subject of the kingdom, I remark that the prophets, also Jesus and his apostles recognized the kingdom of Judah as the kingdom of God. David and Solomon are said to have been seated on the throne of the Lord.—1 Sam. 8:4-8; 1 Sam. 11:1; 1 Chron. 28:5; 29:23.

The kingdom of Israel was first subverted in the days of Zedekiah, the last of Israel's kings in the line of David to occupy the throne, B.C. about 600. He was addressed as follows: Thou profane and wicked prince of Israel, remove the diadem, take off the crown, this shall not be the same. I will overturn, overturn, overturn it—the kingdom—and it shall be no more until he comes whose right it is, and I will give it him.—Ezek. 21:25. Whose right is it? The answer to this question is found in Isaiah 9:6-7. For unto us a child is born, a son is given. And the Lord God shall give unto him the throne of his father David, and he shall order it and establish it from henceforth even forever. A son was promised Israel. If we turn to Luke 1:30, we shall be informed who gave the promised son. Thou shalt conceive in thy womb and bring forth a son, and shall call his name Jesus. He shall be great, and called the Son of the highest. In other words, the Son of God. The Lord God shall give unto him the throne of his father David and he shall reign over the house of Jacob from henceforth even forever, and of his kingdom there shall be no end. That is, it will never again be overturned. In times past, the kingdom has been in a continual state of subversion by the four great Gentile kingdoms, Chaldea, Persia, Greece and Rome.

#### SELF-CONTROL.

SELF-CONTROL and self-discipline are the beginning of practical wisdom.

He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.—Bible.

We need to practice self-control until the self is changed for the better.



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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 firm 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.**

We have just bought another supply of paper for our business, and whereas we used to get it for 4½¢ per pound, we are now obliged to pay 10½¢ and glad to get it at that. While the subscription price of The Restitution Herald remains the same, yet our expenses run more than twice as much as formerly. Except for many kind friends, it is easy to see what would soon become of our business.

Robert Wayne, Dec. 26, 1919. Weight 9½ lbs. Born to Mr. and Mrs. Earl Bowen.

So reads a card just received from Bro. and Sr. Fish, of Maxwell, Iowa. In one corner of the card we read, "Our first grandson." This latter tells it all. We know how they feel.

Mr. and Mrs. Walter C. Ratliff announce the birth of their son, Derrill Robert, born the 26th day of Dec., 1919. We extend congratulations all 'round.

We are glad to note that the oft-repeated calls for help for needy ones are met with a generous response. This shows growth in a splendid direction. In no other way may true spiritual growth be so surely recognized.

We are about to begin an article on "That Mysterious Image, and Mark of the Beast," by Bro. Geo. Francis, Albany, Wis. He would like to have this put into tract or pamphlet form but is not financially

able to bear the expense. Please read this article carefully and if you think it of sufficient value to be published for future use, write him your willingness to give it support.

Bro. W. L. Crowe's daughter, Ruth, went home from her work in Kansas City, Mo., for her vacation and while there took sick with inflammatory rheumatism and has been quite sick ever since. We hear of it in every direction and with little hope of relief in this age.

We have ascertained that individual oval cuts for our Prospectus will cost us \$2.30. Do you wish your photo to appear with others if the plan carries? The cut is to be yours when we are through with it. This applies only to those who have been members of the Illinois Bible school. Please drop us a card AT ONCE if you wish yours to appear. Send no money now.

Bro. Lynn Slocum, of Dutton, Mich., has been very critically ill and has been to a hospital in Grand Rapids for expert care. An operation was performed which, it is thought, will give him needed relief.

For the first time in our life we have been egged! And it was done from ambush at that! We cannot say for sure who did it, but we had as many as 30 eggs thrown at us by an unknown party. Yes; they came by express and only one was broken. We know it was a Missouri trick and we have the person spotted to a very small locality. The eggs were very plainly addressed to the editor, but the good wife acted as if we didn't know what they were for and we let her have them. We enjoy the distinction of being egged that way. Thank you, whoever it was.

Bro Bert Sheets, of Blanchard, Mich., has been doing his winter butchering and from the quality of the ribs sent us in generous measure, we judge that they are prepared for almost any H. C. of L. conditions. Thank you very much.

Some real country sausage recently graced our table, the gift of Bro. and Sr. Sylvan Richey of our Salem, Ill., church. Only those who live in town and have to buy such provision can know how these good things are appreciated.

**REMITTANCES.**

J. W. Grimsley, H. M. McInturff, J. W. Williams, John B. Raish, L. W. Antonides, Mrs. Fred Guffin, Miss Lillian Peck, Mrs. D. F. Gainey, Sylvan Richey, Mrs. John Hill, A. M. Jones, Alex. Allan, R. V. Gardiner, Mrs. A. C. Stites, Mrs. Curdelia A. Gray, Mrs. Anna M. Wertz, Peter Jeffrey.

**HELPING FUND.**

By means of this fund the Restitution Herald is sent to many who otherwise could

not have it.

H. M. McInturff, \$1.00.  
John B. Raish, 1.00.  
A Friend in Michigan, 9.00.  
Mrs. D. F. Gainey, 1.00.  
Alex. Allan, 1.00.  
Peter Jeffrey, 5.50.

**Notices.**

Brush Creek, Ohio.

We are planning to begin a series of meetings for the brethren at the Brush Creek, Ohio, church, near Troy, Ohio, on Monday night, Jan. 19, to continue for at least ten days. Let all to whom this can possibly be of interest please take notice. Frank E. Siple.

**Marriages.**

Mr. Dewey Overmeyer and Miss Mabel Mills were married at the residence of the writer in Argos, Indiana, at 2 o'clock, Saturday, Dec. 27, 1919.

The groom is the son of the late Albert Overmeyer, of Burr Oak, and the bride has been a resident of Plymouth. They will reside in Bremen, Ind., where they will be at home to their friends. Mr. Overmeyer has a position with the Holland Radiator Works at this place.

May the blessings of peace and prosperity go with them through life, is our wish and prayer.

D. E. VanVactor.

**Baptisms.**

At the close of our series of meetings at the Happy Woods schoolhouse, near Hammond, La., on the afternoon of Dec. 21, we gathered at the water and assisted Sr. Elvey Alexander in putting on the name of Jesus in baptism. Elvey is a daughter of Sr. Mary Alexander, of Hammond. She is a thoughtful, studious young woman, and we are very glad to be able to introduce her to the household of faith. We trust that she may by her faithfulness be a valuable addition to the body at that place.

Frank E. Siple.

**Obituary.**

Lucy Gibbs

was born in Worcestershire, England, Dec. 13th, 1834, where she spent her girlhood days. October 14th, 1853, she was married to Henry Rawlings of Worcestershire, England, and the first four years of their married life were spent at that place, where two of their children, Richard and William, were born. Then they decided to come to America, and landed at New York in October, 1857. They lived in New York state about four years, during which time two more children were born, Henry and Edward.

In 1862 they came to Kent County, Michigan, where they have since resided, with the exception of two years that they lived

in Jamestown, Ottawa County, Michigan. After coming to Michigan, three more children were born to them, Florence, Fred and Ella.

While in England, Sister Rawlings was a member of the Episcopal Church, but after coming to America she embraced the faith as taught by the Church of God, and continued steadfast in the faith until her death, falling asleep in the assurance that she would live again when her Lord should come.

Sister Rawlings fell asleep December 16, 1919, at the old family home, at the age of 85 years and 3 days. She leaves to mourn her loss, her aged companion, our much esteemed brother, four sons, Richard, Henry, Edward and Fred, and one daughter, Ella, 13 grandchildren, and 10 great-grandchildren, besides a host of other relatives and friends.

Living as they have for so many years near Dutton, Bro. and Sr Rawlings have been members of our church body at that place for many years, and she will be greatly missed there as well as by her family and neighbors.

The writer was called to speak words of comfort to the family and friends. After prayer at the house, public service was held at the Christian Reformed church near by, which was so kindly offered for the purpose. Then we laid our Sister to rest in the Blaine cemetery to await the call of the Master, when he comes to give us that wonderful gift of life everlasting.

F. V. Blakely.

Rachel Elizabeth Wiser-Campbell was born at Grand Detour, Illinois, 84 years ago, January 1st. Later on, her family moved to Franklin Grove, Ill., where they lived for a number of years. While living here, she became interested in the teachings of the Church of God and united with that body at Antioch church near there. She has been faithful to that teaching during her long life. She later on moved to Chicago where she has since made her home. She leaves a son, Fred, with whom she had made her home for a long time and to whom she was much devoted, and one daughter, Mrs. Blanche Hart, of Peoria, Ill.

The writer spoke briefly upon topics of hope at the West Lake St. home in Chicago, and she was laid to rest in Forest Home cemetery there to await the realization of her hope at the coming of the Lord.

S. J. Lindsay.

#### Levi Heller

was born May 14, 1847, in Pennsylvania and died at the home of his daughter, Mrs. Andy Christianson, on Nov 29, 1919, at the age of 72 years, 6 months and 15 days.

His family migrated to Iowa in 1855, settling near Koszta.

Mr. Heller went to Nebraska after the Civil war, where he met and married Miss Ellen Beal in 1872.

His wife died in 1897, since which Mr Heller has lived with his children. He leaves to mourn his loss, four sons and one daughter, Alva Heller, who lives near Belle Plaine, Jesse Heller, who lives near Marango, Dan Heller, of Brooklyn, Luther

Heller, of Mt. Pleasant and Mrs. Andy Christianson, who lives near Ladora.

Early in life Levi Heller was baptized in the Advent Christian faith, in which faith he devotedly lived and died.

In his death, Iowa County has lost one of its oldest residents and the community one of its honored citizens"

The above obituary was given the writer to be read at the funeral, Dec. 1, in the Koszta church, to which we were called from Ripley by telegram after we had been there a week.

We spoke words of comfort and hope after the usual manner of Bible teaching to a large number of relatives, friends and brethren and laid him to rest in the Koszta cemetery to wait the consummation of our hope.

J. W. Williams.



Lily May Lindsay

was born near Adeline, Illinois, August 21, 1879, and died at her home in Oregon, Illinois, December 21, 1919, aged 40 years and 4 months.

Lily had been in declining health for some time but would not give up. She was at her post of duty even when she had to be conveyed to and from work. She spent about nine weeks of great suffering when death finally came to relieve her.

She was baptized by Eld. Fim Murra about twenty years ago and has maintained her faith and hope ever since. About twelve years ago she moved with father and mother from the farm to Oregon. Father died a short time after locating here and Lily has been our aged mother's close companion ever since, showing a fidelity not to be excelled. She bore her intense suffering patiently, so many times expressing her appreciation for the kindnesses bestowed upon her by loving hands.

She sleeps in Jesus in her bed of dust in the same lot with father and two sisters at Adeline, Illinois. Eld. Fim Murra, a life-long friend of the family and one whom we instructed in the truth in his early boyhood, gave us comfort in the hope of the soon coming of our Lord.

If it were not for hope, the heart would often be crushed. May God have pity and soon send our long looked for King.

S. J. Lindsay

"Dear Bro. Anderson:

I am sorry to inform you that your brother, Relmond, died Dec. 19, 1919, and will be buried tomorrow, Dec. 20, at Guthrie Grove, Anderson Co., S.C. Bro. A. W. Durham will conduct the funeral."

—Weldon McCoy.

Bro. Relmond was our youngest brother in the flesh and has suffered with tuberculosis for the past three years. Some time ago he wrote me that he was not able to work and had nothing to support his family. Not being able to give him all the help he needed, I sent an appeal to The Restitution Herald and the brethren sent him enough help to keep him and his family supplied with the necessities of life, and this prolonged his life. Now I wish to thank all who contributed to his needs. He leaves his wife and two small children, and may God help them. His wife was baptized last August by Eld. A. W. Durham.

Bro. Relmond was baptized some years ago and was willing to fall asleep and sleep in Jesus till the Master comes. I understand that Bro. Weldon McCoy, of Piedmont, S.C., who is a deacon of Guthrie Grove Church of God, has been looking after their needs.

J. H. Anderson.

Woodstock, Virginia.

## Reports.

302 East 8th St., Topeka, Kan., Dec. 13, 19. The Restitution Herald.

Oregon, Illinois.

Dear Brothers and Sisters in Christ:

Last summer Mrs. Susan Howard, of Chinook Cove, B.C., Canada, appealed for some one of the one faith to come and baptize her, and later I made an appeal also in her behalf, and was requested to receive the donations and send some minister of the faith. Bro. Drinkard, of Holbrook, Neb., was chosen. He gladly did the work, and did it well. He traveled 2,200 miles, denying himself a berth to keep down expenses. Below is a report of the donations and no doubt much of it came from "the poor of this world." (Jas. 2:5), yet anxious to have the lost sheep with them.

(Here follow 53 names and addresses of the donors with a request to publish the same. We know a number of those whose names are on the list and know that they are very much opposed to having their names appear. This and other reasons lead us to conclude to make the report in a general way, and we will keep the original report on file. Any person who has donated to this matter who desires to know if his name appears may find out by making personal inquiry of us. To give the report in full would take more space than we feel justified in giving.—Editor).

Total amount received, \$221.50.

Expenditures.

Forwarded to Bro. Drinkard.	112.50.
Loan returned.	35.00.
Discount on Canadian bills.	\$26.00, 1.65.
Amount returned to donors.	72.35.
Total expenditures.	\$221.50.

Mrs. L. J. Sweet.

We are sure from correspondence that

we have had with Bro. and Sr. Sweet that they have acted very conscientiously in this matter and a good work was done. It is also well for Canadian brethren to note that Canadian bills in the interior of our country are subject to quite a discount, and that in sending money it is best to send P. O. orders.—Editor.

#### Report From Ripley.

We arrived Nov. 22 and were met at Rushville by Bros. Laning and Paisley and given welcome and hospitality at their homes till we started living at our own home. We like Ripley life and like the zeal and faithfulness of the brethren. As there is abundance of surface coal, we keep comfortable.

We live where J. M. Stephenson once did. It is a great pleasure to be home with the family continuously and seems good for our health. After being here about a week, the writer was called to Koszta, Iowa, for the funeral of Levi Heller. We found the weather much more severe there.

We are holding a protracted meeting at present, with a good interest. Sisters Vena and Phebe Densmore have been home with us from Chicago about a week. We should have sent something for publication before this, but have been very busy. We hope soon to begin a series of articles taking up the difficult scriptures on the nature of man.

We meet Friday nights at the church for Bible study. We shall be glad to see you there if you find it possible to come.

J. W. Williams.

My Dear Bro. Lindsay, and all the Brothers and Sisters of the One Faith and Hope:

I take the opportunity through the Herald to thank you all that have so liberally contributed to my needs in my old age and afflictions. Many thanks to you, my brothers and sisters. I have no home in this present evil world; no relation that is able to help but little. But listen: I hold a title to a home in the earth made new which I will possess when the Life Giver comes. Yes; when I awake from the sleep of death, this old body will be changed, clothed with immortality. Yes; life will then be unending. The inhabitants will no more say, I am sick. Thank God, there'll be no death in that Eden home. Glory to God, Brothers and sisters will you meet me there?

God bless you all.

I am your brother in Christ,

John Weeks.

Athens, Texas.

## The Sunday School.

By Alta King.

### THE BOLDNESS OF PETER AND JOHN.

Lesson III.

Jan. 18, 1920.

Lesson Text:

Acts 4:1-12.

Golden Text: Stand fast in the faith, quit you like men, be strong.—1 Cor. 16:13.

Memory Verses: Acts 4:29-30.

#### Questions and Comments.

In last Sunday's lesson we left Peter and John testifying to the people concerning the man whom they had crucified. They had witnessed with frank wonder and amazement the healing of the lame man, Acts 3:9-11, and Peter had seized this opportunity to testify for Jesus. See 2 Tim. 4:2.

In today's lesson, the rulers, Sadducees, etc., do as they had always done when Jesus was teaching—they combined together to counteract the effect of his teachings and miracles on the people. Read Acts 4:1-7. In spite of their interference, how many of the people were won over to Jesus?

Why were these leaders so grieved that these men were teaching the resurrection through Jesus? Mark 12:18. (If the people became convinced that Jesus was actually alive and in heaven with God, his influence, which they had tried to be rid of by putting him to death, would continue and increase).

Read Peter's answer to the questions they asked in verse 7. Acts 4:8-13. Compare with what he had told the people. Compare the manner in which they received Peter's words (verses 13-22) with the way in which the people had received them. Read the verses that show that they dodged what was undeniably true and of God, in order to hold their own position against Jesus and his apostles.

Why didn't they take more stringent measures against Peter and John?

Read the following scriptures and note the same difference we have seen in this lesson, between the people and the ruling element: Mark 12:37; Matt. 21:6-17; 21:45-46; 15:29-31; Jno. 7:40-49; 10:41-42.

Do either the rulers or the people escape punishment? Jer. 23:1-6; 30:11.

Is there still need that the followers of Jesus should heed Paul's instructions in the Golden Text?

Will rulers become more pronounced in their opposition to Jesus as the Christ of the Jews and the ruler of the earth, as Gentile times draw to a close? Psalms 2; 2 Thes. 2:3-12; Note also how the peoples so susceptible to the influence of leaders, likewise oppose God.

#### General Notes.

Daily Readings: Monday, Acts 4:1-7; Tuesday, Acts 4:8-13; Wednesday, Acts 4:13-22; Thursday, Matt. 21:6-7, 44, 45; Friday, Jno. 7:40-49; Saturday, Psalms 2.

2 Thes. 2:8-12: Then shall that wicked be revealed... 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 because they received not the love of the truth that they might be saved; and for this cause God shall send them strong delusion that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness.

That "wicked" is to be in existence during the last days, for it is to be destroyed by the brightness of Christ's coming. From verse 4 we must conclude that that "wicked" is the one supreme, ruling power over the earth, whether that supremacy is held by one man or a combination of men. "Them that perish" is evidently the human family already on the road to destruction and extinction so far as man's

power to manage human affairs is concerned. Government and social problems are getting too large for man to handle. The love of truth (in any line of thought) for truth's sake will be dead in the hearts of these people. This is fast becoming the condition of people universally. It began with the deceptive teaching that "it does n't make any difference what you believe." The hearts of such people will furnish fertile soil in which the "signs and lying wonders" will take root and produce loyalty to the "wicked," who is opposed to the God of Israel. They are not only deceived by signs and lying wonders, but by "deceivableness of unrighteousness." Unrighteous practices will be sanctioned and reasoned to be right, even as was done on a small scale during the war for "love of country." God sends and permits this delusion because they have no love of truth in their hearts. People are to be judged by their works, hence unrighteous works, the natural fruit of the lack of love for truth, must be manifested before the people receive their judgment of damnation. "For this cause God shall send them strong delusion... that they all might be damned who believed not the truth." In God's sight their lack of love for truth condemns them, but that they might have no excuse their lack of love for truth must come to its full fruition of unrighteousness before his condemnation is pronounced.

Peter did not hesitate to tell both people and rulers of their crime in crucifying Jesus. The people, left to themselves, quick to receive Peter's rebuke and profit by it, to the extent that 5,000 believed in Peter's testimony concerning the man they had helped to crucify. This was at the beginning of the apostles' ministry. The longer they preached, the greater the opposition from the leaders became, and their influence over the people decreased accordingly.

The secret of courage: "Walking by sight is just this: 'I believe in myself; whereas walking by faith is, 'I believe in God.' If I walk by sight, I walk by myself; and if I walk by faith there are two of us. ... Sight goes a warfare at its own charges, and becomes a bankrupt, and is defeated. Faith goes a warfare at the charges of the King's exchequer, and there is no fear that the King's bank shall ever be broken."—Spurgeon.

Another secret is to do ones duty of the moment, forgetting or ignoring ones feelings about it. "A pupil in one of the public schools was given the task of writing a story as an English exercise. After leading the heroine through various hair-raising adventures, she ended as follows:

'By this time she was too frightened to go to bed, which she did.'

'Which she did' is good. No finer illustration of moral courage can be imagined than the doing of the necessary thing—the manifest duty of the moment—regardless of ones state of mind toward it."—Anna B. Bryant, in The Pilgrim Magazine.

#### WHO THEN CAN BE SAVED?

(Matt. 19:25).

CAN THIS question be scripturally answered by the Scriptures themselves? I submit that it can, and will endeavor to present the matter in a

clear and concise way. It must be remembered that when we come to deal with a Biblical question, we should permit only such evidence as will be found to be of a scriptural nature. If this question is offered to the leaders of religious thought today, the answers would be of a puzzling nature. The above question was asked Christ by the disciples. They were interested so much so that they wanted more light on the proposition, and consequently handed the question to one upon whom they could depend and rely. Do you know the reason for their asking such a question? There is a reason for the question which we wish to call your attention to. A certain man had come to Jesus inquiring, "What good thing shall I do, that I may have eternal life?" The questioner fully realized that he was not in possession of eternal life; and further understood that if he ever came into the same he had to do something. This should convince any reasonable minded person that the most profitable kind of religion in the world is the kind that will cause him to work. The answer Jesus gave was: "If thou wilt enter into life, keep the commandments." This shows beyond a doubt that in order for a man to gain that which God has promised, we must keep his commands.

A simple, plain, yet positive and unchangeable answer as to who can, and will be saved. When Jesus said, "Keep the commandments," the questioner further asked, "Which?" Jesus referred him to a number, to which the reply was, "All these things have I kept from my youth up: what lack I yet?" To which our Lord replied, saying, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me." Did this please the man? Why not? Did he not come to Jesus for the purpose of finding out just what he lacked on the doing line? That just reminds me of something and lest I forget it, I am just going to tell you right now. It reminds me of many in the church today, they want to know what to do—Oh, how anxious they are—but when you tell them their duty, they go away very sorrowful, because their duty to which you have called their attention, somehow comes between them and their worldly ambitions. This man did not like the answer Christ gave him; but he had the choice of one of two things, a life of sacrifice or a life of ease, the latter he accepted. He let the possession of this age separate him from the glory and majesty of God's Kingdom. After the young man heard these sayings he went away. Then Jesus said unto his disciples, "Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven. Again I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Is it possible for a camel to go through the eye of a needle? Christ plainly shows that it is as impossible for a rich man to enter the kingdom as a ruling king and priest (for that was what he was calling for, and is still calling) as it is for a camel to go through the eye of a needle. Some expositors say that the needle eye to which Christ referred

was a place near Jerusalem. Well if he meant such, he did not say so, but one thing is certain, it doesn't get you any nearer the kingdom to place it near Jerusalem. After these sayings had been given, the disciples decided to ask a few questions, so asked, "Who then can be saved?" The 28th verse of the chapter plainly answers the question beyond a doubt. A man can be saved by following Jesus. He is promised salvation if he does follow. To those who follow Christ in this age, a position of honor and rulership will be given them.—Rev. 3:21; Rev. 2:26, 27; Isa. 32:1; Jas. 2:5; 1 Cor. 6:2; Dan 7:27.

T. A. Drinkard.

Holbrook, Nebraska.

A Truth Seeker's Lesson. No. 4.  
D. C. Robison.

THE THINGS concerning the name of Jesus the Christ are important and should be believed and obeyed. One of the important things is his humanity. To the Jews this was a stumbling-block. Their conception of their Messiah was that he would not suffer death.—Jno. 12:32-35.

When Jesus, the Son of Mary claimed this honor, they rejected him as an impostor. When Philip had preached to the Samaritans, he was directed to go toward the south. There he met an eunuch returning from Jerusalem to his home in Ethiopia. The Spirit directed Philip to join the chariot. He asked the eunuch, Understandest thou what thou readest? He desired Philip to instruct him. The place where he was reading was this: He was led as a sheep to the slaughter; and like a lamb dumb before his shearers, so opened he not his mouth. The eunuch said, I pray thee of whom speaketh the prophet this? of himself or some other man? Philip opened his mouth and began at the selfsame scriptures and preached unto him Jesus. The scriptures where the eunuch was reading is Isa. 53rd chapter. The incident recorded is found in Acts 8:26-36. The prophet described the person spoken of as a man despised and rejected of men. A man of sorrow and acquainted with grief. He was wounded for our transgressions. It is further stated that He poured out his soul unto death.

The church creed that rejects the humanity of Jesus and his humility is a false creed. The doctrine of the trinity is one that destroys his Sonship and declares him to be God himself. God cannot be humiliated and cannot suffer sorrow. Neither could he pour out his soul unto death. None of the characteristics as named in Isa. 53 could be applied to Jehovah. They can only be applied to the one whom Philip preached to the eunuch, Jesus. The death of Jesus is symbolized in the sacrifices under the law. Jesus emphasized this doctrine on many occasions. His mode of death and suffering were fully described by Isa. 53. The things concerning his name are so important that I will give a brief analysis by giving an outline:

1. Who is this character? Jno. 1:40-41.

Jesus Christ, the Messiah (mar.—the anointed). Jesus, his Father's name; Christ, a title.—Luke 1:33.

2. Heir to the land of Canaan as the son of Abraham.—Gen. 12:13; 15:22. Ident-

fied as the Messiah, Christ.—Gal. 3:16.

3. Heir to David's throne.—2 Sam. 7:12-18; 1 Chron. 17:11-16.

4. Was the son of Mary and therefore a subject of death as was every member of the Adamic family.—Jno. 12:24, 32, 33; Matt. 16:21; 20:18-19. He fulfilled the prophetic word.—Matt. 27:50. He died.—Luke 23:52-53. These lessons should be studied.

SELF-RESPECT.

Think well of thyself.

We should respect ourselves as we would have others respect us.

Self-respect will be found at the root of all the virtues,—cleanliness, sobriety, chastity, morality, religion.

Young men! Let the nobleness of your mind impel you to its improvements.—Sel.

CHARACTER.

Good character is above all things else. Character is what a man is,—the sum total of himself.

Thoughts, words, looks, actions, form the alphabet by which you may spell character.

Add character to knowledge and we have invincible power.—Sel.

SELF-RELIANCE.

In ourselves are triumph and defeat.

If I get an education, I must depend upon myself.—Mann.

The great value of self-reliance is the discipline it brings to the whole man.

Take for your star, self-reliance.

The best thing that can happen to a young man is to be tossed overboard and compelled to sink or swim for himself. In all my acquaintance I never knew a man to be drowned who was worth saving.—Garfield.

Every person has two educations, one which he receives from others, and one more important, which he gives himself.

IF YOU would simply devote thirty minutes of each day to the study of some splendid idea, to the improvement of your mind, in obtaining a more accurate knowledge of some particular thing, in studying the thoughts of some great men who have left the world better for their having lived, in search of the secret of success of great men, you would in ten years' time evolve into a giant of intellectual strength with power to follow any plan or idea to final and positive success.—Sel.

UNLESS you know the value of each moment as an investment, each day that passes is only a stumbling-block that sends you blundering on into the indifference, helplessness, and decline of old age.—Sel.

TO SECURE the help of others you must first help yourself. Be gritty. Convince people you are not a "down and outer."—Sel.

THE MAN who spends money as fast as he gets it sooner or later is bound to come to a time when he can't get it fast enough.—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.— Bible Study, Friday Evenings, Sunday School at 10:00 a.m. Preaching on Saturday Evening at 7:00. Sunday at 11:00 a.m. and 7:00 p.m. J. W. Williams, Pastor.

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. K. 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 the Blessed Hope, Chicago, meets in the different homes of the Brethren and Sisters (mostly in Austin) each Sunday morn-

ing 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.

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.

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.

Brush Creek, Ohio Sunday school and social meeting each Sunday at 10:00 o’clock. D. K. Lehman and M. V. Burnsidess, Elders. Clara Hoke, Sec., Englewood, Ohio. 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-

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.

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SUCCESS comes to those who make up their minds to do a thing—then get busy.—Sel.



# THE RESTITUTION HERALD.

Volume 9.

Oregon, Illinois, January 13, 1920.

Number 15.

## 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 ANOINTING OF SAUL. 1 Sam. 8 to 11.

HOW STRANGE it would seem to us, if, some day when we were quietly at work, doing what we had been asked to do, we should be told that we were to rule a whole nation! We should be much surprised. Don't you think so? You have probably heard stories of boys who were very poor, and, because they did some great thing, they were made kings. I have read many fairy stories like that, but of course, fairy stories are not true stories.

Today I have a true story for you that is just as exciting as any fairy story, and, better yet, it is, told in the Bible. It all happened several hundred years before Jesus was born, and I suppose that every Jewish child in all that time has heard the story.

When God brought the Jewish people out of Egypt, he chose prophets to help them in their wars, to decide their arguments, and teach them his laws. These prophets were called "judges."

One of these men whose name was Samuel, had become very old, so he made his sons judges. The sons were not like their father. They cared more for money than they did for the Heavenly Father, and when people brought their troubles to them, they would decide in favor of the one who would pay them the most money. Of course this was very wrong and the people soon became dissatisfied.

The older men from all the tribes came to Samuel and said, "You are growing old, and your sons are not righteous as you are. We want you to choose a king for us as other nations have. We want a king who will judge us and lead us in our battles."

And after Samuel had talked prayerfully with God about it, he sent them home with the promise that they should have a king.

In one of the smallest tribes of the Israelites there was a wealthy man named Kish. He had many cattle, sheep and asses. But one morning his servants bro't him word that the asses had strayed away and could not be found. Kish called to his son and said,

"Saul, take a servant with you and go

## BROTHERHOOD



WHAT might be done if men were wise—

What glorious deeds, my suffering brother,

Would they unite  
In love and right,

And cease their scorn of one another?

Oppression's heart might be imbued  
With kindling drops of loving-kindness;  
And knowledge pour,  
From shore to shore,  
Light on the eyes of mental blindness.

All slavery, warfare, lies and wrongs,  
All vice and crime might die together;  
And wine and corn,  
To each man born,  
Be free as warmth in summer weather.

The meanest wretch that ever trod,  
The deepest sunk in guilt and sorrow,  
Might stand erect  
In self-respect,  
And shame the teeming world tomorrow.

What might be done? This might be done,  
And more than this, my suffering brother—  
More than the tongue  
E'er said or sung,

If men were wise and loved each other.

—Charles Mackay.

search for the animals that have strayed."

Saul was a tall, fine-looking young man. He was a great deal taller than any other man in the country, and as he and the servant went from place to place seeking the lost animals, the people could not help admiring his splendid figure. But after three days they had not found the asses, so Saul said to the servant,

"Let us return home. We have been gone so long, father will be worried about us."

The servant answered, "In this city there is a man of God. All that he says comes to pass. Let us go to him, and perhaps he can tell us where to look."

"Well said; come, let us go," said Saul. So they started up the long hill to the city. As they went, they met some girls who had come out to the wells to draw water. And Saul asked, "Is the man of God in the city?"

The girls were much pleased to have such a good-looking young man speak to them, I am sure, and they answered, "He just came today. If you hurry, you will meet him just inside the city. There is a sacrifice today at the high place and the people will not eat until he has blessed the sacrifice. It is just time for him now, so you must hurry."

Now the Lord had told Samuel the day before, "Tomorrow I will send you a man from the land of Benjamin whom you shall anoint to be captain over my people."

And when Samuel saw Saul coming, the

Lord said, "This man is the one I told you of; he is to be king of my people."

Just then Saul came up to him and said, "Tell me, please, where the seer's house is." (In those days they called a prophet a seer).

Samuel answered, "I am the seer. Go before me to the high place; for you shall eat with me today, and tomorrow I will tell you many things. Do not worry about the asses you were seeking, for they are found. The whole nation of Israel are thinking of you now."

Saul was much surprised at this, for people had not paid much attention to him before. But it surprised him still more when Samuel led him and his servant into the parlor and gave them the place of honor among the invited guests. So Saul ate with Samuel that day, and this was a sign of favor among those people.

Very early the next day, Samuel called Saul, saying, "Arise, so that I may show you the way to your home."

So Saul and his servant and Samuel left the house together. As they came near the edge of the city, Samuel said, "Send the servant on ahead, for I wish to show you the word of God."

When the servant had gone away, Samuel took a vial of oil and poured it upon the head of Saul who knelt before him. Then Samuel kissed him, and said, "The Lord hath anointed thee to be captain over his inheritance." This meant that the Lord had chosen Saul for king.

Then Samuel told Saul many things that would come to pass, and so Saul and the servant went on, it all happened as Samuel had said. When they came near home, they saw a company of prophets coming from the high place, or temple, and the Spirit of the Lord came upon Saul, so that he prophesied with them. The people who knew him were much surprised and said to each other, "What has happened to Saul? Is he also among the prophets?"

A few days later Samuel called all the people together and said, "Present yourselves before the Lord by your tribes."

So when the tribes had each formed a company by themselves they must have made a great picture standing on the hillside. The tribe of Benjamin was called forward, and the family of Kish chosen out, and then Saul was called for. But Saul was so bashful before the great crowd that he had hidden himself. At last they found him and broght him before the people; and he stood so much taller and stronger than any of them that they were well pleased. Then Samuel said, "The Lord has chosen this man to be your king."

Then a great shout went up from the people, "God save the king!"

When Samuel had told the people the rules of the kingdom, he wrote them in a book, and then he allowed them to go

home. Saul went back to his father's home and helped care for the cattle, but it was not long until he was needed to lead in a great battle.

### THAT MYSTERIOUS IMAGE AND MARK OF THE BEAST.

(Rev. 13.)

George Francis, Albany, Wis.

#### Another Beast.

Verse 11. "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."

"Another beast," as compared with the dragon, and with the beast like a leopard.

These beasts are symbols, and this one comes up out of the earth. And now the question, Of what is the earth a symbol? It is recognized by Bible students, that there is on the earth a heaven and an earth. The heaven above, and the earth beneath. Therefore we read in Deut. 32:1, "Give ear O ye heavens, and I will speak; and hear O earth, the words of my mouth." And again in Hosea 2:21 we read, "And it shall come to pass in that day, I will hear saith the Lord, I will hear the heavens, and they shall hear the earth."

This same truth is illustrated in Rev. 12. The great red dragon is cast out of heaven into the earth (v. 9). The same is true of the German Kaiser; he was supreme in the German heaven; but the war cast him out of the heaven into the earth. The Emperor Constantine is another instance, but in reverse order; he climbed from the earth into heaven.

Constantine's mother was the daughter of an inn-keeper, and when his father, Constantius, was raised to the rank of Caesar, he divorced Helena, the mother of Constantine, and took a royal bride, leaving Constantine in disgrace; but being encouraged by his soldiers, he fought his way to the throne; being hailed by the people as their deliverer from the tyranny of the Emperor Gelarius. So that during the civil war Constantine was in rebellion against the royalty of the heaven of the Roman Empire.

Therefore we read (Rev. 12:16), "And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth." The flood out of the mouth of the dragon was the Pagan armies of the Empire; and the earth that swallowed them up were the victorious armies of Constantine that helped the woman, the Christian Church.

Now we can understand the symbolism of the earth, out of which the two-horned beast came.

And we perceive him to be a product of the clay that was mixed with the iron, in the feet and toes of the metallic image of Daniel 2, the clay being earth, the same material out of which our two-horned symbol came.

The weight of evidence indicates that the counterpart of this symbol is a democracy. 1st, Because he comes up out of the earth; the symbol of the common people, in contrast with royalty who are in the heaven. 2nd, Because he has no crowns on his heads, nor on his horns; in contrast with the dragon and the crowned leopard

beast. 3rd, Because he appeals to the dwellers on the earth to make the image of verse 14, as Woodrow Wilson did to the American people to ratify the peace treaty and league of nations. 4th, Because we find his counterpart in a democracy; that is, in the U.S. of America, the greatest democracy in the world.

#### The Application of the Symbol.

Two horns are natural to most horned animals; and here the number may have no signification; but being lamb-like indicates the peaceable disposition of the animal. But the combination of lamb-like horns and dragonic speech in the same power is a paradox among symbols; and if we find it in the counterpart of this symbol, it will be a wonderful exhibition of foreknowledge.

The power and disposition of the United States were put to the test in the war of the rebellion of 1861-65. In this war the nation showed its strength in suppressing one of the greatest rebellions of history. And to the rebels it spoke like a dragon, strong and powerful; but to the conquered states it was lamb-like.

Only a few decades ago the U.S. had war with Spain, the cause being Spain's tyranny in Cuba. And with her guns in the Philippines and on the coast of Cuba, she spoke to Spain "as a dragon," but was lamb-like to Cuba. In the present world war, the U.S. entered the conflict in the cause of liberty and humanity; seeking no territory, only safety and liberty for all nations. But she spoke to Germany like a dragon and to the young nations she is very lamb-like. On our northern frontier from the Atlantic to the Pacific there are no fortifications, no big guns; and this fact silently but surely proclaims our lamb-like disposition as a nation. The voice like a dragon is plainly perceived in our Monroe Doctrine as voiced by Secretary Olney of the Cleveland administration, when in controversy with Great Britain over the Venezuela affair he said, "We are sovereign on this continent, and our fiat is law."

Verse 12. "And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast whose deadly wound was healed." The Douay and the R.V. read "in his sight." The eyes of Rome are her priests, bishops and cardinals. In these days of electricity, all the world works in the sight of each other, but not literally. If we lift the symbol and view the empires, how can two empires literally work in the sight of each other with the ocean between them?

The worship of the first beast is by making an image to him and enforcing his mark.

Verse 13. "And he doeth great wonders, so that he maketh fire to come down from heaven on the earth in the sight of men." It would fill a good sized volume to enumerate all the wonders that have been done by the U.S. They are noted for doing big things; not lying, but scientific wonders.

The French failed in digging the Panama Canal; the U.S. took hold and finished the work. The world was in danger of being enslaved by Germany. The U.S. in 15 months selected, trained, equipped and

transported over three thousand miles of submarine infested seas, two millions of men; and the war was won and the world was saved (Woodrow Wilson). The push and energy that was displayed in this work was characteristic of Americans, it was wonderful.

And great are the wonders done in the realm of electricity, and of which B. Franklin stands in the first rank. "Previous to the year 1750, Franklin drew up a statement in which he showed that all the general phenomena and effects which were produced by electricity had their counterpart in lightening.... In subsequent trials... he demonstrated the perfect identity of lightening with electricity."

"Having thus succeeded in drawing the electric fire from the clouds, Franklin conceived the idea of protecting buildings from lightening."—Encyclopedia Britannica on Electricity.

Now compare Job 1:16. "There came also another and said, The fire of God is fallen from heaven and hath burnt up the sheep and the servants.... and I only am escaped to tell thee" Again we read in Job 38:35, "Canst thou send lightening that they may go, and say unto thee, Here we are? This proves beyond question that the fire from heaven that our symbol brings down on the earth is the lightening: electricity, devourer of time and space, turning darkness into light, "in the sight of men." Our life-long familiarity with these things has blunted our perceptive faculties as to their wonderfulness.

Verse 14. "And deceiveth them that dwell on the face of 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."

Here we have arrived at the stumbling-block of this prophecy. And there is no evidence that this beast is a blasphemer, nor a worker of lying wonders; for we read, "which he had power to do."

And his lamb-like horns indicate meekness, the very opposite of self-exalting blasphemers.

The language indicates scientific wonders rather than lying wonders. And the deceiving of the dwellers on the earth is being self-deceived by the great wonders "which he had power to do."

He and the dwellers on the earth are one party, for he came up out of the earth. And when they are deceived, he is deceived, he is their symbol.

In evidence that he represents a democracy, he appeals to the dwellers on the earth to make an image to the beast that had the wound by a sword.

Now if we lift the symbols and deal with the substance, we have the Christian people of the 20th century making an image to the people of the 4th century. And as the image is to be worshiped, it is a religious likeness, or image.

(To be continued).

THERE are always two sides to a story, and the scandalmonger can generally provide five or six more.—Sel.

## FRUITS WORTHY OF REPENTANCE.

W. L. Crowe, Chanute, Kansas

**N**O MESSAGE today is more timely and more important, both for nations and individuals, than the message that was proclaimed 1900 years ago by John the Baptist and by Jesus: "Repent, for the kingdom of heaven is at hand." And while this message should be for the world, yet in John's time, as well as today, it was needed most by the most pious and religious professors, or so-called church members, because they had never known a true repentance. It was the sectarians of that time whom both John and Jesus denounced as serpents and as a generation of vipers, and called to repentance or to reformation. It was these church people who had never had a true repentance as proven by their fruits or works. It was to those who boasted that they were sons of Abraham and sons of God that John cried: Bring forth therefore fruits worthy of repentance, for even now the axe is laid at the root of the tree ready to cut down every fruitless tree, after which the barren tree is cast into the fire for destruction. It was these circumcised Jewish members, who had obeyed outwardly every ceremony, ordinance, sabbath, feast day, and every shadowy sacrifice of the law, whom John refused to baptize until they showed a true repentance by their fruits or acts.

And what was the proof of a genuine repentance that John demanded? John was sent of God to prepare a people for the Lord, and this is our work today. God changes not (Mal 3:6), therefore he cannot demand less today of those whom he is calling out as a bride of the Lamb (Rev. 19). And since the great mass of religious professors of that time were a brood of vipers and serpents because they had never known a true repentance, as both John and Jesus declared, the same must be true today.

And now, dear reader, if we could hear John and Jesus preach today, as they preached of old time, this same timely message, "Repent, for the kingdom of heaven is at hand," and should be denounced as a generation of vipers because we had never had a true repentance, and should ask the same question: "What shall we do then?" and John should give us the same answer, are we ready to prove that we are true children of Abraham by the same test? If not, it is just as certain that we are not in Christ as these sectarians of old, for the spirit of Christ is wholly unselfish, and is all love, and, "If any man have not the spirit of Christ, he is none of his." Rom. 8:9. And here is the test of a true repentance both then and now: "He that hath two coats, let him impart to him that hath none, and he that hath food, let him do likewise." Luke 3:11, 12.

Dear Reader: Can you and I meet this test joyfully, or shall the fact that this is the cost of discipleship and fellowship with Christ cause us, like the rich young ruler, to go away sorrowful?

If such a test of our repentance and of our union with Christ grieves us, what is the reason? Is it not because of selfishness or covetousness, or of love for the

things of this world? If so, we are debarred from the kingdom of God, for Christians cannot love the world or the things of the world and have the spirit of our Lord, and his followers must deny self and rid themselves of covetousness, since "No covetous person shall inherit the kingdom of God." Eph. 5:5; Matt. 16:21.

Is it through a lack of love for humanity? If so, not only does it prove that we are not disciples of Christ, but that we are in the way of death, for, "We know that we have passed from death unto life because we love the brethren," and pause and consider, "He that loveth not his brother abideth in death," and this love is "not in word, but in deed, and in truth;" and "he that seeth his brother in need, and shutteth up his bowels of compassion against him; how dwelleth the love of God in him?" 1 John 3.

In James 2 we learn that devils have faith, but from lack of good works, all such faith is dead.

We cannot have the love of God in our hearts if we love our friends and hate our enemies, for God's love for the world and for sinners is shown in all nature, and in the gift of his Son for the world's redemption. If we would be the children of our heavenly Father, we must show by our acts that we love our enemies, even though we should have an especial love for the household of faith, because we are members of the one body of Christ, so that the suffering of one member is felt by all, or the honor of one member causes rejoicing among all the members, and if this sympathy does not exist, it is proof that we are not in Christ at all.

"Whether one member suffer, all members suffer with it, or if one member be honored, all the members rejoice with it."

1 Cor. 12:26; Gal. 6:10; Matt. 6:44-48.

Faith and knowledge and understanding of the mysteries of the Bible are all good; but though we have the eloquence of angels, and the gift of faith and of prophecy, and have all knowledge, and understanding of the deep mysteries of God, and have not love, we are like the sounds from brass or cymbals, and are a mere cipher, or nothing. 1 Cor. 13.

Love is not in words and in caresses or in kisses, for Judas could kiss his Lord; but love is in deeds, in acts, in labor and in self sacrifice, and self denial for others; like the love of a mother for her child, or it is nothing. Love is demonstrated in service and in practice, as a tree is known by its fruits. No words are needed to declare either its presence or its absence. "Little children, let us love, not in word, but in deed and in truth." John.

Have we the love that seeth no evil in others, and that covereth all the sins of others; that sees and speaks of only the good, and excuses and covers from sight the faults of others? (1 Cor. 13). If not, we do not yet know the love of Christ.

But how shall we find this greatest thing on earth or in heaven? First, we must know God better, for "he that loveth not knoweth not God, for God is love. . . . and hereby we know that he abideth in us because he hath given us of his spirit."

1 John 3:24; 4:8. And it is life eternal to know the only true God, and his Christ,

and John shows that this knowledge can only come to us by the spirit of love, or the Spirit of God, dwelling in us, as in his holy temple.

Dear Reader: If we lack in fruits and in love, and in rest of mind, and in peace like a river, let us return to first principles (Heb. 6), and lay the foundation of a true repentance, for if we walked and lived after the flesh, and loved the things of the world, when we first obeyed the form of water baptism, we have never been baptized into Christ at all; for all such are dead to the old, carnal life; and are new creatures in Christ Jesus, and walk in newness of life. Rom. 6 and 8.

The lack of a true repentance and of the Holy Spirit, accounts for our small works and fruits, and explains why many states do not have a preacher of the Restitution faith. It is high time to awake out of sleep. Rom. 13:11, 11.

## THE KINGDOM OF GOD.

Mrs. Martha Sutterfield, Bismarck, Mo.

**B**ROTHER Lindsay, Will you give me a small space in our dear little paper,

The Restitution Herald, for the benefit of our dear Sr. Horn. Here are a few things that will come to pass in the kingdom. In Luke 13:28, There shall be weeping and gnashing of teeth when ye see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, etc.

Matt. 6:10, Thy kingdom come, thy will be done in earth as it is in heaven.

John 3:3, Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again he cannot see the kingdom of God. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. 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 every one that is born of the Spirit.

When we see Abraham, etc., in the kingdom, and God's will done on earth, and we have been born of the Spirit and have the spiritual body that cannot die and can go and come as Jesus did after his resurrection, then we will know we are in the kingdom.

Let us all be faithful that we may be worthy a place in his kingdom when he comes and changes our bodies and gives us bodies like his glorious body.

IN A cemetery in England there appears an epitaph, which is remarkable for the history it relates in such a brief manner:

I have sinned;  
I have repented;  
I have trusted;  
I have loved;  
I rest;  
I shall rise;  
I shall reign. Sel.

TIME is your greatest asset. Each moment is a golden treasure and the way you spend it shapes your life as an individual. 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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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 firm 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.

Sr. Sutterfield, Bismarck, Mo., writes "We are having sun-shiny days with mud to walk in." We can vouch that northern Illinois has had anything else but mud to walk in for some time, with the mercury flirting with the zero mark first on this side and then on that.

The lesson on "The Kingdom of God" in last week's issue was by Bro. George Moyer, Clarksville, Iowa. His name was omitted by an oversight. We advise our readers, especially beginners, to study with special care these articles by Bro. Moyer and the lessons by Bro. Robison. These are fundamental and they are very good.

Sister Williams' father and mother, and a niece, Miss Hazel Finney, also a cousin, Mr. DeFord, all of Indiana, have been visiting the home of Bro. J. W. Williams and family at Ripley, Ill.

As a result of the holiday season several new names have been added to our list. There is still room for more.

Look at your label. If it has a 19 on it, that's bad. Change it to 20. This can be done by remitting at once.

Bro. Chas. Thomas of our Camden, Ill., church has been breaking in a new Ford, and he is breaking it in right by making frequent trips to hear Bro. Williams preach at Ripley, some 15 miles away.

Bro. Silas Claypool, Marshall, Ill., has been transferred to the head office of the Ohio Oil Co. at Findlay, O. He may be addressed there at Room 28, Niles B'ld'g.

Bro. D. C. Robison is in sorrow, having recently lost an only brother who was ill but three days. No one seems to be free from the sorrows brought on by the great enemy of mankind.

Bro. and Sr. J. E. Miller, St. Jacob, Ill., after looking around a good deal for a farm, have finally bought the little farm upon which they have lived for some years. It is a splendid piece of land and they are capable of coaxing out of the soil a good return for their labor. It is a great satisfaction to have a place we may call ours. These young folks have just played one of their good pranks on the editor and his family. Thanks and good wishes.

Bro. W. L. Crowe writes in part: "Ruth does not suffer so much as she did, but is still helpless, and must lie on one side. I wish Mo. and Kans. could be awakened to support the gospel work, but prospects look hopeless. I am cutting wood—all I can find to do, which is rather hard work for one over 53 years old, but I always do what my hands find to do. I have given the best of my life to the gospel work and feel that if I must turn to worldly work now for the support of my family, no blame can fall on me. May the Lord come soon."

W. L. Crowe.

219 S. Wilson, Chanute, Kansas.

### REMITTANCES.

P. L. Morron, Jas. Stilson, Mrs. Chas. Manken, Mrs. H. C. Hammond, Mrs. Lewis Lindsay, J. D. Jeffries, Mrs. Lena M. Duvall, Mrs. Edith Rossiter, Miss Anna E. Drew, Wm. Eckert, Mrs. S. J. Knowles, Mrs. R. J. Worthington, W. H. Cuffel, Mrs. Allen Claypool, George Shrader, Mrs. Wm. Lloyd, John W. Burget, Mrs. E. L. Johnston, N. A. Hardison, D. C. Robison, Mrs. Celia Clark, C. M. Gale, O. P. Clough, Mrs. Alice Wolford, Mrs. Louisa Presley, A. E. Renner.

### HELPING FUND.

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

Jas. Stilson,	.50.
Mrs. H. C. Hammond,	2.00.
Mrs. Edith Rossiter,	.50.
Mrs. Lena M. Duvall,	2.00.
Bro. and Sr. R. J. Worthington,	3.50.
W. H. Cuffel,	1.50.
Mrs. Wm. Lloyd,	.50.

IT IS an art to say the right thing in the right place, but far more difficult to leave unsaid the wrong thing at the tempting moment.—Sel.

## Notices.

### Brush Creek, Ohio.

We are planning to begin a series of meetings for the brethren at the Brush Creek, Ohio, church, near Troy, Ohio, on Monday night, Jan. 19, to continue for at least ten days. Let all to whom this can possibly be of interest please take notice.

Frank E. Siple.

### Can The Living Communicate With the Dead?

J. W. Williams, Ripley, Illinois.

THE WORLD WIDE bereavements from the war have increased interest in this question, and because nearly all people, religious and otherwise, believe in the consciousness of the dead, Spiritualism has received a great revival, especially in England and the U. S. Because of the opportune time and the fundamental importance of correct doctrine in this matter, for saving faith, we purpose to begin in next issue a series of articles on the nature of man and the state of the dead, covering the usual scriptures cited for teaching of natural immortality. If any difficulties occur to you which we do not cover, we shall be glad if you suggest them or ask any questions you wish.

### Telegraph Notice.

WE MAY be reached by long distance telephone or by telegraph either by way of Rushville, Ill., or Mt. Sterling, Ill. The latter is better, but either will do, as suits your convenience best. We expect to have a telephone soon, but can be reached so, even at present.

J. W. Williams.

Ripley, Illinois.

## Obituary.

### Lucinda Bailey

Died of pneumonia on Nov. 26, 1919, and buried on Thanksgiving day, Mrs. Lucinda Bailey, aged 80 years.

She was the wife of Joshua Bailey who preceded her in death about 22 years ago. They were married near Windfall, Indiana, about 55 years ago, and moved from there to Story Co., Iowa; from there to Greenfield, Mo., and from thence to Fredericktown, Mo.

Joshua P. Bailey was her second husband. Her first husband was Wm. Cooper. She is the mother of W. A. Cooper, better known as Billy. Billy is one of the directors of the Blush church and Supt. of the Bible class.

She was baptized into the all-saving name by one of our preachers by the name of Shockey soon after her marriage to J. P. Bailey. Bro. Bailey was baptized by old Uncle F. Plummer some 25 years before. They were not only converted to the faith, but their pocket-book was also converted. They paid some of the most talented preachers to come here, such as J. M. Stephenson, J. F. Waggoner, Amos Sandford and others. Besides this, they bought many tracts and gave to all who would read them. They were the pillars and ground work of the Blush church by

sowing the good seed, and while they are now both sleeping in their dusty beds, awaiting the resurrection of the just, their good works do follow them.

The following scriptures were read by the writer: Job 14; 1 Cor. 15; 1 Thes. 4:13 to the end. Prayer was offered by F. B. Matthews. Many friends and relatives were in attendance.

P. J. Graham.

Fredericktown, Mo.

We take this means of expressing our appreciation of the many kind expressions of sympathy received from many friends in the loss of our daughter and sister, Lily. We do miss her greatly for she was so companionable. Although our loss is so great, yet we are rejoicing in hope. May our friends receive this acknowledgement in lieu of personal reply. May you all be spared a like sorrow until the Master comes, is our prayer.

Mrs. M. E. Lindsay and Family.  
Oregon, Illinois.

## Baptisms.

AT THE invitation of Bro. Judd S. Lyon, we took a side run from Hammond, La., over to his home at Citronelle, Ala., during the holiday season. Bro. and Sr. Lyon, together with the father and mother of the latter, Bro. and Sr. A. Turney, used to live at Hammond years ago, and by going back as far as our mind is capable of reaching we can just find a hazy remembrance of them. They moved away when we were five or six years old. Since that time we had about lost track of them, but it seems that they have been located at Citronelle for a good many years, and have been quietly raising a fine family of young folks.

During this period they have remained zealously faithful to the truth. The Bible is read and discussed daily in the home, and their four children take an active part in this, not because they think they have to, but because they really enjoy it.

We arrived there on Sunday morning, preached at the Christian church that morning on the one gospel, and in the evening had the pleasure of addressing the union services of the town on the signs of the times and the coming of Christ. To the larger percent of the audience these things were altogether new, and it can be seen that this discourse stirred up more comment, both pro and con, than any one event in their religious life for some time.

We continued by preaching in the Christian church on the following two nights to good and very attentive audiences.

After the service on Tuesday night our hearts were made full and glad to have the privilege of baptizing one young man and two young ladies, the oldest three children of Bro. and Sr. Lyon, whose names are respectively, Melville, Dorothy and Margaret. The Lord's supper was observed and it was indeed a time of rejoicing. Our one regret was that Bro. Turney was indisposed while we were there, which prevented him and the good wife from attending the services.

Early Wednesday morning we boarded

the train for returning to Hammond, feeling that the trip had been more than worth while.

Frank E. Siple.

## The Sunday School.

By Alta King.

Peter Stands for Truth and Honesty.

Lesson IV.

Jan. 25, 1920.

Lesson Text:

Acts 5:1-11.

Golden Text: Lying lips are an abomination to Jehovah; but they that deal truly are his delight.—Prov. 12:22.

Memory Verses: Psa. 15:1-3.

Questions and Comments.

In today's lesson we have the first recorded sin committed by one of Christ's followers after his ascension while they were under the guidance of the Holy Spirit (mind) of God miraculously manifested.

Describe how the church lived at this time.—Acts 4:32-37. Joses seems to be a typical follower of Jesus at this time. Read in connection, Acts 9:27; 11:25-26; 13:1-2, and Gen. Note I.

A character opposite to Joses is found in Ananias and Sapphira. Read the account of their deed.—Acts 5:1-4. Suggest possible motives that may have influenced them to do this deed (verse 4 shows that they were in no way forced to give up their property or any part of it). Show that the following sins were all involved in this one act: Deceit (one word in verse 2 shows that the deed was premeditated and planned), hypocrisy, pride, avarice, distrust of God, sacrilege.

Give an account of the result of their deed, verses 5-10. (The punishment seems severe, but it was not too severe. The two opposing forces of the universe, "good" and "bad," were face to face in direct combat. Ananias and Sapphira sought to deceive the Holy Spirit, the very mind of God himself (ver. 4). If God had not unmistakably shown that he could not be deceived and thus maintained his supremacy in the eyes of the church, they and we of today would have no guarantee of his infallibility. The continuance of God's (the Holy Spirit's) influence for good in the church depended on his coming out, wholly and unmistakably, victor in this test case between evil and the Holy Spirit, which was to them a new and untried manifestation of God against evil. It was proved to them that the Holy Spirit which was guiding them, was unerring in its discernment of evil and uncompromising in its attitude against it. Read Heb 4:12-13; Jno. 6:63.

What effect did this action have upon the church?—verses 5, 11-16. Was this fear of the kind that one renders to a cruel master, or was it reverence and respect born of a fuller realization of God's righteousness and hatred of sin? Undoubtedly there was also born in their hearts increased fear, dread of sin. What was the effect on the people? Is there any similarity between this sin and the one condemned so severely by Jesus in Matt. 12:22-32?

We have no record that another such a sin as this one was ever attempted. There

sins committed by the followers of Jesus, but no one, so far as we know, ever deliberately planned to deceive the apostles through whom the Holy Spirit was working and guiding the church.

Discuss the following topics:

1. Importance and necessity of simple and exact truth, not only in church doctrine, but in all things.

2. Lying to ones self, such as failure to search for and admit "self's" motives in doing a thing; offering flimsy excuses for ones misdoing. Who receives the greater harm from such lies?

3. Hypocrisy—What?—Illustration Jesus' condemnation of.

4. Society lies—effect on children.

5. Lying to children.

6. The condition of the people in these last days.

The Daily Readings contain references bearing on the above topics.

General Notes.

Daily Readings: Monday, Psa. 15; Prov. 11:1; Eph. 4:15, 25; Tuesday, Psa. 51:6; Prov. 6:16-22; Wednesday, Luke 14:16-20; Thursday, Matt. 23; Friday, Luke 12:1; Matt. 6:1-8; Saturday, 1 Thes. 2:10-12; 2 Tim. 4:3-4.

I. One of the most prominent and generous men in the young church at Jerusalem was Joses (Joseph), surnamed Barnabas—Joseph Barnabas—so named because of his powers of exhortation, or of consolation. He was born in Cyprus, an island south of Asia Minor, where were famous copper mines. He was a Levite, one of the priestly tribe of Levi, who had no inheritance as a tribe, but could possess private property. Being the son of rich parents, he was sent to Jerusalem for his education and there formed a friendship with Paul, the apostle to the Gentiles.

Barnabas was among those who had land he could sell, and he "sold it and brought the money, and laid it at the apostles' feet." to be given to those in need.—Sel. from Peloubet's Notes.

II. The crime of Ananias and Sapphira: "The crime was a complex one woven of many strands. There were no doubt two causes for it: (1) There was a selfish, ambitious desire to be highly regarded by their fellow disciples. They saw how the generous Barnabas, for example, was loved and esteemed and they envied him, and coveted the same honor. Yet they were not willing really to do the things which would naturally bring to them this love and honor. (2). Doubtless they wished to seem as devoted and pious as the other disciples possessing property. To have property and not to give a substantial part of it was a discredit to their piety. I once heard a man of property in the church complaining that others gave so liberally for it compelled him also to give.—Sel. from Peloubet's Notes.

III. If we have not fixed in our hearts the basic love of simple truth, we are without defense against the deceptions of the last evil power predicted in 2 Thes. 2. He is to come "with all deceivableness of unrighteousness in them that perish because they received not the love of the truth." If we have not learned to make a well defined distinction between truth and error, good and evil, and to love truth for truth's sake, then the Evil one's de-



ceivableness of unrighteousness for truth's sake, then our minds are the soil in which the Evil one's "deceivableness of unrighteousness" can take root and grow into works against God. Already those who have unwittingly preached that it makes no difference what you believe, are being drawn into this net through the Church Federation movement. Led on by the cry of "world betterment," "bring the world to Christ," etc., they are playing into the hands of those that will finally work openly against God. If they loved "truth" and had a profound regard for it, they could not be thus deceived.

Begin to train children to love "the truth," meaning gospel truths, by teaching them to love truth in the every day walks of life; to hate lies even if they seemingly will help them to avoid trouble. Some need to be taught how to distinguish between truth and deception.

There is no sin so hotly denounced by Jesus as hypocrisy. Hypocrisy is not only a deceiving of others, but it is also a deception of ones self. So long as you are deceiving yourself into thinking you are right, God's call to repentance cannot be grasped. This cloak of hypocrisy must be taken off first. And it will come off only through the humiliating effects of God's fiery judgments.

## Letters.

Dana, N.C., Jan. 1, 1920

Dear Bro. Lindsay:

We have received \$7.00 from the good brothers and sisters to help pay Bro. John Anderson's carfare to Golmore, for which we surely are very thankful. We expect him with us the 5th Sunday in February. We surely do like him and we think he can do lots of good at our place.

I am among the oldest ones in the faith in this country. I am 70 years old and have been in the faith 40 years. My prayer is that we may try to live closer our Maker each year as we are nearing the end of this age. Wishing all a Happy New Year,

Your brother in the faith,

J. Maning Case.

A Letter From a Staunch Personal Friend.

THE ONE who has children for friends is richly blessed. We leave out only that part of the letter we do not care to have the public know—it is a secret with us.

—Editor.

Fredericktown, Mo., Jan. 2, '20.

Dear Bro. Lindsay:

I have been reading the Children's Page in The Restitution Herald and I think it is just fine. I think that was fine about the lion and leopard and lamb and calf. We have some calves and lambs but we wouldn't want lions and leopards with them, and I wouldn't want to lead them.

I haven't been able to go to school since bad weather set in. I am nine years old.

.... This leaves us all up and hope you are all well. Papa and Mama said to tell you Hello, and wishing you and Sister Lindsay a happy and prosperous New Year, I am,

Your friend,

Hannah Graham.

Chinook Cove, Dec. 23, 1919.

Dear Brothers and Sisters of The Restitution Herald:

I am not as yet able to write each one, but as soon as I am able, I will try to answer all those who made it possible for me to be baptized. I received the letter from dear Sister Sweet on the 20th of this month. How I do thank them all and wish I could send them all something so they could know how thankful I am; but we have all been sick here. First my husband hurt his back and for three weeks I had to do out door and in door work. Then as he was getting better, the girl was taken with a cold and as she began to get better, my husband and I came down, but we kept up on our feet, but I at last had to give up as my heart got bad. I am better but very weak yet. But dear Sisters, be patient. I am trying to do some good and it may result to God's praise. I leave it all in his hands. I have been trying to sow the seed, but God will have to give the increase, and what little I have done has taken my time so I could not get time to write others. It took me part of three days to hunt up passages and write a letter. I was so poorly, but if it did any good, I would not care if it had taken me a month. I am writing to three different ones and sending tracts and all the papers I get so as to give them light on the Bible. One wrote me she saw it was important to be baptized. She had been sprinkled. She thought the papers were wonderful. She never heard of our doctrine, but she said she was looking up in the Bible the places shown in the tracts and had found it was what the Bible teaches, and she has sent the papers to England to an old aunt, so we cannot tell what good it may do yet. I am going to do up all the rest of the papers and send before Christmas.

Perhaps you folks back there do not know we cannot get postal notes here to send to the U.S.A. I have been trying, but can't. As soon as I can get to a big office I shall see how we can send money there. I had quite a lot I wanted to do but you may imagine my feelings when I found I could not get a postal note.

Now let me say if you do not hear from me you may know I am not able to write. May our blessed Lord be with each one and keep us till he comes. It will not be long. Some of us may sleep, but if we fall asleep in Jesus, we shall come up when the trump sounds. May we each and every one be faithful and have our lamps trimmed and burning and our vessel filled with oil, is the best wish of

Your sister,

Susan A. Howard.

Dear Bro. Lindsay:

I noticed part of my last letter to the Herald was not printed. As I am anxious for the brethren to know something of the work at this place, will write a few lines again.

We have Sunday School and church every Sunday and mid-week Bible class now. Bro. Railsback and family and Bro. and Sr. Nokes have lately moved here from the East, the latter being Supt. for the S.S. The eastern brethren's loss was certainly

our gain in this instance. Bro. Allard has returned and has preached some splendid sermons. Two deserve special mention on the subjects of Holiness and The Inheritance of the Saints. He is holding a ten days meeting at Phoenix, Ariz., at this writing.

Some of our writers seem to be questioning the restoration of Israel. It seems to me that is one question that is very easily settled by the word of God. The apostles asked, 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.—Acts 1:6-7. Paul says in Rom. 11:1-2, I say then, hath God cast away his people? God forbid.... God hath not cast away his people which he foreknew. God says himself, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them, for I am the Lord their God. But I will for their sakes remember the covenant of their ancestors.—Lev. 26:44. Fear thou not, O Jacob my servant, saith the Lord, for I am with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, etc.—Jer. 46:28. I will bring them again to place them; for I have mercy upon them and they shall be as though I had not cast them off: for I am the Lord their God, and will hear them.—Zech. 10:6. When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations: then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen (Gentiles): but I have gathered them unto their own land, and have left none of them any more there.—Ezek. 49:27.

In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted, a remnant, and her that was cast off a strong nation: and the Lord shall reign over them in Mount Zion from henceforth even forever.—Micah 4:6-7.

Will our opponent please tell us when Israel that was cast off became a strong nation, and is the Lord at this time reigning over them in Mount Zion? If this prophecy has not been fulfilled as yet, will it not be at some future date? If it is not fulfilled, then God's word must fail. He further says, Thy (Israel's) sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land forever.—Isa. 60:20. And in I Sam. 12:22 we find the prophet telling us why God will not cast away his people forever. He says, For the Lord will not forsake his people for his great name's sake. Is not that a good reason? And is not this enough scripture to settle the question? If not, see Ezek. 39:25; Isa. 27:6; 61:3-4; Jer. 32:41; Ezek. 37:25, and a host of others too numerous to mention here.

Wishing the brotherhood a Happy New

Year, I am  
Yours in hope,  
Mrs. Ernest Crundwell.  
Los Angeles, Calif.

A Truth Seeker's Lesson. No. 5.  
D. C. Robison, Salem, Ohio.

ONE seeking for the truth should know to some extent the importance of the name "Jesus." The significance of this name is briefly discussed in lesson four. Jesus presented himself as the promised Messiah. The apostles dwelt much on the importance of the name. Jesus after his resurrection sent his apostles out and directed them to teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit—Matt. 28:19. You should know that baptism should be in the one name. To recognize the Holy Spirit is to recognize the Father and the Son as the powerful One. Jesus had said, The Father and I are one. Not in person, but in work. When Peter preached on Pentecost (Acts 2), he was careful to present to his Jewish brethren the name of Jesus of Nazareth whom they had hanged on a tree. He also stated that God had raised him from the dead to fulfill his covenant with David.—Psa. 132:11; Luke 1:32. When they heard this, they believed and said, What shall we do?

The Apostle's answer was brief and to the point. 1 To repent; 2 To be baptized in the name of Jesus Christ for the remission of sins. Jesus the Christ was raised from the dead through the Holy Spirit as given by the Father. You see that each has a part or a remembrance in baptism. Their baptism followed their belief and repentance. By this act their sins were remitted. The importance of this name is again alluded to in Acts 3. Peter announced to his Jewish brethren that the man had been healed through the name of Jesus of Nazareth.—Acts 3:6. Further he associates him with the promise made to Abraham.—Acts 3:13-19. When the apostles were brought before the Jewish High Court, Peter announced that there is no other name under heaven given among men, whereby we must be saved. If we reject the scriptures, we attempt to make God out a liar. In presenting a false Jesus as the Christ we do the same. If we profess this one before men, him will God honor as a son. In order to have our sins remitted we must believe in the prophets. See Acts 3:18; 10:43. Also we must take on the name of Jesus the Christ as a covering in baptism.—Gal. 3:26-29

#### DEATH AND LIFE.

**G**OD'S WORD plainly says man dies. That is appointed him by God. All nature testifies that this is a fact. The eyes of our loved ones close in death. The voice is no more heard. The form is cold and silent. The curtain is drawn and it never outward turns. They have no memory or knowledge of passing years. But thank God, this is not the final end.

God declares there will be a resurrection of both the just and unjust. This means man will live again, have a body, be conscious and sensitive. Then he will be rewarded or punished according to his

works. The resurrection is the fond hope of every Christian. One who denies the resurrection denies Christ, and he who rejects Christ loses eternal life, or life in the world to come.

Satan would have us believe we do not die. He has his agents out today telling people there is no death, but that called death is only the beginning of a fuller life beyond the grave. This was the first lie ever told. It was made by Satan, the author of lies, in the garden of Eden to our parents, and the belief of this caused all the sorrow and misery of this world from that time to this. Two positive declarations were made in the garden. God said, In the day thou eatest thereof, thou shalt surely die. Satan said, Thou shalt not surely die. To their sorrow and ours, they believed the latter. This brought death. From that day to this, Satan has been making multitudes believe that death is a blessing, or gathering into a fuller life far superior to this. Thus, millions have lost sight of Christ, the only hope beyond the grave. Others have been led to believe that God is a revengeful God and at death he sends the disobedient into a place of torment where they must suffer unutterable misery as long as time shall last.

This has caused many to turn to Spiritualism to get relief of mind, relatives of someone whom they are not sure was fitted for the life to come. Through this medium (Spiritualism) thousands are led to believe they can talk with their dead friends who have lived an ungodly life here, yet are reported to be enjoying the pleasures of the spirit world. Thus we see the words of the blessed Master are falsified. His humble and sacrificing life here on earth, his persecutions and sufferings without complaint, death on Calvary, unconsciousness in the grave, and resurrection from the dead are all made meaningless. Oh! That man might believe God, that the dead know not anything, then Spiritualism would have no place in the world and Jesus could be held before the world as the only hope of life beyond the grave.

I appeal to your best judgment and to reason if the dead are now being rewarded or punished, why have a resurrection? In view of many scriptures, we read there is to be a resurrection of the righteous at the coming of Christ.—1 Thes. 4:16-17; 1 Cor. 15:21-23, 51-54. And a resurrection of the wicked a thousand years later.—Rev. 20:5. In which will you have a part?

Abbie J. Layman.

Canton, Miss. Rfd. 4, Box 95

#### JEW'S BUILD SHIP; FIRST SINCE ARK. Herald and Examiner—Universal Cable.

PARIS, Dec. 30.—The first ship exclusively built and manned by Jews since the Ark has just been launched at Jaffa, Palestine. The vessel bears the name of Hashaluz.

THANKS! We have often wondered just where to place Noah. We know now. He was a Jew! We have often heard people say we must become "spiritual Israelites" in order to be Abraham's seed, but this carries us still further back.

S. J. Lindsay.

#### Starters and Stoppers.

S. J. Lindsay, Oregon, Illinois.

A STRANGE subject? Yes. It came into our mind as we had time to pause to think a little. By it we mean many of those energetic souls who have great desire to teach the great Bible truths which mean salvation to them that heed them. They have the knowledge, the determination, and all that. The result is that they get people started all right, but after a while these same people stop again after being started. Why? Possibly because those who are leading have not caught the spirit of being as wise as serpents and as harmless as doves. In teaching we need to avoid that "know it all" manner so distasteful to everybody in any walk of life. Kindness and fair presentation of facts are more weighty than anything else in the presentation of truth. There is no need of—nothing to be gained in—telling people how ignorant they are in Bible matters. Be patient and gentle. Thoroughly control yourself. Know your subject and arrange your knowledge systematically. And remember there is a time and place for everything.

Keep Christ himself to the front and self in the background. To hear personal experiences, troubles, etc., etc., would lead one to think sometimes that the narrator feels that he is the one who has been made the sacrifice that saves the world. Keep self out; put Christ forward.

#### THE BIBLE.

NO MATTER what your religion, or whether you have no religion at all, you ought to be familiar with the Bible, if for no other reason than that it is the most widely read book in the world, and that no person can claim to be intelligent, in a broad sense, to whom it is unknown. Can you answer at least fifteen of these questions? If not, it indicates a defect.

1. Who was Cain?
2. Who built the ark?
3. Under what circumstances did the handwriting on the wall appear?
4. Who was cast into the lions' den?
5. Who was called the Psalmist?
6. Give six of the ten commandments.
7. Who was Ruth? Esther? Jezebel?
8. Who was John the Baptist?
9. What was the Passover?
10. Who built the temple and wrote the Proverbs?
11. Who was Jesus' mother?
12. Who was Pilate? Elijah? Abraham?
13. What was the story of the Prodigal Son? The Good Samaritan?
14. Who was Gabriel? Apollyon? Samuel?
15. In what country were the people of Israel in bondage?
16. What is meant by Joseph's coat?
17. Who was reputed the strongest man?
18. What witch did King Saul consult?
19. What is the Apocalypse?
20. Name the four Gospels.

—The American Magazine.

DON'T waste your time in reliving your misfortunes. If you must recall things, think of the good things that have been yours in life.—Sel.

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Was Christ's Death Necessary?

T. A. Drinkard, Holbrook, Neb.  
IF SO, in what way? And could not the  
plan of God have been carried to ful-  
fillment if his death had not taken  
place? In what way do you answer these  
questions? Really do you think such ques-  
tions worthy of serious consideration? We  
have advice in this way: “Be ready always  
to give an answer to every man that ask-  
eth you a reason of the hope that is in  
you with meekness and fear.”—I Pet. 3:15.  
In this statement everyone is requested  
always to be ready to answer those who  
may inquire about your reason concern-  
ing this hope. In Heb. 11:1, we find that  
faith is the foundation of hope. By re-  
ferring to 1 Cor. 15, it is clearly shown  
that those brethren to whom Paul was  
writing, had placed utmost confidence in  
the apostolic message regarding the death  
of Christ, and also the purpose for which  
he died. It is true that God had made  
and given an everlasting promise to Ab-  
raham, yet before that promise could be  
fulfilled, it had to be made sure by the  
death of Christ. In other words, it is  
written of him, “Now I say that Jesus  
Christ was a minister of the circumcision  
for the truth of God, to confirm the prom-  
ises made unto the fathers.”—Rom. 15:8.  
To confirm this is simply to make firm,  
strong, or sure. The word confirm is also  
defined as ratify. By studying Heb. 9, it  
will be plainly seen that it was absolutely  
necessary that the death of Christ take  
place.

Watch Your Beginnings.

EVERYTHING, be it noble or base,  
good or evil, great or insignificant, has a  
beginning. At first it is but a conception  
in the mind of a person. It develops un-  
til it becomes a clearly defined idea. Un-  
consciously, one's muscles put into action  
what the mind has conceived. Before  
one is aware of what a single thought has  
wrought, character is formed.  
No one becomes good or evil in a single  
day. The man who seemingly has gone  
suddenly wrong has had “wrong” in his  
mind for years. The defaulter never stole  
a million the first time. He began with  
small amounts and increased defalcations  
as confidence in his ability to succeed in-  
creased. The only safe way is never to  
permit a beginning in evil. Pull it out by  
the roots, and get something clean and  
wholesome in its place. The harboring of  
evil thoughts is the first step to ruin.  
—Youth's World.

GET under your load and lift.—Sel.

# THE RESTITUTION HERALD.

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Number 16.

## 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.

TO OBEY IS BETTER THAN SACRIFICE.  
1 Samuel 13, 14, 15.

AT THE time Saul became king of Israel, the nation was having a great deal of trouble with the nations around it. First one king and then another had tried to drive the Israelites out of the country; but the Lord had promised the land to Abraham and his family, and so he always helped them in the battles if they obeyed him.

Many of the kings of the country had been killed. Their people had either been killed or driven out of the country. Some of the smaller nations were left, and there was one strong nation left along the sea. These people kept a big army all the time, and there were many fierce battles between them and the Israelites.

Saul chose three thousand of the finest soldiers in Israel. Part of these he kept in his own camp, and part were in the camp of Jonathan, his son. The other men were sent to their homes to care for the cattle and sheep. Jonathan was a pleasant man, and a brave soldier, so that the men in his camp were fond of him, and sometimes he would take a few of his soldiers with him and capture or kill the small bands of the enemy's soldiers that were near him.

When the other nation, which was called Philistines, heard of it, they called together all their great army and advanced on Israel. The people were frightened and they hid in caves and thickets. Saul called all his army together and they prepared for a great battle. The Philistines carried long, sharp spears and glistening shields, but Saul and his son were the only ones in his army that had either a sword or a spear. Do you wonder that they were frightened and hid themselves? But God was on their side, and this is how he helped them:

One morning Jonathan called his armour bearer and said, "Let us go over to the camp of the Philistines. Perhaps the Lord will work for us."

"Do as you think best," said the armour bearer, "I will do anything you wish."

Jonathan and the young man hid themselves among the rocks, and then slowly crept out where the first line of soldiers could see them. The Philistines called out,

## SUNLIGHT AND SHADOW



There's a light behind the clouds;  
It matters not how dark they stand,  
For our Lord and Master holds them  
In the hollow of His hand.

While the heavy thunder rumbles,  
While the rain in torrents falls;  
In the far-off Eastern horizon  
Gleams a light, tho' faint and small.

While the clouds are passing o'er,  
And the lightning flashes down;  
We catch a gleam of golden sunlight,  
A symbol of the cross and crown.

Oh! to paint the scene on canvases,  
That I see when clouds hang low;  
It is a lake of golden glory,  
Tinted with a rosy glow.

There's a light through every darkness,  
Every heavy cloud of woe;  
A Light born in far-off Orient,  
Many, many years ago.

Then waken, heart, and catch the sun-  
light,  
Cast from out thy depths the strife;  
Do not live within the shadows  
Of this earthly, sinful life.

— Abbie J. Lemon.

Canton, Mississippi.

"Come up to us." Then Jonathan called his armour bearer and together they killed the soldiers nearest them. The others became frightened and when the earth began to tremble with an earthquake, they began fighting among themselves in an effort to get away.

Saul saw the battle from his camp and he took his army to help Jonathan. The Philistines were so frightened that they could not defend themselves and were driven almost out of the country. This made the people love Jonathan more than ever, because they saw that God was helping him.

A short time after this God commanded Saul to take his army and destroy a whole nation that had done wrong to the Israelites. Nothing in the kingdom was to be left alive. The Israelites, led by Saul, destroyed every person in the kingdom, except the king himself. All the best of the cattle and sheep they saved, too. As the Lord had told him to destroy "everything," he was much displeased that Saul did not do it. And Samuel was sent to Saul to reprove him.

Saul tried to excuse himself by saying that they intended to sacrifice the cattle and sheep to God, but Samuel answered, "To obey is better than sacrifice. The Lord wants most to have you do as he tells you. Because you did not, he will take the kingdom from you and give it to someone who will obey him."

And a little child shall lead them.—Isa.

## PICTURES.

Lyman Booth, Dixon, Illinois.

"A word fitly spoken is like apples  
of gold in pictures of silver."—Prov.  
25:11.

THIS of itself is, indeed, a beautiful picture. Think of it! A word of such worth as to be valued equal to gold, and to be hung upon the wall in a picture of silver. As gold was considered the most valuable of all metals, also imperishable; if we measure the value of a word, fitly spoken, by this rule we will have an enduring effect, an unfading picture. It may mean salvation to one or more. A word kindly spoken at an opportune time may turn someone from sin to righteousness; from death to life. As James has said, "Let him know that he which converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins.—Jas 5:20. No just estimate can be made as to the value of a proper word when spoken in a proper manner and at the right time.

No art gallery, no matter how valuable or numerous the specimens, contains such a variety of invaluable pictures as those that have been painted by inspiration and preserved for our inspection, as are to be found in the Bible. They picture the past and future in glowing colors of Divine beauty and loveliness, and are strung from the Garden of Eden, in one continuous gallery till, looking down the stream of futurity, we behold that fair city whose builder and maker is God. A city that 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.

A Grain of Wheat.

A MAN picked up a single grain of wheat that fell from the hand of the Prince of Wales and planted it. In five years it produced a crop of sixteen acres. Can you imagine what the increase of this grain would be in a hundred years? The influence of a human life is much like that. Some little word or act of ours today may fall carelessly to the ground, but in after years it may bear abundant harvest. What kind of a crop will it be? That will depend entirely upon the character of the seed sown. Sel.

LIFE is simply a matter of concentration. You are what you set out to be. The things you read today and the things you think today are the things you become tomorrow. You are a composite of the things you say, the books you read, the thoughts you think, the company you keep, and the things you aspire to become. Sel.

## THAT MYSTERIOUS IMAGE AND MARK OF THE BEAST.

(Rev. 13.)

George Francis, Albany, Wis.

### The Image of the Beast.

THE original to which the image is made is found in the orthodox edicts of the Emperor Theodocius. And here we find the Emperor (not the pontiff), defining the faith of the Catholic Christians (A.D. 381).

"Theodocius was the first of the emperors baptized in the true faith of the Trinity... and as the emperor ascended from the holy font, still glowing with the warm feelings of regeneration, he dictated a solemn edict, which proclaimed his own faith and proscribed the religion of his subjects."

"It is our pleasure that all the nations that are governed by our clemency and moderation should steadfastly adhere to the religion which was taught by St. Peter to the Romans; which faithful tradition has preserved; and which is now professed by the pontiff, Damasus, and by Peter, Bishop of Alexandria, a man of apostolic holiness.

"According to the discipline of the apostles, and the doctrine of the gospel, let us believe the sole Deity of the Father, the Son and the Holy Ghost; under an equal majesty, and a pious Trinity.

We authorize the followers of this doctrine to assume the title of Catholic Christians; and we judge that all others are extravagant madmen, we brand them with the infamous name of Heretics; and declare that their conventicles shall no longer usurp the respectable appellation of churches. Besides the condemnation of divine justice, they must expect to suffer the severe penalties which our authority guided by heavenly wisdom shall think proper to inflict upon them."—Gibbon, chap. 27, A.D. 381.

When the emperor brands the rejectors of the doctrine of the Trinity as infamous Heretics, he at the same time marks the followers of that doctrine as Catholic Christians. And this by the authority of the emperor is the mark of the empire, of which the beast is a symbol; and therefore it is "the mark of the beast."

This doctrine of the Trinity is the most important part of the image which the United States makes to the Roman Empire.

First, The Christians of the Roman Empire of the fourth century taught the doctrine of the Trinity; three persons in the Godhead; and so do the orthodox Christians of the United States.

Second, They both teach the immortality of the soul; and therefore the eternal torment of the ungodly.

Third, They both teach heaven going at death, and therefore rewards and punishment before the day of judgment. This image is not complete until the United States enforces the faith of the orthodox Christians by the law of the land. And this they will easily accomplish with the aid of the Roman Catholics, whose faith is identical on these points with the orthodox.

The items of faith that go to make the image are all in direct opposition to the word of God. I will notice one as a sample;

the Trinity, three persons in the Godhead; vs. one, the unity of the Deity.

"And one of the scribes asked him, . . . Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord.—Mk. 12:28-29. Our Lord here quoted from Deut. 6:4, Hear, O Israel; the Lord our God is one Lord.

Again Jesus says, And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.—Jno. 17:3.

One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.—Eph. 4:5-6.

Thus saith the Lord. . . I am the first, and I am the last; and beside me there is no God.—Isa. 44:6.

This principle of unity is emphasized in Rev. 1:1, where God makes a revelation to Jesus Christ after his glorification. How can this be if he is of equal majesty with the Father? And if the Holy Spirit is a person, he is the Father of Jesus Christ, and that destroys Christ's sonship to the Father, the rock on which he builds his church, and involves the absurd idea that one person was anointed with another person. See Acts 10:28. Paul in his salutations to the churches never mentions the Holy Spirit. Comp. Rom. 1:7. Grace to you and peace from God our Father, and the Lord Jesus Christ. This is the substance in all his epistles. See 1 Cor. 1:3; 2 Cor. 1:2; Gal. 1:3.

This should settle the question as to a personal Holy Spirit in the Godhead of equal majesty with the Father.

The doctrine of the Trinity holds first rank with the orthodox Catholic Christians of the Roman Empire. The Council of Nice, A.D. 325, was called for the sole purpose of settling the Arian controversy.

Arius contended that before the Son was begotten he did not exist: this is sound reasoning, but the Council decreed that the Son was of the same substance with the Father and condemned Arius.

"The faction of the Donatists was not the only one that troubled the church during this century. In the year 317, a contest arose in Egypt upon a subject of much higher importance, and its consequences were of a yet more pernicious nature: The subject of this warm controversy, which kindled such deplorable divisions throughout the Christian world, was the doctrine of three persons in the Godhead."—Mosheim, Chap. 5, p. 101.

"The Council assembled by Theodocius in 381, at Constantinople (to which the second rank among the ecumenical or general councils is commonly attributed), put a stop by its authority to the growing evil. . . .

A hundred and fifty bishops, who were present at this council, gave the finishing touch to what the Council of Nice had left imperfect, and fixed in a full and determined manner, the doctrine of three persons in one God, which is still received among the generality of Christians. This venerable assembly did not stop here; they branded with infamy all the errors, and set a mark of execration upon all the heresies that were hitherto known.—Mosheim,

Chap. 5, p. 105.

Theodocius suggested the most effectual methods of persecution. In the space of fifteen years he promulgated at least fifteen severe edicts against the heretics; more especially against those who rejected the doctrine of the Trinity.—Gibbon, Vol. 3, Chap. 27, p. 92.

The Christians that rejected the doctrine of the Trinity, could neither buy nor sell, they were completely outlawed.

The time had now come when those that killed the saints thought they were doing God's service.—Jno. 16:2.

The zeal of the Catholic Christians at the Council of Nice, Chalcedon, and Constantinople, shows that they were determined to establish the doctrine of the Trinity at any cost. That doctrine by the edict of the Emperor Theodocius authorized its followers to assume the title of Catholic Christians,—a mark of distinction; while the rejectors of that doctrine he branded as infamous heretics.

This doctrine being a mark of the loyal subjects of the Empire,—Catholic Christians, and "the beast" being a symbol of the empire; therefore it is "the mark of the beast."

Verse 16. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads.

Verse 17. 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.

This prophecy cannot be understood except you study it. The first beast is styled "the beast," that is the Roman Empire. The second is known by the pronoun "he." The Roman worked in the fourth century. The two-horned beast makes the image and enforces the mark of the first beast in the 20th century.

In the fourth century the rejectors of the doctrine of the Trinity were completely outlawed; they could not "buy or sell." And to deprive them of the only hope of escape, he (the Emperor) enacted, that if any laws or rescripts should be alleged in their favor, the judges should consider them as the illegal productions of fraud or forgery. . . .

Power in the hands of religious fanatics is always dangerous to liberty. Michael Servetus, a man of unblemished character, and a physician of ability, was on the 27th of October, 1553, burnt at the stake in Geneva, because he wrote a book against the doctrine of the Trinity. John Calvin sanctioned the murder. The prophetic watchers should keep their eyes on the federation of all the orthodox churches, they being the builders of the image; and with the aid of the Roman Catholics, they will command legislation, and the God of the Trinity will be acknowledged in the constitution. And when the league of nations is formed for peace, and peace reigns, they will think the millennium has come, and they, like Theodocius, will be "guided by divine wisdom."

And then woe to the "infamous heretics."

This worship of the image of the beast and the receiving of his mark is a serious matter, for we read in the word of



God, "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.—Rev. 14:9-10.

The severe punishment here threatened indicates the amount of sin contained in the doctrine of the Trinity.

This punishment is not due until the image is complete and the beast calls for its worship under penalty; and then comes the angel's warning.

The Sabbatarians occupy a peculiar position, warning against Sunday keeping as the mark of the beast and at the same time teaching the doctrine of the Trinity, the true mark of the beast.

In Rev. 19:20, the two-horned symbol is represented as a false prophet, and this point is important in understanding what is written about the deceiving the dwellers on the earth by the great wonders which "he had power to do." And right here he makes his great mistake that makes him a false prophet. And this self-deceiving is in relation to the peace league of which the U.S. is the first designer. Andrew Carnegie, who built the peace palace at The Hague, was an American, and so is Ford, of Detroit, who sailed away in the peace ship to Europe in the interest of peace. And witness all the arbitration treaties made by Wm. J. Bryan, Sec. of State; and the idea of a league of nations for peace grips President Wilson completely. And our national symbol with two horns spells peace.

The peace league will be formed and will hold the winds for a time, Rev. 7:1, and then when war breaks out again, all the peace prophets will be discounted. In reading the future we know nothing, except as we are able to discern what the prophets have revealed. And this we know, that Turkey goes down under the sixth vial, and the first vial is not due until after Christ comes. So the Turk is destined to hold his place for some time yet. We know that in the last Gentile war, Russia was the great military power, and Russia will need at least two decades to recuperate.

And now in concluding this exposition, I will inform the reader how I arrived at this exposition of the two-horned beast, its image, and mark of the beast.

I took Gibbons Decline and Fall of the Roman Empire, together with Mosheim's Church History, and read them both with the sole purpose of understanding this prophecy.

By the prophecy I found that the image was a religious image, and that Rome has passed through three religious phases:—Pagan, Christian, and Papal. Then I learned by the prophecy that the image was made to "the beast" "that had the wound by a sword." And that the wound was given to the 6th head of the beast, during the 5th century, and while the beast was Christian. That is, the beast was in name called Christian.

Then in the history of the fourth century I found the orthodox edicts of the Em-

peror Theodosius. These edicts were promulgated immediately after the Council of Constantinople, which completed the doctrine of the Trinity, which is the model to which the two-horned symbol makes the image. And now the question: Why has this image and mark been a mystery so long? The answer is: "All the world wondered after the beast." (v. 3). Compare v. 8. The devotees of the Trinity are under a strong delusion, believing a lie.

The end.

—o—  
THERE was a certain householder, which planted a vineyard, and after preparing it in every way he let it out to husbandmen. When the time of the fruit drew near, he sent his servants to receive the fruit. The husbandmen ill-treated those servants. Last of all he sent his son and they killed him. When the lord of the vineyard cometh, what will he do? The book says he will take the kingdom of God from them.

Who was it that had the kingdom of God?

By referring to Ezek. 43:7. I think the answer can be found, which reads, And he said, Son of man, the place of my throne and the place of the soles of my feet, where I will dwell in the midst of the children of Israel forever, and my holy name, shall the house of Israel no more defile. Where the throne of the Lord was, there the kingdom was.

Another proof: Solomon could not have sat on the throne of the Lord if it had not been in Jerusalem and over the house of Israel. 1 Chron. 29:23. The kingdom of God was certainly taken from them for a time and is to be until the times of the Gentiles are fulfilled.

If the apostles had not believed in the restoration of the kingdom, they would not have asked Christ if he would restore it at that time.

Many of the prophets had foretold its destruction and restoration.

Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him as a shepherd doth his flock.

For the Lord hath redeemed Jacob and ransomed him from the hand of him that was stronger than he.—Jer. 31:10-11.

And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots, and the Spirit of the Lord shall rest on him; the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord—Isa. 11:1-2.

And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. 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 up as in the days of old, and I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; 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.

The Savior likened the kingdom of heaven to a grain of mustard, that is, it would be small in the beginning.

Does it not look like that kingdom was about to be restored?

When it was overturned, it was to be so until he comes whose right it is and I will give it him. Has he ever had it? No, but when he comes in his glory with all the holy angels, then will he sit on the throne—Matt. 25:31.

Micah 4:1-5 gives the following description of the kingdom of God when Christ will be on the throne: 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 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 hath spoken it.

What a grand time that will be to live in and how much different from the present. Soon may it come.

H B. Hathaway.  
Vancouver, Wash. Rfd. 3.

#### All About Elijah.

—o—  
ONE predicts a future for the school-boy who wrote the following terse narrative about Elijah: "There was a man named Elijah. He had some bears and he lived in a cave. Some boys tormented him. He said, 'If you keep on throwing stones at me, I'll turn the bears on you, and they'll eat you up.' And they did, and he did, and the bears did."—Exchange.

—o—  
IF YOU think you are are outclassed, you are;

You've got to think high to rise;  
You've got to be sure of yourself before  
You can ever win a prize.  
Life's battles don't always go  
To the stronger or faster man;  
But, sooner or later, the man who wins  
Is the man who thinks he can.—Sel.

—o—  
THE PREACHER who fights the devil with his own weapons soon discovers that the devil has the most ammunition.—Sel.

—o—  
IT IS easy to quarrel; but it takes sense and skill to make and keep peace.—Sel.

—o—  
DON'T shift your responsibilities onto another person's shoulders.—Sel.

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S. J. Lindsay, Editor and Manager.

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## Editorials and Church News.

By some sort of a misunderstanding, the issue containing Bro. W. L. Crowe's first article on prophecy was soon exhausted. We have many calls for it we cannot supply. If there are those who wish copies of this article to warrant it, we will republish it. Unless there is a large demand for it, however, we think it best not to republish it. Write us saying how many copies you wish at 2c each.

A little girl, Margaret Lucile, arrived at the home of Bro. and Sr. Chas. Williford, Hale, Mo., on Jan. 5th, to make her home with them indefinitely. The little Miss will have good care for the two little sisters who were there to welcome her are very industrious and we are quite sure they won't mind "minding" Margaret Lucile.

From now on, the class at Adeline, Ill., will meet each Sunday for Sunday School at ten in the morning at the church. Let each interested one redouble efforts to be there.

Within a week we have added about 20 new names to our list. We are appreciative of this and trust that more will follow.

We now have a nice supply of copy and it is gotten up in fairly good shape. If your article doesn't appear as soon as you think it should, remember it is taking its turn.

While at Adeline Sunday, Jan. 11, we noticed that there was some good fortune in possession of our baby cousin, Bro. Emil Gesin. Finally the news came to us. On Sunday, Jan. 4th, he became Papa for the first time and it is a boy at that. We all stepped aside and gave him the right-of-way. Being the first, it had as yet no name at last report.

Sr. Emma Pyper, of our Adeline church, and a daughter are both at the hospital in Freeport, Ill., where they have undergone operations to prolong life. There is something of the kind reported to us every week and how helpless we are! And how glad we should be to know that there is One who will in his time heal all our diseases!

Our paper bill for 1919 amounted to about \$550. There is no telling what it will cost for 1920 if we can get it. At the time of our last order one house had no such paper as they had been furnishing us and we had to take another grade, and another house had no book paper of any grade.

Remittance and helping fund lists will be found on the sixth page of this issue.

## The Sunday School.

By Alta King.

Peter and John in Samaria.

Lesson V. Feb. 1, 1920.  
Lesson Text: Acts 8:1-8, 14-17.

Golden Text: Ye shall be my witnesses both in Jerusalem and in all Judea and Samaria, and to the uttermost parts of the earth.—Acts 1:8.

Memory Verses: Phil. 2:12-13.

### Questions and Comments.

What was the last command given to the apostles by Jesus?

In today's lesson we study how this work was begun. The point we wish to emphasize is the fact that the apostles obeyed this command, not through the strenuous exercise of their will power, but through the development of circumstances that resulted in their obedience, not through self-determination to obey, but through submission to God's controlling influence. This is in harmony with Phil. 2:12-13.

Read Acts 8:1-8. Why this scattering of believers and what was its result? Who were not driven away by persecution? (Jerusalem is God's chosen city and he has decreed that salvation shall radiate from it into all parts of the world; hence the apostles remained there the firm nucleus of the growing church).

Who was Philip? —Acts 6:1-6. What was it that appealed to the people of Samaria and caused them to give heed to his preaching? This harmonizes with Matt. 5:15; Jno. 14:12-13.

Since it isn't wrong to reach the hearts

and minds of people in this way, why did Jesus rebuke the people as he did in Jno. 6:26-27.

What did Philip preach when he preached "Christ" to these people? Give scripture proof. See Daily Reading.

What prophecy given at the time of Jesus' birth was partially fulfilled at this time? Verse 8; Luke 2:10.

Read verses 14-17. What called the apostles away from Jerusalem? Bring out proof from these verses that the Holy Spirit was primarily God's gift to Jews and through them to Gentiles. What principle underlying God's plan of world salvation does this demonstrate?—Jno. 4:22; last of Rom. 1:16.

How did the apostles begin the carrying out of Jesus' last injunction to them? Was the beginning due to a strenuous exercise of their will power, well laid plans, "New Year's resolutions," etc., or was it merely the natural result of circumstances? What is true concerning the modern spread of the truth? Has it been the result of highly organized, much advertized campaigns and revivals, similar to Billy Sunday's methods, or has it been the result of believers scattered here and there, blazing the way for evangelists to follow later? Which way of doing God's work brings man to the foreground and tends toward pride?

How is truth and knowledge of God to be disseminated during the kingdom age? —Zech. 8:20-23; 10:7-9.

A sham conversion.—Acts 8:9-13, 18-24. Woven in with the above story of the growth of the church we have the record of another sham conversion detected and exposed by Peter. Recall the one studied in last Sunday's lesson.

From verse 13 we conclude that the preaching and miracles of Philip caused no great joy and gratitude to God, in the heart of Simon. He did not see God manifesting his love and mercy through Philip; he was too busy seeing Philip, the wonder worker, in possession of deeper secrets of sorcery than he himself possessed.

His conversion was not a turning away from a godless life to a God like life; it was a turning away from his sorcery and his own high opinion of himself (see v. 9), to the greater sorcery of another man and a desire to be his equal.

How did he manifest this desire? vs. 18-19. Show that he looked forward to the possession of the gift as a money making proposition. Read Peter's rebuke, vs. 20-24. What words show that fear of punishment, not true repentance, was back of his request in verse 24.

Would God be true to his principles of righteousness if he granted forgiveness where there was no true sorrow for sin and an honest desire to forsake it? Fear of punishment may help to produce this state of mind in the sinner, but if the sinner asks forgiveness before he has reached this state of mind, merely because he is afraid of punishment, no forgiveness can be granted.

### General Notes.

Daily Reading: Monday, Acts 8:26-40; Tuesday, Acts 4:1-2; Wednesday, Acts 17:1-4; Thursday, Acts 3:17-26; Friday, Psa. 66:1-8; Saturday, Isa. 45:22-25.

In trying to do right ourselves and to get others to do right we usually lay much stress on the assertion of our will power..—Determine to obey and then obey, is our advice to self and others. Assertion of will usually results in obedience, but it is the obedience that results in self-righteousness. The true Christian, the one who literally gives all honor to God, knows and admits that whatever of right living he has attained to, was attained not when he said "I will," but "not my will but thine be done."

Obedience to God is a matter of submission, not of asserting our will power. Recognizing that it is God working in the universe (and we as a small part) both to will and to do we do as we are told to do, watching self in fear and trembling lest we act in opposition to the supreme Will that is directing our lives.

"The apostles, the leaders of the church...remained in Jerusalem ready to die rather than flee. They were like Nehemiah of old, who said to Sanballat, 'Should such a man as I flee? and who is there who being such as I, would go into the temple to save his life?' It was not fitting that they should flee. Their steadfastness would strengthen the believers every where. Their fleeing would almost break up the church. They must remain at every cost."—Peloubet's Notes.

Jesus answered them and said, Verily, verily I say unto you, ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled.

Miracles of healing, etc., were an important and necessary part of Jesus' work among mankind. Through them, God's love, mercy and power were tangibly revealed to the masses and they glorified God as they could have been led to do in no other way. But there is record of at least one miracle in the working of which the people failed to see the God of love working. When Jesus fed the 5,000, they saw only the immediate material benefits which they received, but their hearts were not brought one step nearer to God in gratitude and love. Instead they tried to get more benefits from such power by trying to force Jesus to become King. Jesus rebuked such reception of his miracles and taught the people that they should have gained from the miracle belief, faith, in him and through him, in God.

The fact that the people did not always gain this spiritual lesson from the miracles as well as to receive their material benefits, does not prove that they are useless or unnecessary in the carrying of God's plan of world salvation. The masses must be reached through them and when Jesus comes and sets up his kingdom he will again make use of them. He will reach the hearts and minds of people by supplying their material needs. But they who have believed without seeing will be far more blessed in their belief.

#### A TRUTH SEEKER'S LESSON. No. 6.

##### Natural and Spiritual Planting and

##### Growth.

Planting. Matt. 13. The Sower.  
D. C. Robison, Salem, Ohio.

Natural planting, etc.

Good seed. Cultivating. Growth. Harvest. Conditions. Soil, fertile; non-fertile.

Climate. Moisture, natural, sunlight, artificial light.

Cultivating. Seed bed prepared. Weeds destroyed.

Harvest. Grain gathered into the garner. The harvest depends upon the labor bestowed.

Spiritual planting, etc.

The Gospel Seed. The Word of the Kingdom.

Planting. 1 Pet. 1:23; 1 Jno. 5:1-5; Rom 1:16; 1 Cor. 4:15.

Growth. Eph. 4:1-14; 1 Pet. 2:2; 2:5-12.

Harvest. (Birth) Flesh and Spirit (birth) compared. Jno. 3:1-8. Each upon a separate basis. The flesh remaining flesh, unless the Spirit quickens. Jesus the first quickened by the Spirit. Quickening dependent upon the birth of the water, baptism. Physiology teaches that good health depends upon mastication, digestion, assimilation. Avoid being a dodder, a mistletoe, hermit crab. They are parasites.

The Dodder begins as a plant but soon attaches itself to some live plant and becomes a parasite and lives from the strength of an active plant.

The Mistletoe has lost its desire to live by its own effort and is a parasite from its beginning. Its seed has become so degenerated that they attach themselves to the leaves or bark of some living plant.

The Hermit Crab is an animal parasite. It wants only food and shelter. It is found making its home in some abandoned seashell and gathering its food from that source.

Parasites never produce a harvest and if they hold a church membership, can never reach the kingdom. Work out your own salvation. Make your calling and election sure. Besides all this, giving all diligence, add to your faith the seven Christian graces. If these be in you and abound they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. You will therefore be granted an entrance into the kingdom of God.

#### THE NATURE OF MAN.

J. W. Williams, Ripley Illinois.

**M**AN IS never spoken of in scripture as being in any sense immortal or as being in any degree a combination of human and divine nature. On the contrary, he is called mortal and is promised immortality through Christ at the resurrection or translation of believers at Christ's coming.

The immortality of the soul is not only not a Bible doctrine, but is opposed to the most fundamental teachings of scripture.

But because Spiritualism has put this matter to the front so prominently in recent times, owing to such widespread bereavement, we have promised to consider in order the exceptions usually cited to support man's consciousness in death and the possibility of communication of the living with the dead.

In Gen. 2:7 we have man constituted a living soul by the union of two things, a body of dust and the breath of life. In

Job 27:3 the breath is called the spirit of God. In Eccl. 3:18-22 breath and spirit are again used for the same thing and the affirmation is made that man in his nature is animal and that he and other animals have the same breath, spirit, that they die alike and go to the same place, dust, when dead. Man dies by taking away his breath or spirit, Job 34:14-15. In Eccl. 12:7 the breath is again called spirit. For here the spirit returns to its former place when the body returns to its former place. If the spirit here is an immortal soul, then we all pre-existed, for the spirit returns. If this spirit is a conscious personality when death comes, it was so before birth, for it returns. If returning to God is going to heaven, then the ungodly go there, for Solomon here speaks of those who remember not their Creator in youth but continue in sin till the evil days of old age come and they die in sin. But why make the spirit in Eccl. 12:7 a different thing from what it is in 3:18-22 and Job 27:3? For when the body returns to dust, the breath does return to God who gave it. Since man dies by separating his breath from his body, and since Solomon says man and beast die alike, we should find that beasts die by separating the breath from the body. And we do. In Ps 104:29 it is precisely so stated. And in Gen. 7:21-22 man and animals are classed together by dying from lack of breath by drowning.

And since man and beast die so alike, and man's breath is called spirit, so the breath of beasts is called spirit in Ps. 104:30 and Eccl. 3:21.

Next time we hope to consider some matters on soul and spirit in dying.

#### The Condition of the Dead.

Weldon McCoy, Piedmont, S.C.

**B**UT man dieth and wasteth away, yea, man giveth up the ghost and where is he?"

Man does not go to heaven as some suppose, for "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.

Even Christ's disciples could not go to heaven.—Jno. 13:33.

The wicked dead are not now being punished, as our so-called Christians tell us, but the wicked are reserved unto the day of judgment to be punished.—2 Pet. 2:9.

Man in the death state "knows not anything."—Eccl. 9:5. All the love they ever had while living, ceases when death overtakes them, also their hatred and envy are now perished.—Eccl. 9:6.

A good man does not praise God in death as some suppose.—Psa. 115:17.

The wicked do not blaspheme God's holy name in death, "For there is no knowledge in the grave"—Eccl. 9:10.

David, a man after God's own heart, did not go to heaven.—Acts 2:34.

Man in the death state does not remember what great opportunities God had offered him, and he could not accept them. "For in death there is no remembrance of thee, in the grave who shall give thee thanks?"—Psa. 6:5.

As all men are sentenced to die the

Adamic death, let us live out the remainder of our lives in a way that will be well pleasing to our heavenly Father, and let us live a life that will entitle us to a home in God's kingdom.

#### REMITTANCES.

Miss Edna Anderson, Alma Orr, Chas. Gesin, Chas. Lindsay, Mrs. S. W. Coffman, Mrs. G. W. Young, W. O. Jenter, A. K. Richardson, Mrs. Ray Aldrich, L. A. Crouch, Mrs. G. W. Briggs, Mrs. Flora E. Taylor, J. G. McGinty, Mrs. Ella Johnson, Mrs. Celia Clark, Dr. Em. Wilson, L. V. J. Kimball, Mrs. Sarah L. Griggs, Sylvester Logan, Dan'l Coffin, Mrs. Joe Dawson, Lillie Scroggin, F. F. Upton, Mary L. Bailie, Mrs. E. C. Railsback.

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Mrs. Geo. W. Young,	3.50.
W. O. Jenter,	.50.
A. K. Richardson,	.50.
Sylvester Logan,	.50.

#### SOMETHING THE PREACHERS AND SUNDAY SCHOOL TEACHERS SHOULD KNOW.

J. T. Auld, Urichsville, Ohio.

**I** AM GOD and beside me there is no other."

Does the above record of God prove a triune God?

"I am God and there is none else."—Isa. 46:9.

"I am God and not man."—Hosea 11:9.

God said he is not man. Why then teach that God and his Son are one person?

Paul said Christ the Son of God is the Son of man and the second Adam.—1 Cor. 15:47.

Is God the Father of Jesus Christ, a second Adam? If so, he had to have a beginning and there would be a contradiction in the record because he said he was from everlasting to everlasting, co-eternal, while the Son of man had a beginning.

Born of a woman.—Isa. Luke 1:31, And behold thou shalt conceive in thy womb and bring forth a son, and shalt call his name Jesus. Was he named by an angel?

Was God Almighty creator of all things born of a woman? How readest thou? Is God the Father of our common Lord, the root and offspring of David? Jesus himself said, I am the root and offspring of David, the bright and morning star. Was God Almighty dead and in Joseph's new tomb three days and three nights? His Son, also the Son of man said, As Jonah was in the whale's belly three days and three nights, so the Son of man shall be three days and three nights. Was God the Almighty in the whale? Now in all reason, Mr. Reader, do you think Jesus is God, the Father of himself?

Jesus, the Son of man, was baptized by John.

Do you believe God Almighty was baptized? Would it not be better for you to put in some of your time studying his

word instead of reading off little essays in the pulpit, Mr. Triune Preacher, and Sunday School Teacher?

Could God the Father be the Son of himself? Could God be the Father of himself as he had no beginning?

Did God refer to himself when he said, This is my Son, hear ye him?

Did Paul have any idea that he had God in mind when he said, For I delivered unto you first of all that which I also received (by inspiration), how that Christ died for our sins according to the scriptures.—1 Cor. 15:3-4.

Did God die, was he buried, did he come up from the grave?

What kind of a God do you worship? It is said there are lords many and gods many, but to us (the true Christian, the body of Christ) there is but one, God.

No wonder the churches have to advertise for worshipers to come to church because they are not fed on anything but the doctrines and commandments of men. But in vain do they worship me, teaching for doctrine the commandments of men. And Jesus said, Are ye yet without understanding? The word of God is all doctrine, not doctrines.—Matt 15:9, 16.

God said, My people will not consider. So it is today. It was written for our learning.

Do you think that because Jesus is called the Son of God that he pre-existed? For the same reason it may be proved that Adam pre-existed, for he is also called the son of God.—Luke 3:38 When God's word positively says we must believe in God and the Son also, why use the word "and;" If they were one person, does not the word "and" add another member?

If Jesus is God the Father, why did he not address himself on the cross when he was in agony? Father into thy hands I commit my breath.—Emphatic Diaglott.

Was Jesus addressing himself in heaven? Could he be in heaven and on the cross at the same time?

Was God the Father born of a woman? Did he suffer and die? Could a being that never had a beginning or an ending, immortal, incorruptible, be brought before a court, tried, condemned by man, and put to death? How readest thou? Then said Jesus (not God) unto them, When ye have lifted up the Son of man, then shall ye know that I am he and that I do nothing of myself: but as my Father hath taught me, I speak these things.—Jno. 8:28.

Jesus was dependent on the Father to instruct him what to say and did nothing only as the Father instructed him to do.

And when all things shall be subdued (by Christ) unto him (God), then shall the Son also himself (not God) be subject unto him (God) that put all things under him (God) that God may be all in all.—1 Cor. 15:28.

Do you believe by this time that God and the Son of man are the same person? Paul said Christ is the express image of the Father's person.—Heb. 1:2. How would it sound to say he was made in the express image of himself? Also to sit down on the right hand of himself? For Paul said Christ sat down on the right hand of the Majesty on high.

Is it possible for a son to be as old as his father? If Jesus was co-eternal with his Father as a personal being, please give us scripture where he reduced him into a germ of life to be born of a woman. Better take God's record of his Son and you will not get confounded in the matter.

Paul says, Prove all things, hold fast that which is good.

Jesus (not God) said, He that overcometh will I grant to sit with me on my throne, even as I have overcome and am set down with my Father on his throne. Do you suppose he was talking to himself?

In this world we can get three-in-one such as shoe blacking, but when theology undertakes to prove we have three Gods in one person, Father, Son and Holy Spirit, it is going some; especially when there is not one word of scripture to prove it, only by certain passages of scripture they think teach it. I must be about my Father's business. Do you believe he was addressing himself? In this day and age there are but few who study the scriptures to know what they mean, especially pertaining to their salvation.

O the depth both of the wisdom and knowledge of God! What a wonderful statement. Who can comprehend it? May God help us to understand his covenant.

But they were terrified and affrighted and supposed that they had seen a spirit. And he 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 (phantom) hath not flesh and bones as ye see me have.—Luke 24:33, 39

Is God the Father flesh? Is God the Father the Son of man?

#### WHO WILL HELP?

**T**HE last commission given by the Master to his disciples was, "Go ye into all the world and preach the gospel to every creature." The whole world, therefore was their mission field. If we are disciples of Jesus, this command includes every member of the Church of God.

There are many places in this world where the work of the gospel is surely needed. One of them is India.

Some years ago Charles R. Vedantchari, a very intelligent and learned native of India, came to America with a sad story of the condition of the poor people there. Some years after, Mrs. Sarah K. Taylor, an earnest Christian woman, who herself had been in India and had studied the people there and their need of missionary work, came to Iowa, and in her quiet, but earnest way, told the story of the "Bible Faith Mission," and the work that is being done to turn the people there from idolatry, to serve the living God, and to obey the gospel of his kingdom.

The Iowa conference recognized the importance of the India mission work, and the members who were interested have steadily contributed to help it along. Others have not heard of the work.

The workers in our mission are natives. No foreign missionaries are employed. The native preachers know the language, needs, and peculiarities of their own peo-

ple and do better work with less expense than it could be done by Americans.

The Bible Faith Mission has been at work about ten years. The following items show some of its results: There are 80 Indian workers,—75 men and 5 women. Two are college men; four are high school graduates; 20 normal trained; 56 are preachers; 12 are full-time evangelists; 40 combine teaching and preaching. We have 36 schools, with 1234 pupils under B.F.M. instruction. There are 38 churches with about 3150 members. The work is more than half-sustaining, but we need help. There were 27 conferences with an attendance of 6200 in Travencore, and we are preaching in 5 geographical districts in Madras, where some of our churches are located.

The above items show some of the work done by the native missionaries. There is an earnest call for help for two things. 1st, Famine suffering. 2nd, Means to carry the gospel to the perishing.

We have plenty in Iowa. Brother, sister, let us help and do it now. Remember, he who gives to the poor lends to the Lord. The security is good. He surely will repay all we contribute for the gospel—not only in good measure, but "running over," and even life eternal in the kingdom of God.

This call is to our brethren in Iowa, but those outside state lines are privileged to help. The "Standard" gives the work monthly, 25c per year. You will be paid in reading it. Send all donations to A. J. Eychaner, Cedar Falls, Iowa, who will forward them to India via. A. W. Taylor, Bridgeton, Maine.

To the Household of Faith, and especially to the Churches in Illinois, I send Greetings:

By granting Bro. Frank Siple a vacation from his duties among you, there has been brought to me and mine one of the greatest moments of happiness. Twelve years have passed since we have heard the voice of one of our ministers. A few weeks ago we wrote to Bro. Albert Siple at Hammond, La., to inquire if he knew anyone near who could come and preach for us. When we learned that Bro. Frank was there and could come during the holidays, we were more than delighted, for our son, Melville, would be home from the State University at that time. We secured the Christian church for our services, and after the fourth and last service had granted to us the wonderful blessing of seeing our three older children baptized into the all-saving name. These are Melville, 20, Dorothy, 17, Margaret, 15. One other girl, Jeanne, is yet but 9, but a lover of her Bible and a certain follower in the steps of her elders at a later time.

How we thank the heavenly Father for the riches of his gift to us in the salvation of our children. Our little band here now numbers eight, counting ourselves, father and mother Turney, and a Bro. Benson whom we find believing the true faith.

Words cannot express the sentiments of our hearts, our gratitude to God, our love toward you all. How we did ply Bro. Siple with questions concerning the dear ones in our Chicago church and in the country 'round about. How we were strengthened

by our talks in the scriptures! How unwillingly we responded to nature's demand for sleep as the hour passed midnight or more and found us deep in our conversations!

And how like the rending from our own flesh and blood was the parting that carried him away from us after this short visit! May God strengthen his hands and enlarge his influence, for since the coming of the King is so near, we should all redouble our efforts to spread the gospel message while there still remains an opportunity.

If others are like myself, you like to read experiences, so I will tell you some of mine on this occasion. As the Protestant churches here held union services on Sunday night, I thought it worth while to get permission for Bro. Siple to address this union service. The Methodist minister agreed at once, to my surprise, and expressed a hope of being able to be there. The Presbyterian minister, in whose church the service was to be, did his best to discourage my efforts and dragged in the whole official board before I received the required permission. He pumped me till I had given him all our principles of faith and was quite uneasy over the whole thing. But a fine audience listened most attentively and no doubt many a question has been raised in the minds of those who listened that will enable us to reach some with the truth. But the Presbyterian minister preached a funeral sermon soon after and quoted John 14:2-3, as follows:

"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, that where I am there ye may be also." Surely this kind of blindness is sheer dishonesty. Just a continuance of such distortions of God's word has long since kept me away from all Protestant church services. I used to think I could work in their Sunday Schools and spread the truth in their way, but I found that no good came from it. In the complex business life of today it is hard indeed to separate ourselves from the world, but in matters of religion there is no call to give approval to the vain worship of the worldly churches by our attendance at their services.

The more I study, the more I am inclined to believe that God will be more merciful and loving than some of our brethren would allow. If as in Adam we all die, good and bad, I am at a loss to see how there can be less than a making alive of all, both good and bad. If mortal death is all the punishment the wicked receive, then the elect also receive the same punishment. In other words, if death is no punishment to the elect, but a sleep, then death is not punishment to the wicked, but a sleep, and to receive punishment, they must come up to judgment at the second resurrection. I hope eventually to be satisfied on this question which among our best theologians finds partisans for both sides. The blindness of Pharaoh, of the Jews and of the world today, we must grant are parts of God's plan, else how could there have been, in the early days, the separation of Israel from the Egyptians, and in the latter days, of the saints from the world about them. How

can Christ have been a ransom for all if the majority of mankind are blinded and unable to understand?

So let us not be discouraged when the gospel is received with unbelief, resting confident that God, in his own way, will draw those to him, whom he elects, and in their own time, deal mercifully with the rest of mankind, as a loving Father, no doubt, has planned.

Brethren, it seems as though it would be past human endurance to be one of those left behind when the Lord shall call his own. Are we severing every tie that binds us to this world and centering our expectations and hopes on his appearing? The march of events in Russia and elsewhere fast approaches the point spoken of by the prophets when the nations shall be gathered together against Jerusalem, and the Jews are well on their way into Palestine with colonies, great engineering developments, and accompanying wealth. Ten years and less will be ample for the development of the Jewish situation in Palestine, so that it will arouse the cupidity of the Bolshevik hordes or their successors. But before that time the Lord will gather the elect, so that even now the hour may be imminent when we shall hear his voice.

Pray for us, dear ones, as we shall pray for you, that we may be kept in the Master's remembrance when he calls for his own.

Judd S. Lyon.  
Citronelle, Alabama.

SENECA, a great Roman writer and philosopher, once said, "We complain that life is too short, yet we live each day as if it were a thousand years." The life of the average individual is occupied chiefly in rendering excuses, making explanations, and in listening to idle gossip.—Sel.

A WINNING team cannot be made up of careless members. Carelessness means second-ratedness. "Whatsoever ye do, do it heartily."—Forward.

WHEN a man tells you that sweet are the uses of adversity, it may be merely a case of sour grapes.—Sel.

HUMANITY is born weak; but it isn't necessary that we remain that way all our lives.—Sel.

MAKE a habit of thinking well of people, and then make a habit of telling them about it.—Sel.

THE HAPPINESS we give others always comes back, in one way or another, twofold.—Sel.

SUCCESS is one of the things that money without effort is powerless to buy.—Sel.

COMMON language is ever an earmark of commonness.—Sel.

SELFISHNESS is easily acquired, yet it can also be outgrown.—Sel.

WHEN wealth is lost, nothing is lost; When health is lost, something is lost; When character is lost, all is lost.—Sel.



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CHRISTMAS.

CHRISTMAS, the day of all days, bringing with it joy and blessing, renewing afresh to our minds the glad message proclaimed by the angels on that momentous night nineteen hundred years ago; this message being, Behold! I bring you glad 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" (the anointed one of the Lord). Also proclaiming the long looked for event, "Peace on earth, good will toward men"

How the shepherds' hearts must have leaped with joy at this message, to think the long looked for Messiah and Deliverer had arrived.

What a surprise about thirty years after while suffering with transgressors the agonizing death of the cross, to behold this supposed Deliverer dying!

Was it not a few days before his death that they had proclaimed him King? with songs of joy, singing, Hosanna! Blessed is he that cometh in the name of the Lord. Blessed be the kingdom of our father David, that cometh in the name of the Lord; hosanna in the highest! Now that the time had come that they were to crown him King. "There being present a large crowd to celebrate this great event," to have to acknowledge that he was an imposter was more than they could bear. It was no wonder they were filled with anger and were tempted to mock him, to prove to them his sincerity by such statements as these: "He saved others, himself he cannot save;" "Let Christ the King of Israel now descend from the cross that we may see and believe." Then to witness his removal after death was enough to make them say, "But we trusted that it had been he who should have redeemed Israel." But he had only fulfilled a small part of his mission. The larger portion is to be accomplished at God's own right time. So as years roll on and we celebrate the anniversary of his birth (a first advent) we should do so with increased joy because we know that we are one year nearer to the next most important event, his second coming. Then and not until then will be brought to pass the realization of the angel's message. Peace on earth, good will toward men.

Joseph Fletcher, Jr. Fonthill, Ontario

"THEY might not need me, yet they might; I'll let my heart stay just in sight; A very little smile might be Precisely their necessity."—Unidentified.

# THE RESTITUTION HERALD.

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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.

### THE SHEPHERD BOY. I Samuel 16.

**Y**OU KNOW I told you in the last story how Saul had disobeyed the commands of God, and Samuel had been sent to reprove him. Do you remember the prophet's words? Yes; that is it, "To obey is better than sacrifice."

Samuel never went to see him again, but he loved Saul and was much grieved to think that the kingdom was to be given to someone else. As he sat thinking of Saul one day, he heard the Lord call him. When he answered, the Lord said, "Do not mourn for Saul, as I will not have him for king over Israel. Fill your horn with oil and go to the house of Jesse at Bethlehem. I have chosen one of his sons to be king over my people."

Samuel said, "How can I go? If Saul hear it, he will kill me."

The Lord answered, "Take a heifer with you and say you have come to sacrifice. Call Jesse to the sacrifice and I will show you what to do. You must anoint for king the one I name."

Samuel chose the finest heifer in the herd, and filled his horn with oil. Then he started on his journey over the hills and through the green valleys to the little town of Bethlehem where our Savior was born. As Samuel came near the quiet little town, the elders were rather frightened, thinking he might be coming to reprove them, or, perhaps, that he was bringing them news of a battle. And they asked, "Are you coming peaceably?"

The prophet answered, "Peaceably. I have come to sacrifice to the Lord. Make yourselves ready and come with me to the sacrifice."

Jesse and his sons made ready and came to the sacrifice. When they entered, Samuel looked at the oldest son who was a tall, fine-looking young man, and he thought, "This must surely be the one the Lord will choose."

But God said, "Look not at his face nor his height. Men admire those things, but I know what is in the heart, and I have chosen the one with the purest heart."

So Samuel had Jesse call the next oldest, Abinadab. But as he came before Samuel, the prophet said, "Neither has the Lord chosen this one."

Jesse called the third son, but Samuel

## GETHSEMANE

**I**N golden youth when seems the earth  
A summer land of singing mirth,  
When souls are glad and hearts are  
light

And not a shadow lurks in sight,  
We do not know it, but there lies,  
Somewhere veiled under evening skies  
A garden which we all must see  
The garden of Gethsemane.

With joyous steps we go our ways,  
Love lends a halo to our days;  
Light sorrows sail like clouds afar,  
We laugh and say how strong we are.  
We hurry on; and hurrying go  
Close to the border land of woe,  
That waits for you, and waits for me  
Forever waits Gethsemane.

Down shadowy lanes, across strange  
streams,  
Bridged over by our broken dreams,  
Behind the misty caps of years,  
Beyond the great salt fount of tears  
The garden lies. Strive as you may,  
You cannot miss it on your way  
All paths that have been or shall be,  
Pass somewhere through Gethsemane.

All those who journey, soon or late,  
Must pass within the garden gate,  
Must kneel alone in darkness there,  
And battle with some fierce despair.  
God pity those who cannot say,  
"Not mine but Thine," who only pray  
"Let this cup pass," and cannot see  
The purpose of Gethsemane.

Ella Wheeler Wilcox.

said, "Neither has the Lord chosen this one."

Each son was called in turn until seven had passed before Samuel, but each time the prophet said, "The Lord has not chosen this." Then Samuel said, "Are these all your children?"

Jesse said, "The youngest is not here. He is watching the sheep."

"Send for him," said the prophet. "We will not sit down till he comes."

A servant was sent to the pasture where the youngest son was watching the sheep. As soon as the boy learned that his father wanted him, he ran to the house where he washed himself. When he came before his father, Jesse said, "This is my youngest son, David."

Samuel looked at the boy and smiled. David's hair was of a red-gold color, his eyes were deep blue, and his face was different from any Samuel had seen among the Jews. The skin was soft and white, except for a rosy flush in the cheeks from his recent running. As Samuel admired the beauty of the boy, the Lord said, "Anoint him, for he is to be the king."

So David knelt before Samuel, and the prophet poured the oil on his head. And after praying that this blue-eyed boy might grow up to be a good and wise king, Samuel went back to his own home.

After that, as David watched the sheep, he thought a great deal of the time when he would rule the people. The heavenly Father helped him in all his troubles, and with the questions that David could not understand.

David loved music and played beautifully on the harp. He also liked play, and often when he was watching the sheep, he would practice with a sling-shot, something like boys use now.

Since Saul had learned that the kingdom was to be taken away from him, he had been harsh, and sometime cruel to those about him. He became jealous of those he knew were better than he was, and, instead of trying to do better, he seemed to grow more wicked all the time.

At last one of his servants said, "You are not well. Let our lord command us and we will find a musician for you. Then when you do not feel well, he can play, and you may feel better."

Saul was well pleased with this thought, and gave the command. The servants had heard David play, and so he was sent for. When Saul saw the handsome shepherd boy and heard the beautiful way in which he played on the harp, he loved him greatly.

David became armour-bearer to the king, and this helped him to learn many things that would help him when he finally became king of the Jews himself. He and Saul's son, Jonathan, soon came to love each other as brothers.

## THE ROAD TO LIFE.

M. A. Woodward, Fonthill, Ont.

**S**TEEP places, uneven roads, deep, wet labyrinths, where tears are dropping and we go stumbling, halting, climbing, until too tired to journey further, we stop to wonder if the future will be as hard as the past. Beginning to worry and fret, we suddenly stop to think, and then we know that God is our refuge, and underneath are the everlasting arms. In his sanctuary we find help. How happens it we stepped so haltingly over the uneven road, or looked with such fear on the long, steep path above us, or stopped with such despair at the deep well of tears? Because we forgot for the time that our Father is a very present help in times of trouble; and perhaps these, so hard places for us, were only his call to us to trust him more and ourselves less. We had stopped to fret and worry which proved we were ignorant of God and his inherent and intimate relations to mankind. We did not mean to be disloyal but we were, we forgot to trust.

Trust God What tremendous words these are, and yet they fall shamefully short of representing the still more tre-

(Continued on last page).

A Truth Seeker's Lesson. No. 7.  
D. C. Robison, Salem, Ohio.  
Baptism.

The significance of baptism should be understood. Many say it is only a command. A command with doctrine becomes an ordinance and cannot be ignored. Its doctrine is implied in it as a symbol which represents the death, burial and the resurrection of Jesus the Christ.—1 Cor. 15:3.

Rom. 6:3. Baptism defined. It is derived from Bapto (bapt-ism) Its English equivalents are immerse, dip, bury, plant.

Sprinkle is from Rantizo. Pour is from Cheo. Neither can be used as a symbol representing the doctrine of a death, burial nor a resurrection.

Mode. Matt. 3:16; Acts 2:38; Acts 8:38; Rom. 6:3-6. In these verses the mode is plainly described.

Significance. Matt. 3:13-16; Acts 8:12, 34; Rom. 6:6; Col. 2:10-11; Acts 22:14-17.

Necessity. Gal. 3:26-29; Heb. 9:13, 14, 19, 23.

Must be preceded by a valid faith. Heb. 11:1; Acts 8:12.

A valid repentance. Acts 2:37; Acts 9:6.

A valid baptism. Rom. 6:3-6; Col. 2:10-11; Acts 8:38.

A valid life. 2 Pet 1:5-12. It fulfills all righteousness. Matt. 3:14-15.

#### That Word Pope.

What does it mean?

What is commonly understood by the word "popery"?

Is popery in the pope of Rome any worse than popery exercised by anybody else?

Has any one mind any right to lord it over any other mind?

What means has God given us by which to lead others to see as we do?

For the best set of answers to the foregoing five questions a year's subscription to The Restitution Herald will be given. If two or more sets are equally meritorious, the first one received will be honored and answers published. This offer is to those only who are 35 years of age or under. Use the Bible as far as you can in your answers and be as brief as is consistent with clear answers.—Editor.

#### THE LAST DAYS.

J. E. Cowles, Arapahoe, Neb.

**B**RETHREN, we are, without a doubt, living in the last days. There never was a time when the whole world was in such an unsettled condition as now. And this condition is growing worse very fast. The impatience and unrest of the people is seen on every hand. The frivolity, money-mad, pleasure seeking spirit of the people; the great upheaval of the laboring masses and their oppression by the rich; the awful threatenings of the anarchists and the lawless crowd; the fear and trembling of the governments and their leaders for looking after the things that are coming on the earth; all point to those perilous times spoken of by Paul in 2 Tim. 3:1-5. This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blas-

phemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, inccontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God.

Surely these be perilous times, which are going to try our very souls and may mean the sacrifice of our lives.

Brethren, it is high time that we awake to righteousness and sin not, 1 Cor. 15:34. And break our lethargy, Rom. 13:11.

Surely we are living in times that should cause us to look up and lift up our heads and rejoice, though for the time being we must suffer persecution, 1 Pet. 1:6.

For the time is short when Christ will descend from heaven and deluge this old world with such a blessing as it has never had before.

Brethren, in view of these stirring times of strife and envy, which but portend the soon coming Savior, are we going to be content to go along in this half-hearted, haphazard way which will get us nowhere?

Are we living up to the faith we profess and doing all we can for the cause we claim to love? This is a case of life or death to us who have been baptized into that all-saving name. Are we going to confess our Christian life a failure and make a mockery and farce of our faith and religion?

Brethren, let us all unite our forces for the glory of God as in unity there is strength, and go marching on to make our calling and election sure, 2 Pet. 1:19

#### LIVING SOUL.

J. W. Williams, Ripley, Illinois.

**I**N scripture, a living soul is an animal creature. By Rev. 16:3 a living soul is any marine creature. By Gen 2:7 man is a living soul. Not an immortal soul, but a soul that lives by breath of "life." The life of the man-soul depends primarily on breath. This last scripture makes man himself the soul, or creature, not that a living soul or immortal soul was put into his body. But soul does not always denote man's bodily existence. In Heb. 4:12 and 1 Thes 5:23 man is spoken of under spirit, soul and body. In Ps. 78:50 soul and life are the same. So that our Lord in dying commended his spirit into the hands of God. Not his breath of life. Not a disembodied separate existence, either, for it was "himself" that he so committed. 1 Pet. 2:23. "Spirit" here refers to identity, as in 1 Jno. 4:1 it does to persons. Likewise in Heb. 12:23 it refers to persons. The contrast between the old covenant and the new is among other items drawn as to the persons by the law covenant made unjust, sinners, and imperfect, whereas the new brings us into the fellowship of men by the new covenant made just and perfect through the better blood of the better covenant.

And in Matt. 16:26 the soul that is lost is "himself" in the parallel passage in Lu. 9:25, that is, soul here refers to identity, personality, as spirit does in the above passages.

So in Gen. 35:18 soul again refers to life. For by such scriptures as Job 34:14-15; Ps. 146:3-4, and Eccl. 12:7 the thing that leaves

the body is the breath of life.

This is confirmed by 1 Ki. 17:17. What left the dying boy is here called "breath," but in vs 21-22 it is called "soul," as in many such scriptures as Ps. 78:50 soul and life are used for the same thing. Because breath gives life and is therefore the the breath of life.

But two other things are needful in the body to give life. They are food and drink. In 1 Sam. 30:11-13 is the case of a man dying for lack of food. When food is administered his spirit came again to him. Not a disembodied, immortal soul, for had he possessed such, it had not yet left him, for he was not yet dead. His spirit, life, breath of life, returned, for he was so nearly gone that breathing and life were past recognition.

This scripture and Judges 15:19 both show that drink was also necessary to sustain life in the body. Samson's immortal soul was not what returned to his body, for if he had such, it had not left him, for he did not completely die. His spirit, animate activity, returned, as with the Egyptian just noticed.

So that when breath enters the blood, and food and drink do likewise, how evident the words of Lev. 17 that the life (soul) of all flesh is in the blood. And in Isa 53 soul is what was made an offering for sin. That is, life was the offering, Matt. 20:28. Or "himself," Eph. 5:25. Or, his blood Rev. 5:9-10. For by Isa 53 the soul thus made an offering for sin was a liquid because it was "poured out unto death." For on the cross his life blood flowed out.

When blood with life in it, because of the breath of life, reaches brain, mind or thought results, hence spirit or breath is mind in its ultimate form, as spirit is mind in 1 Cor. 2:11, for it is what knows. The same is in Job 32:8, for it is what has understanding. And when mind or spirit is expressed in words the words are spirit, Jno 6:63, because they are expressed mind. But blood not properly supplied with fresh air cannot enable brains to think well, neither can blood which lacks the other two vital things, drink and food.

In 1 Ki. 10:5 the Queen was not dead, so no immortal, conscious spirit had left her, not even the breath of life as spirit had left her, for then in either case how could next four verses express what happened? The spirit she lacked was something akin to pride, for Solomon's glory humiliated her by comparison.

Likewise in Gen. 45:27, Jacob had lost neither immortal soul nor breath of life, but had lost his spirit of light heartedness, his mind of joy, by grieving over his favorite son. He had lost that piece of his mind, spirit.

Next time, the souls under the altar.

The Bible, vs. Scientific Statements.  
D. C. Robison, Salem, Ohio.

**D**EAR BRO. Lindsay:  
Your article in The Restitution Herald of Dec. 23, 1919, is timely and to the point. I am aware that many were very much disturbed over the statement that the atmosphere of the earth would be greatly disturbed because of the position of certain planets to the sun. We know that the prediction was a signal

failure. Those who have kept in touch with scientific statements know that they are propagated to disprove the Bible statements of the creation of man.

I wish to notice some statements made by writers of the scientific world I shall mention those who stand at the head of a large list of writers of their class. None will question that Mr. Darwin stands foremost. We wish to call in question his argument on the evolution of man along the theory of The Survival of the Fittest. His argument is that the fittest will survive and in the end will fill the earth with a superior race physically and intellectually. If Mr. Darwin did not borrow this idea from the Bible, he must have been a very poor observer of the acts of men of all ages. Our reading of history teaches us that the fittest all along have been the strongest and most inhuman. The rulers all along the ages emphasize this statement. Nimrod was a hunter of men and had no regard for the life of any but himself. He was the fittest because he was the strongest. The Assyrian rulers were men of this type. The greatest of these was Ashurbanipal who ruled in Nineveh. He was the fittest because he was the strongest and most inhuman toward his subjects. We find this true by reading the history of every nation that has swayed the scepter. Read the history of the English kings and the administrators of this government and you will find the fittest to be the most cunning and the one who had the greatest following. The time came that the divine right of kings was no more regarded. The king was no longer the leading factor in the administration of governmental affairs. Still there remained the one man, power surrounded by weaker ones. The prevailing thought is that the one is the fittest. Is this true? By no means. Please demonstrate this position granting that this is true. How long will it take to produce this class? Remembering that all must become of the fittest, rulers and subjects. What of our own government? Have we not developed along the same line? We have great respect for our first president. Was he the fittest? By no means. His Secretary of State was the leader in government policy. Under our system an appeal of opposite factors is made to the people lead by political leaders. But very few of our presidents have proved their fitness to rule. After 130 years we find ourselves seeking for the fittest to rule. The spirit of inhumanity has now passed to the people. What could be more inhuman than for a class to shut off all means of heating our homes? This attempt was made very recently. Next to this we have those who control our food and clothing. This means the starvation of the poor and helpless. Please compare these conditions with those implied in the 72nd Psalm

You will see why we are anxious to have the divine Ruler to come, and also how short-sighted Mr. Darwin was in his theory of The Survival of the Fittest. The scriptural thought is that the Lord will fill the earth with his glory. The survival of the fittest is plainly taught in the Bible but along a different line than that of Mr. Darwin. You need but read and study Heb. 11 to see whom Jehovah classed as the survival of the fittest. Every character

named there became so through the faith and not the effusion of blood. Only the fittest will survive which will be demonstrated when Jesus sits upon his judgment throne and those who have shown their fitness will be awarded the position of rulers. "He that overcometh will I give power over the nations."

The great difference between the Bible and scientific statements is that prophetic utterances have been literally fulfilled as today men's hearts are fearing for the things that are coming on them, and the fact of Mr. Darwin's theory has proven its falsity. These scientists make statements based upon sand and when tested, prove their falsity. For 200 years they fought for their theory of spontaneous generation; that is, life was produced through the existence of germs instead of the Bible doctrine of life produced by pre-existent life. The time came that the scientific theory must be settled. It was left to a noted scientist to demonstrate the falsity of their theory. Mr. Huxley, a noted scientist, after repeated experiments confessed "that life only from life is victorious along the whole line of the present day." Mr. Tyn-dall, another scientist was compelled to say, "I affirm that no shred of trustworthy experimental testimony exists to prove that life in our day has ever appeared independent of antecedent life." Thus we see that the Bible is again victorious. The Father hath life in himself (antecedent life) and hath given life to his Son to have life in himself. Jno. 5:26. Further, the Son will give life to all overcomers. Thus we see that one scientific statement after another fails because they are built upon the sand. In order to prove the falsity of the Bible, the scientists are laboring to show that man existed on the earth two hundred and fifty thousand (250,000) years ago. Ex-president Roosevelt champions this theory in an article in The National Geographic Magazine of Feb., 1916. In an article on, How Old is Man? Mr. R. of himself proves nothing as he gleans from the researches of others, they basing theirs on the geologic ages and the fossils. The times of these ages are mere guesses. Nothing in the ages or fossils to prove that an age was 1,000 or 10,000 years. Some of these wise men claim that the glacier that swept over Ohio took place 10,000 years ago; others that it might have occurred as long ago as 50,000 years. We have the evidence of the glacial rock that such a thing did occur. These rocks are silent messengers. We have one in our yard. What a pity it is that some one living then did not chisel a date on some of these rocks. Mr. Roosevelt in his article states that pre-historic man lived 100,000 years ago. He states that French archeologists have taken the lead in deciphering these records. He calls this the "immensely long old stone age." This was when man used implements made of stone. Scholarly men have been able to gather records from stone but it has been when the inhabitants of the times recorded their history on the monumental stones. Ancient Egyptian history was unknown until their inscriptions had been deciphered. Later day research has furnished us much valuable history by translations on the bricks found in the Ashurbanipal library of Nineveh, the capi-

tal of the Assyrian Empire. This is said to contain the library of ancient Babylon as well as the Assyrian library. What do these writings attest? Very many things that are found in the Bible. Abraham is no longer a mythological character but a survival of the fittest. Abraham never disappointed God. Abraham believed God and it was counted to him for righteousness. We met a young man once who had taken up the scientific statement of the evolution of man instead of the formation of man by God. He stated that the creation story was a myth. He explained that the mención was the beginning of the evolution of man. I suggested that the mención required intelligence and power. That an implement required a designer. That man as he came from the plastic hand of God required that he was the result of higher intelligence. It was stated by a literary writer of the last century that Darwin had started his evolution theory from the wrong end. That in looking into the face of a monkey it indicated that he had descended instead of having ascended. He expressed such a sorrowful countenance. Amid the false theories of scientists and religionists some of God's children may lose their balance. Watch and pray is our admonition

—  
TRUST men, and they will be true to you; treat them greatly, and they will show themselves great.—Emerson

MEN are led away from threatening destruction; a hand is put into theirs which leads them forth gently towards a calm and bright land so that they look no more backward,—and the hand may be a little child's.—George Eliot.

—  
OF what shall a man be proud, if he is not proud of his friends? —Stevenson.

—  
TRUTH is the strength and the kingdom and the power and the majesty of all ages.

—  
TODAY well lived, makes every yesterday a dream of happiness, and every tomorrow a vision of hope. —Anon.

—  
THE beauty of the house is order;

The blessing of the house is contentment;

The glory of the house is hospitality;

The crown of the house is godliness.

—  
THOSE who bring sunshine into the lives of others cannot keep it from themselves. —Barrie

—  
IN this world it is not what we take up, but what we give up that makes us rich. —Beecher.

—  
TRUE happiness consists, not in a multitude of friends, but in their worth and choice —Ben Jonson.

—  
THE man in love with himself seldom has a rival. —Richardson.

—  
THOSE who never do any more than they are paid for, never get paid for any more than they do. —Hubbard.

—  
JEALOUSY is as hard to hide as a bass drum. Hubbard.

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

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THE RESTITUTION HERALD

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## Editorials and Church News.

Bro. and Sr. J. A. Railton, of Fonthill, Ontario, are spending the winter months in California.

Sr. McMinn has left Peru, Ind., and has returned to her former home at Hendersonville, N. C.

Brethren, for the present we are bountifully supplied with good copy. You may have a recess for a couple of weeks—now run out and play, please.

Bro. and Sr. T. J. Ellis, of Waterloo, Ia., were recently called to Seattle, Wash., to the bedside of Bro. Ellis' father who died shortly after their arrival. Death is everywhere.

Bro. J. W. Good, of Elbert, Colo., may now be addressed at New Port Richey, Fla.

A fine, new boy, Hugh Andrew, arrived to gladden the home of Bro. and Sr. Earl Thayer, Hazen, Ark., on Jan. 8, 1920.

Martha Delight is a name that has recently been added in the home of Bro. Everett Halstead, Rensselaer, Ind. Evidently Bro. H. was so "delighted" that he forgot to let us know of it and we had to

get the news by other means.

Sr. Ruth Townsend, Lansing, Mich., is mother to a new four pound boy, born Dec. 8th. He must take after his Uncle Arthur over at Hastings, Mich.

A very enjoyable surprise recently came to us from our friend, Elmer Winfrey, Bosworth, Mo. He, too, has been butchering and from the quantity sent us we conclude his slice will be narrow and thin. These acts of friendship help to sum up the total of human happiness.

Bro. J. E. Miller, St. Jacob, Ill., has but recently been called upon to lay his father away. The enemy keeps at work and our hearts are grieved, but we await the time when One who is stronger than death shall appear to put an end to it.

Howard Elton, son of our esteemed Sr. Etta Elton, Delta, Ohio, has recently been married to Miss Bernice Ross of the same place, and they expect to make their home in Delta. This looks as if Raker church is to lose a splendid pianist for Bernice surely was faithful at the piano. Congratulations.

Sr. Inez Titus, Letcher, S. Dak., writes that she is now Grandma Titus but that she doesn't feel old enough to assume the title. Speaking of our own observation, grandpas and grandmas are not nearly as old these days as they used to look to us some years ago. The young man's name is Harland Francis Kistler; born Dec. 29, and who knows but it may be President Kistler some day?

Remittance and helping fund lists will again be found on 6th page of this issue

### Notice Nebraska Brethren.

I have been requested to take this means of notifying you that the Evangelist Fund is running low. May all lovers of truth lend their assistance to this fund and to those who have subscribed, send in their amount at an early date. Let us keep Bro. Drinkard in the work.

Remittance may be sent to Sec. M. Stephenson, Moorefield, Neb., or Treas. C. A. Stowe, Holbrook, Neb., and the amount will be accounted for.

Yours in the hope,  
C. A. Stowe, Treas.

## Obituary.

John Wesley McCrory was born near Ashland, Ohio, August 8, 1845, and when one year of age came with his parents to Elkhart County, Indiana, where he grew to manhood. He purchased land in Marshall County and removed four miles south of Plymouth in 1870. He attended common schools and rounded out an education in a private school in Goshen, Indiana, and for a number of years was a successful teacher in the district schools of Elkhart and Marshall Counties. He was a man of full average intelligence and had no superiors in his chosen profession as a farmer. On Oct. 9, 1873, he was mar-

ried to Julia Logan and they at once took up their residence on the farm until her death in 1904. To them were born six children, two of whom—Inas and Byron—preceded them in death, and the four survivors are Mrs. Utinsky Adams, Ligonier, Indiana, William, of Williston, North Dakota, Charles, of Chicago, and Melvin, of Fenwood, Wisconsin. He is also survived by two brothers and two sisters; Neal, of Lincoln, Neb., and Francis M., of Plymouth, Indiana, Mrs. Sarah S. Thompson, of Kendallville, Indiana, and Mrs. Caroline Logan, of Lapaz, Indiana; and also nine grandchildren. Since the death of his wife he has made his home with his daughter, Mrs. Adams, except two years which he spent in proving up a claim near Williston, North Dakota. Two months ago he contracted a heavy cold which terminated in pneumonia and heart failure to which he succumbed Saturday, Jan. 3, at 6:30 p.m. In 1873 he associated himself with the congregation of the Church of God at Old Antioch and was a believer of that faith until his death.

The funeral services were conducted from the church at Plymouth, Jan. 6, by D. E. VanVactor, and he was laid to rest in the Pisgah cemetery.

F. M. McCrory.

### PETER AT LYDDA AND JOPPA.

Lesson VI. Feb. 8, 1920.  
Lesson Text: Acts 9:32-43.

Golden Text: The prayer of faith shall save him that is sick and the Lord shall lift him up.—Jas. 5:15.  
Memory Verses: Acts 9:34, 40.

### Questions and Comments.

In last Sunday's lesson we saw how Peter and John were first led into preaching the gospel to others than Jews. Recall briefly the circumstances resulting in this first missionary work.

In today's lesson we find Peter visiting other places to which the gospel had been carried by persecuted Christians. Read or relate what took place between Peter and John's missionary work of last Sunday and Peter's work in today's lesson.—Acts 8:26-40; Acts 9:31. See General Note I on verse 31.

Acts 9:32 shows how Peter was proving faithful to Jesus' commission as recorded in John 21:15-17. Locate Lydda.

Read verses 33-35. Why did Peter have such unwavering faith that he could say, with all confidence, "Jesus Christ maketh thee whole, arise, and make thy bed"? How did he know that he would be used as the medium of healing at that particular time? John 14 12-14. Was the promise in these verses made to anyone else than the men to whom Jesus was talking? Why, then, cannot we have such faith that we can say healing words to the lame and blind? (This does not mean that we cannot have faith that God can and does heal. God surely can repair and renew what he has created. It does mean, however, that I cannot have faith that God will perform any act of healing through me at any time I may ask as was the case with the apostles, for God has made no such promise to me.



Was the palsied man the only one to receive benefit from this miracle? Was the material benefit the only benefit he received?

Read verses 36-43. Locate Joppa.

Describe the character of Dorcas. What lingering hope must have caused these people to send for Peter? Note again the perfect assurance with which Peter said, "arise," to this dead woman. (So far as we know, this was the first miracle of this kind he performed). Discuss the effects of this miracle. In performing either of these two miracles, did Peter try to draw attention to himself? What fact did he fully appreciate? What is the trouble with us when we get proud over any good we may have done?

If our good works do not serve to direct people to God, are we accomplishing any real, lasting good?

Give scripture to show that Dorcas had a pure and undefiled religion. Show that her life was a demonstration of Jas. 2: 14-17.

#### General Notes.

Daily Readings: Monday, Acts 8:26-40;

Tuesday, Acts 9:1-31; Wednesday, James 1:26-27; Thursday, James 2:14-20; Friday, 1 Cor. 13:1-8; Saturday, —

I Rest from persecution, Acts 9:31. The conversion of Paul put an end to a large measure of the persecution where he had been the leader. Another cause of the cessation from persecution lay in the troubles the Jews themselves were having with the Roman rulers. They were fully occupied with their own troubles so that the infant church enjoyed a period of four or five years of rest. It was a time of outward peace and rest from conflict, and hence a season of growth in spiritual development, of Christian activity. The result of the daily life of the Christians and their character was that "the church was multiplied," not only in numbers, but in quality and value. Every additional gift or virtue, or talent in a man, or in a church is not merely so much added, but is a multiplier, for it increases the value of each and every other gift.—Peloubet's Notes.

II. Whenever the apostles did anything by which man was benefited, they always pointed to God as the one giving the benefit. No real, lasting good is accomplished by our good deeds if they do not serve to direct the hearts of people to God in gratitude and love, for it is only through the spread of these purifying influences that all sin and its attending evils are to be destroyed. Our "good deeds" may, or may not help to disseminate this spirit among mankind. If we perform them in pride and self-righteous condescension, they will not. Material benefits are all that result. If we perform our good deeds in gratitude and love for our own large benefits, that spirit is transmitted to those we may help, and far more good will have been done than simply relieving material needs. We may give large sums of money to relieve poverty, sickness, etc., but if we give from any other motive than Christian love—if we give it as a matter of good business, or because we have so much we cannot use it all, or to avoid the condemnation of public opinion,—our gift to humanity is small indeed.

Man has given millions of dollars for all sorts of "charitable" works, but the hearts of people have not been drawn any nearer to God. Almost invariably there is some selfish motive back of the gift and only material good results.

Jesus and the apostles would influence multitudes to glorify God through one simple miracle. Everything they did was through untainted love of those they served.

There is a way of doing a kindness which looks as if no kindness had been done; a gentle and delicate way which adds preciousness to the gift. I have known some men to do a kindness as if they were receiving it rather than giving it, so that the poor were not made to feel their poverty. This was Jesus Christ's method and will be ours as we approach his likeness.—Parker. Only the unselfish man can do a kindness in this way; and the power of such kindness as this is the most widespread and the most lasting.—Peloubet's Notes.

"Love thyself last. Look near. Behold thy duty.

To those that walk beside thee down life's road.

Make glad their days by little acts of beauty.

And help them bear the burden of life's load.

Love thyself last. Look far and find the stranger.

Who staggers 'neath his sin and his despair.

Go lend a hand and help him out of danger.

To heights where he may see the world is fair."

—Record of Christian Work.

#### A REVIEW REVIEWED.

Alex. Allan. Chicago, Illinois.

**I**N A well written article appearing in The Restitution Herald, Dec. 16 and 23, by Mrs. S. A. Horn, she says:

"I take the position that Christ will never reign over fleshly Israel restored, but now reigns over spiritual Israel." She further affirms that the restitution of all things took place in the coming of John the Baptist.

Two may agree in their belief that there will be a restitution of all things as spoken of God by the mouth of all his holy prophets, yet they may be far apart in their understanding as to what the restitution means in results. Many who write to Church of God papers, take the crude, materialistic view of restitution and are hoping for Jesus to come that they might be restored to perfect life and to an eternal inheritance in the land of Palestine. One of these writers rejoices in the prospect that there is a beautiful farm awaiting him somewhere in the land of Palestine, while another is trying to establish his claim to a strip of that land by proving his descent from Israel, belonging, as he says, to the tribe of Manasseh. Perhaps, then, Sr. Horn is justified in saying, "The things some look for to be fulfilled in the flesh never will be."

The Jewish idea of restitution is a restoration of the land of Palestine to them as the Israel of God when the Messiah

will come as King to sit upon the throne of David to give them everlasting possession of the land. That is indeed God's promise to Israel, but the apostle explains that God had a mystery hidden in that promise, and the mystery is that they are not all Israel that are of Israel, neither is he a Jew that is one outwardly, of the heart and of the circumcision of Christ—spiritual and not of the letter; whose praise is not of men, but of God. But the Jew imagines still that he belongs to the Israel of God, unaware that God had renounced fleshly Israel as his people and that they were cast out of God's favor until the full number of the Gentiles should come in through the righteousness of faith.

With the casting out of fleshly Israel, the Jew became as a Gentile; his circumcision in the flesh became uncircumcision by the circumcision of Christ. But we read that God's favor will return again to the Jews in their scattered condition; provided that they will return to the Lord with all their heart. But these Jewish branches which were cut off as the heirs of God's promises must be grafted in again; and we are assured, if they abide not still in unbelief, that God is able to graft them in again to the stock of Israel to be regarded of God as that seed of Abraham who are the heirs of God according to his promise.

In another sense God's favor will return to the Jew in his unconverted state. But this will not be just because one is a Jew; for God has assured us that whatever he will do for the generation of Jacob, it will not be for their sake, nor because they are Jews, but it will be for the sake of his promise and that all men might know that it is the Lord that doeth these things.

There is only one way to life; not one way for the Gentile and another for the Jew. The way to life which Christ opened up is through death of the flesh and regeneration. Regeneration is one of the big features of restitution and it will not come until Christ comes. The Jew must die to the flesh before he can become a member of the new generation; become a member of the Israel of God; for God will no more deal with men in sinful flesh, but only with those who are as alive from the dead. Thus, if Sr. Horn means that Christ will never reign over fleshly Israel restored through restitution and regeneration, I must dissent from her position; but if she means that Christ will never reign over unregenerate, fleshly Israel, then I agree most heartily with her.

Restitution did not come with John the Baptist. Literal regeneration is not the portion of the church in this age, but only to have our bodies washed with the water of regeneration by the word.

The hope of the gospel in this age is not a hope of restitution, is not a hope to be restored to human perfection, but a hope of glory, a hope of transformation into the image of the exalted Christ.

The call of the gospel is not a call to inheritance in the land, but a heavenly calling to an inheritance, incorruptible, undefiled, reserved in heaven. That is not restitution by any means.

The apostle did not glory in restitution,

but he gloried in tribulations. Why? Because he had access by faith into this grace wherein we stand and rejoice. What does he say this great grace is? He tells us that it is the hope of the glory of God. The inheritance predestinated according to God's purpose for the church is "That we should be to the praise of his glory, who first trusted in Christ."

"When the Son of man shall come in his glory and all the holy angels (the glorified church) with him, THEN shall he sit upon the throne of his glory." Sr. Horn says the kingdom was born some time during the preaching of Jesus. Jesus taught his disciples to pray, "Thy kingdom come." There is no doubt that in a sense the kingdom came when Jesus presented himself to the Jews as their King; but to make the unqualified statement that the time for the coming of God's kingdom was fulfilled at Christ's first advent is misleading and unwise. Joseph of Arimathea "waited for the kingdom of God," but it did not come in his day. So with this same attitude of mind, we are to wait for the coming of our Lord Jesus.

The kingdom of heaven is likened unto virgins waiting for the return of their lord. Jesus said, "There be some of them that stand here which shall not taste of death till they have seen (in a vision) the kingdom of God come with power." The kingdom of God is a glorious kingdom and we must wait for the King to come in his glory, and not only so, but we are to hope to the end for the grace that is to be brought to us, and this hope of grace, as we have already seen, is a hope of glory together with Christ and the honor to reign with him in his kingdom.

The Sister's thought that Christ came as a thief at his first advent is rather inconsistent in view of the fact that Jesus himself instructed his disciples to watch for his second advent; for his coming would be as a thief in the night. In the Revelation to John we read of Christ saying: "I will come on thee as a thief." "Behold I come as a thief." Then in 1 Thes. 5:2, "The day of the Lord will come as a thief."

We can do nothing against the truth. While the article herein reviewed is not the truth, it has this virtue—it is such palpable error, it is not likely to subvert the faith of anyone.

#### REMITTANCES.

A. M. Jones, G. Bottolfs, T. F. Presley, Dorothy Fetters, Mrs. E. Mackie, R. P. Story, Dr. F. H. Hemphill, Mrs. E. M. Thomas, A Sr. in Mich., Mrs. James Kincheloe, Emma Murray, John Kinnan, C. A. Stowe, T. O. Myers, Mrs. Lottie Pickerl, Mrs. Inez Titus, Mrs. G. A. Bradley, M. W. Perrine, J. B. Pounds, J. E. Pounds, Mrs. Lydia Wilson, Mrs. T. J. Ellis, A. Harbert, Mrs. Emma McClary, Eld. D. C. Robison, Mrs. R. J. Powell, H. J. Edmister, Mrs. A. B. Campbell, Mrs. A. M. Siple, Alfred Anthon, Mrs. W. C. Ratliff, Mrs. Wm. Brammell, E. R. Drabenstott, E. C. Plummer, R. S. Cooper.

NO one is useless in the world who lightens the burden of it for anyone else.—Sel.

#### HELPING FUND.

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

G. Bottolfs,	1.00.
A Sr. in Mich.,	.50.
Mrs. James Kincheloe,	1.00
Mrs. G. A. Bradley,	.50.
M. W. Perrine,	5.00.
Mrs. T. J. Ellis,	.50.
Mrs. Emma McClary,	1.00.

#### ANOTHER REVIEW.

T. A. Drinkard, Holbrook, Neb.

I AM quite sure that Mrs. S. A. Horn thinks she is correct in her understanding of the scriptures as given in recent issues of The Restitution Herald. If she is correct, then we are indeed wrong in our faith and our preaching. As she has taken the liberty to reply to another, I presume she will be willing to give us the same right of examining the statements which she has made. If our understanding is correct, her article has been written for the purpose of proving, if possible, that all the prophetic writings regarding a literal kingdom being established on the earth is an untrue, and our faith in the same is false, and our claims unjustifiable and wholly untenable. Before we can accept this conclusion we must have the proof which has not been given. Mrs. Horn says, "Does this scripture (Isa. 9:6-7) point to a literal throne? I take the position that Christ will never reign over fleshly Israel restored, but now reigns over spiritual Israel. Fleshly Israel as a nation with Christ as King can never be restored."

Her position is:

1. Christ will never reign over fleshly Israel restored;
2. But now reigns over spiritual Israel.
3. Fleshly Israel as a nation with Christ as King, can never be restored.

Let us consider Isa. 9:6-7 in the light of reason and see if we cannot come to a definite conclusion as to its true teaching, uniting it with other scriptures bearing upon the same question. In the 6th verse his birth was foretold; also the time when he will be empowered with the reins of government. The 7th verse reads, "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." Permit me to ask, What kind of THRONE did David have and where was that throne established? Over whom did David reign? Did he reign over literal people, and did he not have a literal capital city in which to have his THRONE established? Also did he not have a literal territory upon which the subjects of his reign lived? Isaiah plainly says that Christ, the character mentioned here, will be "Upon the throne of David, and upon his kingdom, to order it, and to establish it." It is clearly shown here that the kingdom is not in an ordered state at the time Christ ascends to power over the same. Let us call your attention to Ezekiel 21:25-27, wherein we find the

downfall of the kingdom of Israel foretold. It is written, "I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him." The kingdom of Israel was overturned for a certain length of time, and that time is "UNTIL HE COME," which either refers to his first coming, or to his second coming. God seeks to show us here that the coming one of whom he spoke has a legal right to the kingdom, and for that reason it will be given to him. In Acts 1:6 we learn that the apostles had so understood the prophets as teaching that the literal kingdom of Israel which had been overturned, would be restored again. They read the prophets and exercised faith in what they had written. Christ is not found criticising them for so understanding, but seeks to show them that the appointed time for its establishment had not arrived, therefore the logical conclusion is "UNTIL HE COME" must refer to his second coming when he receives the kingdom. See Dan. 7:13-14. Mrs. Horn says that her position is that Christ now reigns over spiritual Israel, but fails to tell us what she means by spiritual Israel, and also to give evidence to sustain her contention.

After giving Isa. 9:6-7 to show that upon the shoulders of Christ would rest the rulership of Israel, she asks, "Does this define the church?" To which I would answer no, (1) because the word church is not mentioned in this prophecy; (2) because it is unscriptural to claim that the kingdom and the church are the same organization. To say that the prophet said church, is to violate the commands of God not to add thereto. The kingdom is never referred to as the church, neither can you find where the church is called the kingdom. Then why claim such without any scriptural authority to support it? Let us see further about Israel being restored, ever keeping in mind that "the zeal of the Lord of Hosts will perform this," according to his promise. We need not doubt God's ability and determination to do according to his own will. He has willed that Israel shall be restored, and restored they will be regardless of our think-so. And we had just as well get ready for the event, for it is coming sure. Your attention is invited to Luke 1:32-33, where we read, "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the THRONE of his Father David; and he shall REIGN OVER THE HOUSE OF JACOB forever; and of his kingdom there shall be no end." Here we have the throne upon which Christ will sit; also the house of Jacob, over which he will reign, and the duration of the kingdom will be forever.

What will have to take place before he can reign over the house of Jacob? Must not Israel be restored? Again in Matt. 19:28 it is written, "Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Christ shows in this verse (1) That a time of regeneration is coming; (2) Then the Son of man will sit in the throne of his glory; (3) When such does transpire the apostles will be

permitted to judge the twelve tribes of Israel. How will the apostles be able to reign with Christ over the nation of Israel unless they are restored? In Jer. 31:10 we read, "Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock." I wonder if the expressions, "will gather him," and "keep him," really have any signification at all? Did God scatter Israel among the nations? Will you not accept this as true when God says he did? And won't you accept his promise that he will gather him again?

Those promises are as reliable as they were when God first gave them, and it must be remembered that God is not slack concerning his promises as some count slackness, but stands behind them with sufficient power and ability to perform them. It must be admitted by all that God once knew, or recognized, the Israelitish people above all other nations because it is plainly stated in these words, "You only have I known of all the families of the earth: therefore I will punish you for all your iniquities."—Amos 3:2. We further know that God has scattered them throughout all nations because of their disobedient acts, and to fulfill his word which said, "And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and a hissing, and a reproach, among all the nations whither I have driven them."—Jer. 29:18.

They have been dispersed among the nations, as we have seen from the above scriptures, but they have not been cast away forever as a people, because God's promise is to restore them again to their own border. Turn if you will and read Rom. 11:1-2, wherein we find these words, "I say then, hath God cast away his people? . . . God hath not cast away his people which he foreknew." They were a literal nation when they once existed as such, and there is no promise where God ever promised to change them to a spiritual nation; if so, where is the scripture to prove it?

(Concluded next week).

ANOTHER YEAR.

Rufus A. Curtis, Scottsburg, Ind.

AS WE are just entering upon the threshold of another year with its hopes and fears, its joys and sorrows, it is good for us to commune with our hearts, and put our "trust in the Lord."—Ps. 4:3-5. With the Psalmist I can say, "Thou hast put gladness in my heart: more than in the time that their corn and wine increased I will lay me down in peace and sleep: for thou, Lord, only makest me dwell in safety."—Ps. 4:7-8. We should trustfully remember that it is our merciful Father, who with "A mighty hand, from an exhaustless urn, Pours forth the never ending flood of years

Among the nations. How the rushing waves Bear all before them! On their foremost edge,

And there alone is life; the present there

Tosses and foams and fills the air with roar  
Of mingled noises. There they who toil,  
And they who strive, and they who feast,  
and they

Who hurry to and fro, the sturdy hind—  
Woodman and delver with the spade—are  
there,

And pallid student with his written roll.  
A moment on the mountain billows seen—  
The flood sweeps over them and they are  
gone.

There groups of revelers, whose brows are  
twined

With roses, ride the topmost swell awhile,  
And as they raise their flowing cups to  
touch

The clinking brim to brim, are whirled  
beneath

The waves and disappear. I hear the jar  
Of beaten drums, and thunders that break  
forth

From cannon, where the advancing billows  
send

Up to the sight long files of armed men,  
That hurry to the charge through flame  
and smoke.

The torrent bears them under, whelmed  
and hid,

Slayer and slain, in heaps of bloody foam.  
Down go the steed and rider; the plumed  
chief

Sinks with his followers; the heart that  
wears

The imperial diadem goes down beside  
The felons with cropped ear and branded  
cheek.

A funeral train—the torrent sweeps away  
Bearers and bier and mourners. By the bed  
Of one who dies, men gather sorrowing,  
And women weep aloud; the flood rolls on;  
The wail is stifled, and the sobbing group  
Borne under. Hark to that shrill, sudden  
shout—

The cry of an applauding multitude  
Swayed by some loud-tongued orator who  
wields

The living mass, as if he were its soul.  
The waters choke the shout and all is still.  
Lo, next, a kneeling crowd and one who  
spreads

The hands in prayer; the engulfing wave  
o'ertakes

And swallows them and him. A sculptor  
wields

The chisel, and the stricken marble grows  
To beauty; at the easel, eager-eyed,  
A painter stands, and sunshine at his  
touch,

Gathers upon the canvas, and life glows;  
A poet, as he passes to and fro,  
Murmurs his sounding lines. Awhile they  
ride

The advancing billows, till its tossing crest  
Strikes them and flings them under while  
their tasks

Are yet unfinished."

Thus it is with human lives; whatever  
our station or attainments in life may be,  
we soon reach the limit of our allotted  
time, and the revolving years, in their  
ceaseless rounds, writes Finis upon our  
efforts. Our life, at best, is but "a little  
gleam between two eternities." Whatever  
the past may have held out to us in the  
way of golden opportunities, they are now  
gone beyond our recall. The kind word that  
we left unspoken; the loving deed we

failed to perform; the sympathetic look we  
neglected to bestow, are alike swept into  
the limitless past by the ceaseless "Flood  
of Years," that William Cullen Bryant so  
vividly portrayed with true, poetic genius  
Whatever the failures or the disappoint-  
ments of the past may have been, it is  
useless to grieve over them now. In the  
language of Whittier we can say,—

"Beneath the moonlight and the snow  
Lies dead my latest year;

The winter winds are wailing low  
Its dirges in my ear.

I grieve not with the moaning wind

As if a loss befell;

Before me, even as behind,

God is, and all is well!

Not mindless of the growing years,

Of care and loss and pain,

My eyes are wet with thankful tears

For blessings which remain."

"Looking back" to the past should give  
place to looking forward to the future.—  
Luke 9:62 We should "look up" and not  
down; forward to "the prize" at the end  
of the race; and not backward to the start-  
ing point.—Luke 21:8; Phil. 3:14. Keep  
your eyes upon the goal and "press toward  
the mark for the prize of the high calling  
of God in Christ Jesus"—Phil. 3:14; 2 Tim.  
4:7-8. If you would not walk in the shad-  
ows, keep your face to the sun. During the  
busy activities of the present year, let us  
not forget "this one thing," of paramount  
importance to us, "forgetting those things  
which are behind, and reaching forth unto  
those things which are before," "let us lay  
aside every weight," that would tend to  
impede our progress, "and the sin which  
doth so easily beset us, and let us run  
with patience the race that is set before  
us."—Phil. 3:13-14; Heb. 12:1-3. The meas-  
ure of our success will be largely depend-  
ent upon the constancy with which we are  
found "Looking unto Jesus."

Constant watchfulness for the Master's  
return, and instat readiness for that glori-  
ous event, should characterize us as a peo-  
ple.—Luke 13:32-37; 19:12, 15; Acts 1:9-11;  
1 Thes. 4:13-18. Earth's night of weeping  
will soon give place to the fadeless joy of  
morning.—Psa. 30:5; Rom. 8:18; 2 Cor. 4:  
17-18. "The night is far spent, the day is  
at hand." Rom. 13:11-12. "The times of  
restitution," or "times of refreshing," will  
soon be introduced by the personal pres-  
ence of the Lord.—Acts 3:19-21.

"Haste thee along, ages of glory,

Haste the glad day so long foretold;

Haste the bright morn of Zion's glory,

Prophets foresaw in times of old."

LOVE is not getting, but giving; not a  
wild dream of pleasure and madness of de-  
sire—oh, no—love is not that! It is good-  
ness and honor, and peace and pure living  
—yes, love is that, and is the best thing in  
the world, and the thing that lives longest.

—Van Dyke.

THANK God every morning when you  
get up that you have something to do that  
day which must be done whether you like  
it or not. Being forced to work and forced  
to do your best will breed in you a hun-  
dred virtues which the idle never know.

—Kingsley.

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(Continued from first page).

mendous realities of which they are the symbols. We fear when we should trust, and fear and faith cannot dwell together simultaneously. The mind cannot exist at the same moment in two different states. No wonder Jesus pleaded with men not only to love and to think and to do, but also to believe. How beautifully S. L. Krebs in his book, Twin Demons, brings out this thought of God, "Trust this power, therefore. Trust it implicitly, unreservedly. Feed upon it. Especially after you have done all you can. As an individual, do for yourself and friend, then simply trust God for results and be happy. There is a power that shapes our ends, rough hew them as we may. Let a spiritual, aspiring, ideal, religious element enter into your life and consciousness, if you wish to attain the greatest freedom, the truest success, the highest reward, the most lasting joy. And he finishes this most excellent book with this beautiful prayer:

"O God, give me love to live another day, let me not turn coward before its difficulties, or prove recreant to its duties; let me not lose faith in myself, in my fellow-men or in thee; keep me sweet and sound at heart in spite of ingratitude, treachery or meanness. Preserve me, O my Father, from minding little stings, or giving them. Help me to keep my heart clean, and to live so honestly and fearlessly that no outward failure can dishearten me or take away the joy of conscientious integrity. Open wide the eyes of my soul, that I may see good in all things. Grant this day some new vision of thy truth. Inspire me with the spirit of joy and gladness, and make me a cup of strength to suffering souls. All this I ask in the name of the strong Deliverer, Amen."

With this prayer in our hearts daily, we will not fret nor worry, and our path of life will be a sweet journey with God.

HUMILITY is perpetual quietness of heart. It is to have no trouble. It is never to be fretted or vexed, irritable or sore. to wonder at nothing that is done to you. to feel that nothing is done against you. It is to be at rest when no body praises you; and when you are blamed or despised, it is to have a blessed home in yourself, where you can go in and shut the door and kneel to your Father in secret and be at peace, as in a deep sea of calmness, when all around and about is trouble."

DON'T worry about the future,  
The present is all thou hast;  
The future will soon be present  
And the present will soon be past.—Sel.

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# THE RESTITUTION HERALD.

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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.

### DAVID AND GOLIATH. 1 Samuel 17.

SOME time after David had come to Saul to play for him, the great army of Israel was called out to fight the Philistines. As David's three eldest brothers were soldiers, David, who was too young to go with them, went home to care for his father's sheep at Bethlehem.

The Philistines had called their armies together, and camped on the top of one of the mountains in the land of Judah. (Judah was one of the divisions of Israel, just as our own United States is divided into parts or states.) Saul called his men together, and they made their camp on a mountain-top not far from the Philistines. Between the armies lay a pretty green valley through which ran a happy little brook.

The Philistines had many more soldiers than Saul had, and they were much better armed. Among the Philistine soldiers was a huge giant. His name was Goliath. This giant stood so very tall that men were afraid of him when they saw him. The Bible says his "height was six cubits and a span." That was about eleven feet tall. Just think! He could not have stood in our houses, for his head would have bumped the ceiling.

He was clothed in a coat of mail, on his head he wore a helmet of brass, and his legs were covered from his knees to his feet with brass. On his back he wore a target of brass and in his hand he carried a huge spear. And always a man carried a large shield in front of him. I think you and I should have been frightened, had we seen him. Don't you?

Each morning and evening Goliath came down the mountain-side far enough to call to the army of Saul. He said, "Why are you come out to fight? Choose one of your soldiers and let him come down to fight me. If he can kill me, we will be your servants, but if I kill him, then you must be our servants."

When Saul and his soldiers heard Goliath say this, they were frightened. For Goliath was so big they felt sure he would kill any of them. For over a month the armies camped there and each morning and evening Goliath came down the mountain and taunted them.

At last both armies marched down into

## LIFE'S MIRROR



HERE 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.  
For life is the mirror of king and slave,  
'Tis just what you are and do;  
Then give to the world the best you have.  
And the best will come back to you.

—Madeline S. Bridges.

the valley to fight. The Israelites were just forming in battle line when David came into the camp. His father had sent him with food for his brothers and to learn if they were well. As he talked with them, Goliath came toward their camp and called to them as he had been doing. All the soldiers ran farther away from him when they heard him. Some of them said to David, "Have you seen this man? He has come to defy Israel. To the man who kills him, the king will give his daughter for a wife. He will give him great riches, too, and his father's family shall be made free in Israel."

And David said, "Why should this Philistine defy the people of God?"

His eldest brother heard him talking with the men, and he became angry. He said, "Why did you come down here? With whom did you leave the sheep? I know the pride and the naughtiness of your heart. You came so you could see the battle."

David said, "What have I done now?" He then left his brother and began talking with the other men. When Saul heard of it, he sent for David.

When David came before Saul he said, "I am not afraid to fight that Philistine."

Saul said, "You cannot fight him for you are only a boy, and he has been a soldier all his life."

But David answered, "God helped me to kill a lion and a bear that came and took lambs from my father's flock. And he will help me kill this giant."

So Saul gave David his own armour to wear, but David said, "No, I have not tried these. I cannot wear them." Then he took his sling and as he crossed the brook, he picked five smooth stones out of the water and put them in the bag that he carried.

When Goliath saw him coming he was furious that such a young boy would think of fighting with him. But David said, "God is with us, and you and many more of the Philistines shall be killed."

Then he fitted a stone in his sling and as he ran forward, he threw with all his might. The stone struck the giant in the forehead and sank far in, killing him in-

stantly. Then David ran forward, and, taking the giant's sword, he sprang upon his body and cut off his head.

When the Philistines saw their great warrior was dead, they turned and ran. Saul's army followed them, and the dead and wounded of the Philistines lay all along the road. The head of Goliath, David took with him to Jerusalem.

### The Souls Under the Altar.

J. W. Williams, Ripley, Illinois.

AND when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled.—Rev. 6:9-11.

THE arguments in favor of the immortality of the soul from this scripture may be stated thus:

Here are souls separate from bodies, the souls "of them." The distinction between soul and body is further emphasized by the souls wearing clothes between death and resurrection.

They also talked in the death state, and therefore the dead are conscious and alive.

But "souls of them" might not denote existence of souls separate from bodies but denote identity of soul and body as in Gen. 46:15, 25-27, where souls refer to living, bodily persons. In Lev. 17:12 we have an expression equivalent to "souls of them" in Rev. 6:9. It is "soul of you." But it does not denote a soul separate from a body, but denotes a bodily soul, a person. Likewise in Jer. 20:13 "soul of the poor" is the poor person himself, not a disembodied soul.

In Rom. 2:9 "soul of man" is evidently man himself. In 1 Pet. 3:20 the souls were the eight persons.

Then "souls of them" is equivalent to "them" in Rev. 6:9. It is also the same in Rev. 20:4, for here it cannot be disembodied souls, because John sees them in the resurrection state, vs 5-6. Therefore "souls of them" in Rev. 20 means themselves. Why should it not be the same in Rev. 6.

In Judges 10:16 and Heb. 10:38 God speaks of his soul as if it were a separate thing. But has he a soul and body to be so separated in thought? In this and a multitude of scriptures soul means the person himself.

There were not actual souls in existence here for John to see for this whole book is a prophecy of events future to John, a



revelation of things that "must shortly come to pass." The souls he saw under the altar would not even be born till the days of the beast and his mark, probably, which would make John's sight of them prophetic vision.

If the position of those who believe in the immortality of the soul is true, what were these souls doing under the altar? Why were they not in heaven? And why should they be told to "rest"? Why not travel the streets of gold? Moreover, they had "blood" to be avenged. Do immortal souls have blood in them before being killed? And finally, these souls were not alive, but dead, v. 11. Then they could not have been immortal souls, for such could not be killed. Those who so advocate have here more difficulties to explain than have we.

But here, as in Jer. 2:34, the blood of these souls is the blood of persons, as we have already shown scriptural evidence for soul as a person.

As the blood of Abel "speaketh," Heb. 12:24, that is, as "he speaketh," Heb. 11:4, (the blood representing the person, as we have before shown the life or soul as in the blood), as Abel's blood cried to God from the ground, figuratively speaking, so the blood, the souls, the lives of these martyrs in their blood (reckonedly), cried to God from under the altar. They were representatively there in their blood as their lives had been in their living blood. They were under the altar because the blood of Israel's sacrifices was poured out at the foot of the altar of sacrifice, so to fulfill the shadow, the blood of these sacrificed martyrs was on the ground under the altar. As the blood of Israel's animal sacrifice was not destroyed, but the carcass only, so the life (the blood) of these sacrificed martyrs was not destroyed in that Jehovah regarded them as still in life, in resurrection life, only their carnal nature being destroyed in the change from mortality to immortality.

So the talking done by these souls and the justification garments worn by them, both while dead, were merely a case of figurative language, as in the case of Abel. For if his blood cried from the ground why should not theirs? And if it was disembodied, immortal souls that cried out from martyr blood in their case, why was not Abel's same soul in his blood crying out to God? This would explain why they were not in heaven. It would also explain how they should be told to "rest," for dead people do rest, in reality, even tho', figuratively, life and language be ascribed to them.

This latter part fits Matt. 10:28 so well we will notice it next.

#### A Truth Seeker's Lesson, No. 8.

D. C. Robison, Salem, Ohio.

#### The Earth in the Purpose of the Deity.

1. The scientist teaches that the earth came into existence through an evolutionary process. It had a beginning, a growth, and will have an end.

2. Others teach that it was the work of the Creator and will in the end be destroyed by fire.

3. A third class teach that it was formed and will not be destroyed. Deity had a pur-

pose in the creation of the earth and man. In the beginning it was said to the man and woman, Be fruitful, and multiply and replenish the earth and subdue it; and have dominion.

To have dominion is to rule. Adam was to be the future ruler over the earth. He lost this through disobedience.—Gen. 1:28; Gen. 3:19. The earth will not be destroyed.—Ps. 104:5; Ps. 119:20; Eccl. 1:4. God created the earth not in vain. He created it to be inhabited—Isa. 45:18. The meek, the upright, the righteous, shall inherit the earth.—Ps. 37:11, 18, 29; Prov. 10:30. The earth is now filled with violence but will in the end be filled with the glory of God.—Num. 14:21; Isa. 11:9; Hab. 2:14. All positive statements.

The New Testament teaches the same doctrine.—Matt. 5:5; The meek shall inherit the earth. 2 Pet. 3:13. There will be new heavens and a new earth wherein dwelleth righteousness. Rev. 21:1; 22:3; 1 Cor. 15:26; Rev. 20:14-15. These conditions will be accomplished through a restitution.—Acts 3:19-21; Eph. 1:9-10; Eph. 2:6-7. When thy judgments are in the earth the inhabitants of the world will learn righteousness.—Isa. 26:9-11. The earth will have righteous rulers.—Matt. 19:28; 25:31-34; Rev. 5:9-10; 20:4; Isa. 32:1; 1 Cor. 15:24-28; Acts 3:21. A restitution means a building up and not a destruction. The privilege to rule was lost to Adam. Will be restored to Jesus the Christ. Zech. 14:9.

Because of Adam's disobedience, the earth is cursed. Thorns and thistles were produced. Adam was to return to the earth from whence he came. The time will come when the earth will yield its increase. It will blossom as the rose. Nothing will harm in all the earth. The morning stars will again sing together and the sons of God will shout for joy. Mercy and truth are met together; righteousness and peace have kissed each other.—Job 38:7; Ps. 85:10

## 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.

HOW and why was Adam the type of Christ?

The first question we will try to answer is, Why was Adam a type of Christ?

We read that God saw the end from the beginning, so he knew there would be other books written called Bibles and that some would claim them just as good as the one we claim is the word of God. And I have heard at least one man say that he liked Confucius the best of them all, and a woman told me she thought that any of the so-called Bibles was just as good as our Bible. But can anyone find the beautiful types and antitypes in those different Bibles? Those of you who have read the Koran know that there is not one to be found in it. So I think that the types are one thing that proves the inspiration of our Bible. I believe that is one reason

that God took so much pains to give them to us. I am very thankful for them, and if they were better understood, the whole plan of redemption would be more interesting.

Now how was Adam the type of Christ? In the first place he came into existence by supernatural power. Second, he waited for his bride, or helpmeet, but before she was given him his side was pierced when he was in a deep sleep. Third, he took death upon himself willingly for the love of his bride. Now for the antitypes. The second Adam was brought into existence by the power of God alone, through the virgin daughter of Israel. Have you ever noticed the order? First, God created Adam from the dust; from him he takes a rib and forms the woman; then when the set time came, he took the second Adam from the woman. So God said by his good prophet, Jeremiah, that he would create a new thing in the earth, A woman shall compass a man. It was indeed a new thing for Mary said, How can this thing be, seeing I know not a man. And the angel explained to her by saying that the power of the Highest would overshadow her. Do you see the beautiful harmony when we let God speak? Oh it is grand all along the way.

2nd Antitype. Christ is waiting for his bride, the Church, or body of called out ones, and his side was pierced when he was in the deep sleep of death on account of a bride-to-be. Adam waited for his bride, so Christ is still waiting for his bride. The first Adam took death upon himself willingly. He was not deceived. He ate the forbidden fruit with his eyes wide open as to the result, but he loved Eve and it was more terrible for him to live on alone than to die. You see Eve was now on the death plane, and sooner or later she would die and leave Adam. Now the second Adam is on the immortal plane and his bride is on the mortal plane, but by the second Adam's taking death upon himself willingly, he has paid the redemption price for all that will accept the great plan, and when he comes as a Bridegroom, he will first bestow the same immortal life that he has on the faithful, and then Christ, the second Adam, and his bride will be in possession of self-existence and hence neither can die any more. That will surely be a happy day and a meeting never to be forgotten or broken up. It is almost too good to believe, yet God is true; and we know that some sweet day we shall be like him. What a wonderful promise! and what a cheering hope! that whether we wake or sleep when he comes we are his. And being his, he will call each one to meet him in the clouds in the air. Be faithful and help each other is my prayer.

Your sister in the blessed hope,

Mrs. Clark McClelland.

Boise, Idaho. R.R. 1.

#### PREPARING THE GROUND.

IN Matt. 13 is recorded a parable which Jesus spake to the multitude as he sat in a ship while they stood on the seashore. 3rd verse.—A sower went forth to sow. This sowing very aptly represents the preaching of the gospel—the seed that he sowed, the word of God, the word of the kingdom.

Now what was the trouble that the seed did not all mature and bring forth fruit? For we notice that at least three parts of it, even though some of it sprang up, came to nought.

What was the trouble? the farmer would naturally ask. In the preparation of the soil, says Jesus. Then, if that be the case, why not turn our attention, at least to some extent, to the preparation of the soil?

Why was it that the gospel was preached in China for years without a single convert (at least that was genuinely converted), and missionaries tell us that that was an absolute fact. The reason was the soil was unprepared. Good moral and spiritual principles had never been implanted in their hearts from the word of God, thereby breaking down the walls of prejudice, unbelief and superstition that were so firmly entrenched there. But why so many of the same class of individuals in the United States where the Bible and Bible principles and its pretended doctrines are so universally taught?

The trouble is that too many have turned their ears away from the truth and have been turned unto fables. A good foundation must be laid in God's eternal truth. A respect and love for the doctrinal, practical and moral principles which are contained in, and which underlie, the word of God must be inculcated. And this is often accomplished in the mind and in the heart of the individual long before they become obedient to the requirements of the gospel.

Now this is not always accomplished by and through the preaching of the gospel. Why? Because it is too often the case that the church puts on an air of strictness and straightness, even to severity, and gloom settles down over the congregation that is not consistent with, nor does it harmonize with, that spirit of love and good cheer that characterized the gatherings of Jesus and his disciples.

Be of good cheer, said Jesus, I have overcome the world.—Jno. 17.

Now the Berean Society of the Church of God is gotten up for this purpose and to meet this long-felt want. Then why not encourage it and support it in every possible way? Gotten up for the express purpose of preparing the soil for the reception and growth of the seed when the sower comes to sow the seed, that it may have the good ground cultivated and fertilized by the word of God.

Their motto, Search the Scriptures, is certainly a grand motto, and the reaching out of a helping hand to both old and young, and extending the glad hand to the unbeliever, for this is the one we are after, is one of the specialties of the Bereans,—not to take the place of the preacher of the gospel, but as a go-between between the church and the world.

The objection that frivolity, fun and foolishness too often takes possession of them is made. So it does of the church when it becomes a lover of pleasure more than a lover of God. The church often has members that do not always manifest the spirit of Christ. Is that any reason for doing away with the church? Their aim is to gather in the young people and old also, to instruct them in the scriptures which, Paul says, are 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. If it does that for the man of God, what will it do for the worldling?

It prepares the ground for the reception of the word, and it even moves many to seek for admittance into the church of God, which is the house of the living God.

What if some young people do smile, or even laugh out loud? Paul said, When I was a child, I acted as a child, I thought as a child; but when I became a man, I put away childish things. That is good enough. They will learn to grow in grace and in knowledge, and after awhile will become pillars and ground of the truth as perfected members of the church.

Are we to suppose that Jesus never smiled, or laughed, or played in his childhood days? One thing we know, he knew no sin. So little children and grown children, keep yourselves from sin.

M. W. Perrine.

Dear Bereans:

The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?—Ps 27:1.

We use a light to illumine our way that we may see ahead and not stumble. For ages we have had different kinds of lights. Today we have the electric light which is said to be the best; but, dear Bereans, there is a much better light. Jesus said, I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life.—Jno. 8:12. Who would not rather follow Jesus and receive the light of life than to stumble and grope their way in the darkness of the world? In 2 Tim 2:10, Paul says, I endure all things for the elects' sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory. Salvation is obtained through Jesus who is the way, the truth and the life. Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved.—Acts 4:12. Jesus is the only one through whom we may obtain salvation. How may we obtain this salvation? Hear the words of Jesus: Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be condemned.—Mark 16:15-16. To believe the gospel is to believe the things concerning the kingdom of God and the name of Jesus Christ. Paul said, in Rom. 1:16, For I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek. Paul's charge to Timothy in 2 Tim. 4:2-4, was to preach the word (the gospel), be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine. Why, Paul? Because they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears, and they shall turn away their ears from the truth and be turned unto fables.

To the law and the testimony, if they speak not according to this word, it is because there is no light in them.—Isa 8:20.

The Lord is my light and my salvation,

whom shall I fear? In 2 Tim. 1:7-11, Paul gives this testimony: For God hath not given us the spirit of fear but of power and love and of a sound mind. Be therefore not ashamed of the testimony of our Lord, nor of me his prisoner, but be thou partakers of the afflictions of the gospel according to the power of God who hath saved us and called us with a holy calling, not according to our works, but according to his purpose and grace which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death and brought life and immortality to light through the gospel.

Thy word is a lamp unto my feet and a light unto my path. If we follow this light, we will not walk in darkness, but in the light of life. The Lord is my light and my salvation. He is the strength of my life, of whom shall I be afraid? Though an host should encamp against me, my heart shall not fear. Though war should rise against me, in this will I be content. One thing I desire of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life to behold the beauty of the Lord and to enquire in his temple.—Ps. 27:1-4.

He suffered on the cross and died that we might have life. He arose victorious from the grave and became the firstfruits of them that slept. He is soon coming back to earth again to awake his sleeping saints and to change the living ones from mortality to immortality, never to die any more. What a gathering that will be when we all gather home to dwell in peace and safety in this earth made new.

Dear Bereans, let us be faithful and walk in the true light. He is our strength and when the trials of life meet us, let us lean on his mighty arm. He is willing to help us. Let us trust him. He is the light of the world.

Your sister in Christ,

Keturah Rogers.

Editor and Readers of the Herald, Greetings:

It has been a long time since I have written anything to the Herald, not because I had lost faith, but for lack of time.

I have been very busy the past year. My daughter and I have traveled several hundred miles in the car, besides 2500 or 3000 miles by rail, unfolding the last grand message of God to the world; persuading the people to forsake sin and prepare for the judgment to come, at every available opportunity.

I have preached at Marathon and many other points in Iowa and other states, remembering Paul's instructions to Timothy to be instant in season and out of season. But it seems that the time has come when many will not endure sound doctrine. For that reason we feel the importance of being up and doing, knowing the days in which we live are evil and God has said, "If ye speak not to warn the wicked and the wicked die in his sins, his blood will I require at thy hand." Christ said, "The Son of man has come to seek and to save that which is lost." To seek is to hunt for, and if we are co-workers

(Continued on page 143.)

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S. J. Lindsay, Editor and Manager.

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Address, THE RESTITUTION HERALD,  
Oregon, Illinois.

## Editorials and Church News.

Sr. M. L. DeCounter, Camden, Illinois,  
recently fell breaking her left arm.

Bro. G. W. Fletcher, formerly of Rosebud, Ark., may now be addressed at Midler, Ark.

Bro. Frank Beck and family are now snugly located in their new home, 1515 Linden Ave., Springfield, Ohio.

All places of public gathering are closed in Oregon, Ill., so that we were unable to meet for worship on our last regular day for preaching service. This all on account of the flu.

Let all Indiana brethren read with interest the call to be found on next page under another heading. These brethren are indeed to be commended for the progress they have made. North Salem is an ideal place to hold the annual meetings of the Conference and Bible School. Let every brother and sister in Indiana become a booster for this work.

### TO CONTRIBUTORS.

WE ARE having a flood of copy, some of it very good. Long articles and poorly written articles will have to wait time

and space. We will not hold ourselves responsible for a correct interpretation of some of the articles we receive. You send us first class copy and we will insure first class interpretation. By good copy we mean good writing, plenty of space between words and lines, good punctuation, so that there can be no mistake as to what you mean, and above all, BE BRIEF!

—Editor.

### WORLDLY WISE.

Eve's Apple Really a Lemon, Says Translator.  
(From an Exchange)

TOPEKA, Kan.—According to a speech delivered by B. E. Smith, well known horticulturist of Lawrence, before the State Horticultural Society here a few days ago, 'twas a lemon and not an apple that got Adam and Eve into trouble in the Garden of Eden.

Smith's argument was that the word translated "apple" in the Bible is with great probability supposed to mean the citron tree and the tree's fruit is a species of lemon."

BUT where does the Bible say that Eve ever ate an apple?—Editor.

### REMITTANCES.

George Moyer, Mrs. Lawrence Vincent, J. J. Freeman, Mrs. J. W. Dismukes, Mrs. Eliza Hartley, W. A. Honeywell, Marvin Becknell, S. C. Sonnichsen, W. M. Martin, Mrs. Fred Maphis, Horace Haines, G. W. Fletcher, G. O. Driskill, Mrs. Jas. Hendricks.

### HELPING FUND.

By means of this fund the Restitution Herald is sent to many who otherwise could  
Mrs. J. W. Dismukes, .50.  
Mrs. Eliza Hartley, .50.

## Reports.

Dear Bro. Lindsay:

As I have not seen any report of meetings held in Iowa of late, and thinking some might wish to know what is being done, I wish to report what I have done since last conference.

I go to Marathon the first Sunday of each month. The other Sundays I go to Woolstock in the morning, holding meetings in the Baptist church. In the evening we have a meeting at Eagle Grove.

There are a few that are interested in the truth at Woolstock and in time I believe that much good can be done there; but because of poor roads I have not been able to go every Sunday as I should like to be able to do.

We have held since last conference,—  
8 meetings at Woolstock;  
14 meetings at Eagle Grove;  
5 meetings at Marathon.

A. M. Jones.

Eagle Grove, Iowa.

### Our Southern Trip.

SINCE the Illinois Conference was good enough to grant us the privilege of a vacation in the south this winter, we feel

that it is only fair now that we make a brief report of the trip. On the 30th of November we boarded the train southward just in time to escape from a real blizzard, and on arriving in our old home, Hammond, La., we found the weather to be very mild. A few days later the meetings began at the Happy Woods Schoolhouse. We enjoyed these meetings, because they furnished such a good opportunity for renewing old acquaintances, and of discussing important truths. These services came to a close just before the holidays, and then commenced our vacation. For the first time in seven years we spent Christmas with mother and the home folks, and it was the first Christmas the wife and children had ever seen in the south, hence the mildest one they had ever known. The little tots played out of doors about all the time we were there, and one could work in his shirt sleeves most of the time.

Immediately after Christmas we took a run over into Alabama, where we visited at the Lyon and Turney homes for a few days, preached for them some, and baptized the three young folks, report of which has already been made. While returning from that side run, we took time to inspect the bay at Mobile, and to stroll along the beautiful beach at Biloxi, Miss. This is one of the most beautiful scenes that could be imagined. The large, beautiful live oaks hanging full of the long, gray moss; the warm, blue waters of the Gulf, with distant islands and boats to be seen, compose a picture which sends a thrill to the heart of a lover of nature.

Of course we looked around New Orleans a little—no trip south is complete without doing so. This wonderful city, which is a combination of the antique and the up-to-date, is always full of interest, also full of scenes and smells both good and bad. Among the real experiences of the whole trip was the deer hunt in the lake swamps. As can be imagined we enjoyed this to the full, but the weather man seemed not to be in favor of our killing a deer. The weather had been beautiful up to that time, but immediately there came torrents of rain, and a south east wind that blew the lake up into the swamps frightfully. We regretted not being able to bag one ourselves, but appreciated the chance of living on venison for a time.

But all joys must have an end, and so our time expired and we wended our way back northward, where we find the weather to be rather severe.

On arriving home we came to the conclusion that it is a pretty fine thing to have the right kind of friends and neighbors, for a fire had been built the day before, the house warmed throughout, and the people there with the lights on to welcome us,—and even a bite to eat. We hurried around to get the family as comfortably cared for as possible, and left the next day, Jan. 17, for our appointment in Chicago, and from thence to Brush Creek, Ohio, for a series of meetings. Report of this trip later.

Frank E. Siple.

Oregon, Illinois.

BE NOT lenient to your own faults; keep your pardon for others.—Japanese Proverb.

## Notices.

### Notice Nebraska Brethren.

I have been requested to take this means of notifying you that the Evangelist Fund is running low. May all lovers of truth lend their assistance to this fund and to those who have subscribed, send in their amount at an early date. Let us keep Bro. Drinkard in the work.

Remittance may be sent to Sec. M. Stephenson, Moorefield, Neb., or Treas. C. A. Stowe, Holbrook, Neb., and the amount will be accounted for.

Yours in the hope.

C. A. Stowe, Treas.

### Bible School Buildings.

The construction of the basement under the North Salem church for kitchen and dining room purposes for Bible School and Conference meetings, is progressing nicely. The building has been raised, new walls constructed, windows placed, excavation about all done, and the inside walls cemented. The Building Committee, F. A. Stilson, Marshall Logan and David Fetters, are to be congratulated on getting this work enclosed so the cementing can go on inside during the cold weather.

Those that have subscribed to the repair fund are kindly asked to forward their subscriptions to the state conference treasurer, Marshall Logan, Plymouth, Indiana. The churches that have not made up their part are hereby solicited to do so at their earliest convenience in order that the work can be completed and paid for.

The establishment of a permanent place for holding the Annual Bible School and Conference will be a distinct advantage for the state conference work. It was decided to undertake this work at our last annual state conference, and it is to be hoped that it will be fully completed not later than June 1st, so that our coming Bible School and Conference can be held in it.

Wm. M. Huffer, Pres.  
Marshall Logan, Treas.

## The Sunday School.

By Alta King.

### PETER AND CORNELIUS.

Lesson VII. Feb. 15, 1920.  
Lesson Text: Acts 11:1-10.

Golden Text: The same Lord is Lord of all and is rich unto all that call upon him.—Rom. 10:12.

Memory Verses: Rom. 10:11-13.

### Questions and Comments.

There is no truth more plainly stated in God's word than that the gospel is "good tidings of great joy which shall be to all people, and that God makes no restrictions whatever concerning the "all" to whom this good news shall go. Matt. 28:19; Mark 16:15. Notwithstanding these plain statements, the Jewish minds of the apostles grasped this truth only gradually. Even after Philip had preached in the city of Samaria, and Peter and John had gone

down from Jerusalem and confirmed this work among the Gentiles and had themselves preached to Samaritans (See Acts 8:5, 14, 15, 25), a vision, repeated three times, was necessary fully to convince Peter that the gospel call, repentance and its attending blessings were as free to Gentiles as to Jews; in other words, that repentance from a Gentile was as acceptable as repentance from a Jew.

We have chosen Peter's own account of his vision and its results, Acts 11:1-17, as the basis of our study because it is more condensed than the account given in Acts 10, but both accounts are used.

Where and why did Peter give an account of his vision? Acts 11:1-4. Describe the vision, verses 5-10. Read in connection Gen. Note I. How did Peter show that the Jewish separateness from Gentiles was still a part of his nature, even though he had been with Jesus three years and had received his last commission?

How, why and by whom had Jews been separated from Gentiles? Had God made a mistake in thus separating them, and through the vision was trying to correct the mistake, or had the Jews, through natural pride, gained a wrong conception of the separation which God was correcting?

Did Peter immediately grasp the lesson of the vision? Acts 10:17-19. How was the meaning made plain to him and how did he immediately make practical application of it? Acts 10:17-29; 11:11-17. (These Gentiles, unclean beasts, coming to him by God's command and God's direct command to him to go to them was enough to cause Peter to drop all his Jewish reasonings concerning God's former commands to be separate from Gentiles, and he was immediately and unreservedly converted to the new order of things, even though he may not have understood all the whys and wherefores. A plain "Thus saith the Lord" was all he needed to cause him to take, alone and unadvised by other leaders in the church, this departure from Jewish laws that would cause the whole nation to be against him. But let us notice that Peter was hard to convince. It took a plain "Thus saith the Lord," not an inferred "Thus saith the Lord.")

How did Peter word the truth he had learned from the vision when he was talking to Cornelius? Acts 10:34-35. This same truth, worded differently, is found in Acts 11:18. This comparison prevents us from jumping to the self-righteous conclusion that the gospel message of forgiveness is sent only to those who first show a tendency to be law-abiding and God-fearing. In Acts 10:34-35, Peter is emphasizing the fact that he had gotten hold of the idea that being a Jew was not what made a Jew acceptable to God, but reverence and obedience, and that reverence and obedience in any person would make that person acceptable regardless of nationality; and, hence, that repentance, the necessary starting point of reverence and obedience, was as acceptable to God from a Gentile as from a Jew. See Gen. Note II for a practical application.

What kind of a man was Cornelius? Was he resting in his good works and piety as the means of salvation? Acts 11:14 shows what he had been praying for.

Enumerate the various things concerning Jesus which Peter laid before Cornelius for belief and repentance. Acts 10:36-43, 47. Why did he speak these words to him? Acts 11:14. If Cornelius had contradicted any one of these statements he could not have been accepted.

Did the conversion of Peter and the Jerusalem church (Acts 11:18) to this new attitude toward Gentiles put an end to Jewish prejudice in the church against Gentiles? Acts 15:1-10. Discuss "prejudice" and its results. Peter's later weakness before prejudice is seen in Gal. 2:11-13.

### General Notes.

Daily Readings: Monday, Acts 11:1-18; Tuesday, Acts 10:1-33; Wednesday, Acts 10:34-48; Thursday, Acts 15:1-10; Friday, Rom. 10:11-21; Saturday, Gal. 2:11-13.

I. Peter's vision: "This sheet was full of animals, many of them the wild beasts and reptiles which the Jews considered unclean. Three times a mysterious voice bade Peter rise from his knees and slay and eat the shocking food; three times he refused in horror; three times he was bidden to make nothing unclean that God had cleansed by bidding him partake of it and then the great sheet was lifted and disappeared in the sky.

To eat of such food seemed to Peter to be almost treason to God and his nation. "No greater shock to a Hebrew could be imagined than to be told to assuage his hunger by eating unclean meats. It is recorded in the second book of Maccabees (6:18; 7:1) that Hebrews submitted to death that they might escape such an indignity."—Schaff.

This command meant to Peter what the command to break caste means to a Hindu. In 1832 a liberal minded young Brahmin of the highest caste, with some Hindu friends, determined to give the strongest possible proof of their freedom from prejudice: they ate a beefsteak together! "Not content with so declaring their contempt for their Hindu custom, they threw what remained of the repast into the courtyard of a Brahmin neighbor. The excitement which followed such an outrage was furious and threatening. The little band of innovators were driven from their homes and families, were excommunicated from caste privileges and barely escaped personal injury at the hands of the populace."—From Vermilye's Life of Alexander Duff.

"No pious Jew would of course have sat at the table of a Gentile. If a heathen were invited to a Jewish house, he might not be left alone in the room, else every article of food and drink on the table was henceforth regarded as unclean. If cooking utensils were bought of them, they had to be purified by fire or water; knives to be ground anew, spits to be made red-hot before use, etc."—Edersheim.

II. God no respecter of persons: God did not take away the division wall of nationality which up to the time Jesus had distinguished his people from the world, as a step forward in working out his plan of salvation for mankind, and then build up the division wall of good works and piety, making it necessary for man to bring to him a record of good works and reverence as an inducement to him to offer the suppliant the salvation promised in the gospel.

Christians are now free from the error that the gospel message belongs only to those of certain, chosen, nationalities but we are not so free from the idea that the gospel offer of salvation is to all in all nationalities. Because of our lack of love for sinners we are inclined to believe that there are some who have gone so far into sin and shown such a flagrant disregard of God's laws that God does not consider even offering them salvation through Jesus by making known to them the true gospel. Thus we have established a partition wall of good works instead of the Jewish wall of nationality. We have reached this conclusion in trying to explain why the true gospel has not reached all people. Because God has not sent the gospel message to all during this age, we conclude that they have sinned too much to be permitted to hear the true gospel

#### DEED FOUND GIVING 120 ACRES IN RANDOLPH COUNTY TO JESUS CHRIST.

Land Transferred 70 Years Ago by Pious Couple is Held in Trust.

(Weekly St. Louis Globe-Democrat.)

MEXICO, MO., Jan. 14.—Seventy years ago Jesus Christ was deeded a tract of land containing 120 acres in Randolph Co., near Darksville, according to records contained in that county. The persons making the deed were Johnson Wright and his wife, Eliza Jane Wright, two pious old persons, who, according to those who knew them, believed it their duty to return to the Lord the material goods with which he had blessed them. The lawful heirs of the old people continued to live on the land after the death of the Wrights, holding it "in trust," and have never contested the deed.

##### Copy of the Deed.

Following is a copy of the deed as it appeared on the record books of Randolph County:

This indenture, made and entered into this 6th day of June, A.D., one thousand and eight hundred and fifty, between Johnson Wright and Eliza Jane Wright, his wife, of the County of Randolph, and State of Missouri, of the first part, and the government of the chief administrator, King of Righteousness, the Son, the fountain of life, to the General Assembly and church of the first born which are written in heaven, and to God, the judge of all, and Jesus, mediator of the new covenant and to the blood of sprinkling that speaketh better things than that of Abel, because he died for us, being in the County of Randolph, and state of Missouri towit:

The following tract of land, the southwest quarter of the northwest quarter; also the north half of the southwest quarter of section 28, township 55, range 15, containing 120 acres of land, and its appurtenances thereunto, and everything wherein there is breath of life, the first party, their heirs and assigns, do warrant and defend the title of said land unto the second party, which is the Sun of life, clear and free from all other claims by or through us or any other purpose.

In testimony whereunto, we, Johnson Wright and Eliza Jane, have hereunto set our hands and seals the day and year above written.

(Seal)  
(Seal)

JOHNSON WRIGHT.  
ELIZA WRIGHT.

Acknowledged before John J. Allen, Clerk,  
June 5, 1850.

ONE day Peter and John went up to the temple to pray. They were two of the disciples. A certain lame man lay at the gate. His friends brought him there every day to ask alms from everybody that went in.

He saw Peter and John about to go into the temple, so he asked them for alms. Peter said, "Look on us. Silver or gold have we none, but such as I have give I thee. In the name of Jesus Christ of Nazareth, rise up and walk."

The lame man got up and walked; he ran leaping and praising God. All the people knew that he was praising God and they knew that he was the one that sat at the Beautiful gate and asked alms.

Do you not think that was the best gift of all? I do.

I enjoy very much Mrs. Marsh's stories in The Restitution Herald. I read them to my little brother and sister.

Ruth Gesin, Age 11.

Glad to hear from you, Ruth. We have room for more such letters from our little folks.—Editor.

#### A QUESTION ON BAPTISM.

J. H. Anderson, Woodstock, Va.

CAN a man or a woman in this age be saved without baptism? The answer must be found in God's Word. To the law and the testimony: if they speak not according to this word, it is because there is no light in them.—Isa. 8:20. Then let us answer according to this Word.

And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.—Mark 16:15-16.

Here we find that baptism is connected with faith in the Savior's terms of salvation. Who has the right to separate what he has joined together? Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.—Jno. 3:5. To be born of water, one must first be buried in water, for the coming out of the water is being born of the water. Who can change the King's rule on this subject? In 1 Cor. 15:22, we read, For as in Adam all die, even so in Christ shall all be made alive. If we stay in Adam, we die; to live again, we must get out of Adam and get into Christ. Christ says, I am the door: by me if any man enter in, he shall be saved.—Jno. 10:19. How, then, may we enter by Christ, the door? 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. As baptism is the act that takes one into Christ, it follows that before one is baptized into Christ he has no Savior, and his condition is pointed out by Paul in Eph. 2:11-12. Wherefore remember, that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers to the covenants of promise, having no hope, and without God in the world.

In Rom. 6:23, Paul says, The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. How may we receive pardon for our past sins and escape the penalty death? 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. Here baptism is coupled with repentance in God's plan for the pardoning of our sins. And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord. Acts 22:16. "Well," says one, "I was baptized three times, face forward, so I need not worry over baptism." Friend, if you will turn to Rom. 6:17, you will find that Paul, after speaking on the mode of baptism (burial, planting, vs. 4-5), thanks God that the members of the church at Rome had obeyed God from the heart in the form (burial) of doctrine delivered unto them. The form of baptism is a burial, a planting, and we do not bury the head three times and the body only once. In Eph. 4:5, Paul says, One Lord, one faith, one baptism. Now, friend, if it takes three dips to make one baptism for the head, the body is only one-third baptized, as it is dipped only one time. Again, if baptism is a continually dipping, one would have to be dipped several times to get him into God, several more times to get into the Son, and then several times to get into the Holy Ghost; but those who practice triune immersion seem to think one dip will take the head into God, one into Christ, and one into the Holy Ghost. As the body is baptized only once, is it taken into God, Christ, or the Holy Spirit? Another trouble with triune immersion is that it takes the candidate into God before he is taken into Christ, the only way that leads to God.—Jno. 14:6; Heb. 10:19-20. Jesus says, No man cometh unto the Father but by me.—Jno. 14:6. Yet in the three dips baptism, the candidate is baptized into God before he enters Christ, the way that leads to God. Jesus tells us that if we climb up any other way we are thieves and robbers—Jno. 10:1. To illustrate, let us use the following diagram, remembering that Christ is the way that runs from God to man and that we can only approach God through Christ, the way:

Climbing up another way, Jno. 10:1.—  
Men— (Going around Christ) —God.  
Men— (Christ, the way), —God.

Let's be baptized into Christ and come to God by his way.

"But," says another, "I have been buried by single immersion into Christ, am I all right?" Did you believe the gospel, the good news of the kingdom, the things concerning the name of Jesus Christ; that is, that he is our Life Giver, died for our sins, arose for our justification, is coming as our future King? Did you believe that this earth will be the future home of the saints? If you did not believe these things, read Acts 19:1-7, and be baptized.

#### ANOTHER REVIEW.

T. A. Drinkard, Holbrook, Neb.  
(Continued from last week.)

Yes, it is quite true that there are some that would pervert the plain gospel of Christ by teaching that the kingdom exists now, and if such is true, which I seriously doubt and deny, then I fail to have a scriptural understanding of God's plan and purpose for which he intends to set



up his kingdom on the earth. It is assumed that Christ is "King over the spiritual nations," when there is not one scripture to prove it. It is also said that he now reigns over "spiritual Israel," without giving any proof for the saying. Thus you see if this is true, and our friend takes the position that spiritual Israel is the church (?), then he is reigning over the church and the nations. Did you ever read where Christ was ever promised as a King to reign over the church? If so, where? Then if you never did, why is it affirmed that he now reigns over it? Also have you ever read where Christians of this age are subjects of his reign? If you will notice Dan. 2:44 very closely, it will show you that the kingdom of God that was to be set up after that time would break to pieces and consume all kingdoms existing at the time of its establishment. If it was set up during Christ's personal ministry, or on the day of Pentecost, will the proof be given as to the time when, or the place where, any kingdom has been consumed in fulfillment of Daniel's prediction? It is perfectly useless to waste time and effort, also space, to prove the fableistic assumption that the nations have been transformed to spiritual nations, and the Church of God to Spiritual Israel, when there is no scripture for it. I can't find where the church (called to be saints, 1 Cor. 1:2) is ever referred to as subjects of Christ's reign, but I do find this, "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 It is clearly seen that God, even in the days of Daniel's prophecy, intended to select a class of saints from among men, and to them the kingdom would be given for the purpose of ruling the world, and judging it in righteousness. When the saints come into possession of the kingdom, at the same time will they come into possession of judgment power, as is clearly proven by Dan. 7:22, which says, "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." This is in harmony with 1 Cor. 6:2, that reads like this, "Do ye not know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters?" Here is a plain question, "Do ye not know?" propounded by a man of knowledge. Can you answer it? The simple, yet positive statement, "shall judge the world," shows beyond the possibility of a doubt that the time of judgment had not arrived during Paul's day, and he was seeking to console his brethren with the happy prospects of the future when the saints would be permitted to rule in judgment the nations of the earth. And this idea is also conveyed to us by reading Isa 32:1, where we find these words, "Behold, a King shall reign in righteousness, and princes shall rule in judgment." Added to these prophetic statements we find the promise of Christ in perfect agreement. It reads in this way, "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. Let us see a little further about whether the time of judgment had come in Paul's day or not, knowing that when the saints come into possession of the kingdom they will at the same time come into possession of judgment power. If we can settle this point, then I think we are prepared to advance a little farther into the question. In discussing the question of judgment, Paul says, "Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained: wherof he hath given assurance unto all men, in that he hath raised him from the dead."—Acts 17:31.

Does the statement, "will judge the world," show that the judgment had already started, or would begin in the distant future at the time Paul was giving the lesson? Surely he would not talk in this way if he wanted his hearers to understand that they were sitting in judgment over the world, and I think the quicker people abandon this idea the quicker they will be able to understand God's plan and purposes now and in the ages to come. Again Paul says, "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God."—1 Cor. 4:5. The facts are very plain that the time of judgment is not to be "Until the Lord come," when the saints will be given power over the nations, and to sit with Christ in his throne.—Rev. 3:21.

In order to prove that the kingdom was set up sometime in the past the statement, "Kingdom of heaven is at hand," is offered. I am inclined to deny that the statement in any way implies, either directly or otherwise, that the kingdom would, or could, be established this side the second coming of Jesus Christ. I will give you my scripture for so contending. No doubt there were many (and I will give scripture to prove that) who thought by hearing such statements that the kingdom would be set up then and there, but this one thing I know, their thoughts and think-so were unreliable. In Luke 19:11-12, we hear Christ saying, "And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because THEY THOUGHT that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and TO RETURN."

What did they think? Why THEY had a think-so, but you can rest assured that it was not in harmony with Christ's understanding or else he never would have given the parable He showed them the plain facts that the kingdom was not to IMMEDIATELY APPEAR, but would APPEAR when he returned the second time. Another passage (Lu. 17:20-21) is given to prove (?) the idea that the kingdom is within us. The above scripture that has been given disproves this position. I have never, neither can I now, see within

this statement anything to favor the inside establishment of the kingdom. In fact there is not sufficient room on that territory to set up the great kingdom of God. If you will read the scripture under consideration you will see that the expression, "The kingdom of God is within you," is a part of that which Jesus said, "Neither shall they say." Yet many are saying it just the same. In the course of our friend's remarks she refers to Acts 3:19-21 to prove if possible, that the restitution mentioned therein took place at the first coming of Christ. If she will re-read the same carefully she must see that the Apostle was talking some time after Christ had come, died, and ascended to the right hand of God. He says, "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." Peter shows that heaven must hold Christ in its possession UNTIL a certain time comes, and that time is designated as the "Times of restitution of all things" which God has spoken about through the prophets. Read the prophetic writings and find food for thought. Read your Bibles for truth, and you will be blessed thereby.

(Continued from page 139).

with him, our mission should be spending all our time and energies hunting for those that will accept the warning message. But we have had many things to contend with that were not pleasant, and may expect many more before the dawn of the sweet eternal day.

Read carefully the 5th chapter of James, a letter addressed to the people of our day. Compare the strikes and commotions of today. Much inconvenience, cold fingers and toes have recently been experienced by the coal strike. We have had real winter since the last of November and I have suffered considerable pain from a broken toe that I encountered trying to split wood to warm by. But that is nothing compared to the glory that God has in reserve for those that love him. Pain is a small object when you get used to it, but it comes in so many different forms that it seems that we never get used to it. I sometimes think I have suffered more pain than any one of my age and that makes us sigh the more for that glad day when we can see the face of friends and loved ones in that bright clime where none will ever more say, I am sick or afflicted, but listen forevermore to the sweet story of love, "I am saved by grace and safely housed in the kingdom of our Father."

We earnestly hope we will be able to do more preaching this year than any previous one. We beg an interest in the prayers of all God's people that our last days may be our best ones. I would like to be found giving meat in due season.

May the Lord bless his people with renewed energy and unite them together with tender cords of love that their prayers may go up as the prayer of one man and much good may be done in the name of the Holy One of Israel.

Your afflicted brother in hope,

D. M. Spencer.

Route 2, Gentry, Mo.

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THE WHOLE FAMILY  
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.— Bible Study, Friday Evenings, Sunday School at 10:00 a.m. Preaching on Saturday Evening at 7:00. Sunday at 11:00 a.m. and 7:00 p.m. J. W. Williams, Pastor.

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. K. 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 the Blessed Hope, Chicago, meets in the different homes of the Brethren and Sisters (mostly in Austin) each Sunday morn-

ing 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.

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.

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.

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-

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.

DON'T look for flaws as you go thro' life,  
And even though you find them,  
Be wise and kind and somewhat blind,  
And look for virtues behind them.

—Ella Wheeler Wilcox.

IT'S a good and safe rule to sojourn in every place as if you meant to spend your life there, never omitting an opportunity of doing a kindness, speaking a true word, or making a friend. —Ruskin.

ONE foundation of happiness is the ability to know when we have what we want, and then not restlessly seek after something else. —Sel.

THERE are fools who kiss and tell,  
Wisely hath the poet sung—  
Man may hold all sorts of posts  
If he'll only hold his tongue.—Kipling.

KINDNESS goes a long way lots o' times when it ought ter stay at home!—Hubbard.

# 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.

### SAUL SEEKS DAVID'S LIFE.

1 Samuel 18 to 22.

AFTER David had killed Goliath, Saul took him to his own home, and would not let him go to his father any more. Jonathan, too, was glad to know such a brave boy, and as the days passed he came to love David with his whole heart. He gave the shepherd boy his own splendid garments, his bow, and even his sword. Don't you think David must have looked fine? Whatever Saul asked him to do, he did so well that Saul soon made him captain over all the men of war.

Sometime afterward all the great army of Israel returned to Saul's camp. As they passed through the country, companies of women and girls came out from each city to meet them. They were dressed in their prettiest garments, and bright flowers were woven in their hair. Many of them had garlands of flowers about their necks. They carried harps, tambourines, and other queer looking instruments, and as they played they danced and sang. Then they would shout to each other, "Saul hath slain his thousands, and David his ten thousands!"

Saul had been very much pleased with all the music and dancing, but when he heard the words the women were shouting, he frowned. Turning to the men who rode beside him, he said angrily, "They say David is a far greater soldier than I am. What more can he have, but the kingdom?"

Because he knew the people loved David, Saul's jealous nature caused him to hate the boy; and the next day when David was playing the harp for him, the king threw a heavy spear at him. David saw, and stepped out of the way just in time to save his life. After that, Saul would not have the boy near him but made him captain over a small part of the army. All the people loved David, and he acted wisely in all things.

Then Saul thought, "If David marries my daughter, I will surely be able to kill him." So he gave his daughter, Michal, to David for a wife. She loved David, too, although not so much as her brother Jonathan did. And when Saul tried to plan ways of taking David's life, Michal and Jonathan would tell David and have him hide.

## APPRECIATION

**H**E was whistling at his work  
With a grin upon his face.  
Not a solitary shirk  
Seemed to loiter in the place,  
But this youth who caught my eye  
Seemed to glory in his task,  
So I stopped to find out why  
And this question paused to ask:

Tell me this, my cheerful lad,  
As you whistle at your bench,  
Why it is you seem so glad  
To employ that heavy wrench?  
Why so earnestly today  
Do you labor at your task?  
And he looked as though to say:  
That's a foolish thing to ask.

Then he answered with a grin  
As he laid aside his wrench:  
Just today the boss came in  
And he stood beside my bench,  
And he spoke to me like you,  
Then took up this work of mine,  
Looked it over, looked it through,  
And then said, It's simply fine!

You can talk about your pay  
And the pleasure of a raise,  
But I'm telling you today  
That a little word o' praise  
From the man you're working for  
Does a fellow lots o' good,  
And it makes him, more and more,  
Want to keep on sawing wood.

—Edgar A. Guest.

At last David fled to the wise old prophet, Samuel, and told him all that Saul had done. He had not been there long when Saul heard of it and sent messengers to take him. But the Lord was watching over David and when the men came, the spirit of God came upon them and they began to prophesy. Saul sent other servants and they began to prophesy. At last Saul came and all that day and night he prophesied. So that David was able to find a new hiding place.

Jonathan talked to his father, begging him to spare David's life. But Saul grew more angry than ever.

"You think more of David than of yourself," he said. "As long as he is alive you cannot be king. Go bring him to me that I may kill him." And Saul threw a javelin, or spear, at Jonathan.

Then Jonathan went to David and said, "You must go away or my father will surely kill you. But I love you still and I shall not harm you."

David had no food and as he had to hide in caves for many days to escape Saul, he became very hungry at times. He finally found his way to the town where the priests lived. He did not tell them that Saul wished to kill him; but he said he was on an errand for the king. Then he asked for bread and the priests gave him all they had. As David left he asked for a sword, and they gave him the one he had taken

from the giant.

Some time after this, David went to live in a cave. When his father and his brothers heard of it, they came there, too. Others came then. Some who were in debt, and some who had been mistreated, and all who came did not like Saul and wished to stay with David. So they formed a little army and David became their captain.

When Saul heard of this he was more jealous than ever. He said to his servants, "None of you are sorry for me. You won't tell me anything about David."

One of Saul's servants had seen David that day that he asked the priests for bread, and heard all that he said, so now he told it all to Saul. The king sent at once for the priests and when all of them had come to him, he said, "Why do you help David to fight against me?"

The priests were quite surprised and said, "Who is so faithful as David? He is your son-in-law, and every one in your house honors and loves him."

You see, the priests did not know that Saul was angry with David, or that David was hiding.

And then Saul did a terrible thing! He turned to his servants and said, "Slay these priests, for they have been helping David!"

But the servants would not touch the priests. They were not so wicked and cruel as the king. This made Saul furious, and turning to the man who had told him of David's going to the priests, he commanded him to slay every one of them. This man was not an Israelite, and he was as wicked and cruel as his master. He took his sword and killed eighty-five priests that day. Then going to their homes, he killed their wives, servants, and little children. Even the oxen and the sheep were killed. Only one man out of the town escaped, and he finally found his way to David.

## JUST SMILE.

**W**HAT'S in a smile? Not much, perhaps, sometimes, but again a great deal. You come with a smile to meet me and I believe that you are happy. Not only that, but I believe that I have a place in your life not because you want a favor of me, but because there is between us a bond of friendship and love that can never be broken.

But no doubt there are many, many smiles of hypocrisy, those which say: "I have an ax to grind. Do this favor, please." There is the smile of love, and the cynical smile of hate, the smile of ridicule and the smile of approval. Indeed the language of smiles speaks of the profoundest depths.

"Silence is as deep as eternity, words as shallow as time." This ancient proverb is true only because actions tell great stories and unravel great mysteries. The smile is the poetry of conduct, and more than

that, sometimes the master of destiny. The fatal smile may unite two lives, with ties as lasting as eternity, or again it may break them asunder and forever mar the holiest relationship.

Indeed, fair lady or strong man, guard the smile and send it not along ways which it should not travel nor speak with it messages which should not be heard! But, for the love of happiness, for your sake and mine, for the sake of the poor beggar on the corner or the waif in the street, withhold not that which you have a heaven-given obligation to impart—the joyful message of a friendly smile! Yes, dear friend, you with a common sympathy, you who share both the hardship and the blessings of ordinary life—just smile for me and for every other friend with whom we are journeying as common travelers along life's pathway. The journey will be happier and the world will be the brighter because you have let your light shine even only in a pleasant smile.—Sel.

#### THE KINGDOM OF GOD.

George Moyer, Clarksville, Iowa.

#### Statements of Christ.

**J**ESUS has left on record a number of very plain statements concerning the kingdom of God which I do not feel justified in passing over in silence. For example, I appoint unto you a kingdom as my Father has appointed unto me, that you may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.—Luke 22:29.

The thief on the cross must have been familiar with what Jesus taught concerning the kingdom, for he requested to be remembered, not when thou goest, but "when thou comest in thy kingdom." The reply was consistent with the request, for paradise is in the kingdom.—Rev. 2:7. In Matt. 19:28 he says in reply to a question, You that have followed me, in the regeneration, when the Son of man shall sit on the throne of his glory, ye shall sit on twelve thrones judging the twelve tribes of Israel.

Again he says, They shall come from the east and the west and sit down with Abraham, Isaac and Jacob in the kingdom of God.—Matt. 8:11 Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.—Luke 12:32. Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.—Matt. 25:34 And many others.

After Jesus had been raised from the dead, the apostles came to him saying, Wilt thou at this time restore the kingdom to Israel? He replied, It is not for you to know the times and seasons which the Father hath put in his own power. This statement shows that there is a time and a season for the kingdom's restoration. Just before Jesus ascended to heaven he also said to them that their "house or kingdom is left unto you desolate until they shall say, Blessed is he that cometh in the name of the Lord." Jesus will certainly come in the name of the Lord, for that is his birthright as the Son of God.

#### A People for His Name.

For the past 1900 years God has been "taking out from the Gentiles a people

for his name;" that is, for his glory in the age of the kingdom. These called out ones constitute the royal house of the kingdom, the house God promised to build for David, who voluntarily submit to the law of faith or the "law of the spirit of life in Christ Jesus," in the hope of being made fit for "everlasting life in the kingdom of God." At the present time they are called to be saints, but their final destiny awaits the decision of the righteous Judge at "his appearing."

The question arises, What did they believe? The answer is found in the words, "When they believed Philip preaching the things concerning the kingdom of God, and the things concerning the name of the Lord Jesus, they were baptized both men and women."—Acts 8:12.

If therefore a valid faith is essential to a valid baptism, what shall we say of the practice of sprinkling a little water upon the face of an irresponsible babe, and calling it Christian baptism?

On turning to the Old Testament scriptures we see that they are strictly in harmony with the testimony of Jesus and the apostles.

"This is what we expected in view of the statement that the testimony of Jesus is the spirit of prophecy. Rev. 19:10. To illustrate, compare the following quotation from the Prophet with Luke 21:24: "The children of Israel shall abide many days without a king, without a prince and without a sacrifice; afterward shall the children of Israel return and seek the Lord their God, and shall fear the Lord and his goodness in the latter days."—Hos. 3:4-5. We have seen the greater part of this prophecy fulfilled. It is now more than 1800 years since the Romans dispersed the tribes of Jacob, A.D. 70. But since the year 1897, the year of the first Zionist Congress, the Jews have been steadily rising in social, financial and political influence in nearly all parts of the world, and especially in the Peace Conference in France, where their influence was more potential than ever before in shaping the future policy of the promised land and the "Holy City, Jerusalem." We are certainly seeing the initiatory events of Israel's restoration in the "latter days," although the masses of the people know it not.

It is possible, judging from the prophetic signs of the times, that we are now in the "time of the end," witnessing the events that shake the "heavens and the earth, that those things that cannot be shaken may remain."—Heb. 12:27-29.

Afterward shall the children of Israel return (to what and to where?) to the land of their fathers from whence they were dispersed by the Romans in A.D. 66-70.

Recent events scarcely noticed by the general public in these troublous times, indicate the tendency of the things pertaining to the promised land and the Holy City, Jerusalem. In 1917 the Turks were expelled from the Holy City and later on their military power was broken. At this hour there is a Jewish Commission in the Holy Land investigating and planning for a Jewish state.

From all parts of the world the Jews are turning their eyes toward the promised land. This is a sign of the times to this generation. It looks as if "the time to fa-

vor Zion" had come. When the Lord shall build up Zion, he shall appear in his glory.—Ps. 102:16. It may be that some of this generation will see the fulfillment of the words, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. The Gentiles shall come to thy light, and kings to the brightness of thy rising.—Isa. 60:1 Again. Behold the days come, saith the Lord, when I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit 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.—Amos 9:13-15.

Sing and rejoice, O daughter of Zion, for lo I come, and will dwell in the midst of thee.—Zech. 10:11

The Lord shall inherit Judah his portion in the Holy Land, and shall choose Jerusalem again.—Zech. 2:12; Isa. 51:11.

The time is coming when the Jews will get praise and fame in every land where he has been put to shame.—Zeph. 3:10. For the Gentile will say, We have heard that God is with you.—Zech. 8:25. For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory. . . . Ye that make mention of the Lord give him no rest till he make Jerusalem a praise in the earth.—Isa. 62:1-7; also Isa. 65:17-19 with 66:10-15.

Again, Behold the days come, saith the Lord, that I will raise unto David a righteous Branch and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved and Israel shall dwell safely. This is the name whereby he shall be called, The Lord our righteousness.—Jer. 23:5-6. That is, Judah and Israel shall be saved from dispersion, ignorance and unbelief, and the Deity will pour out upon them the spirit of prayer and supplication, and they shall mourn for him as one mourneth for his only son.—Zech. 12:10.

#### THE HOUSE OF MANY MANSIONS.

Mrs. Clark McClelland, Boise, Idaho.

DEAR brethren and friends:

What Jesus meant when he said, In my Father's house are many mansions, is a subject I wish to call your attention to; for I think the true meaning has been overlooked or perhaps not understood at all. In the first place, we all know that a mansion is a large building, large enough to furnish room for a number of families, and the very idea of putting many such buildings into a house looks unreasonable, does it not? This house is to be a real one, but it did not exist at the time Jesus made use of those words; neither does it at this present time, for the expression is prophetic. By reading in Ezek., beginning at the 40th chapter on to the 47th down to the 12th verse, we find the dimensions of a wonderful house. But before we read what Ezekiel has to say about it, let us read about what Solomon did. For the house of God that he built is a type of the house of many mansions that will be built for universal worship in the



age to come. Now let me ask, who was Solomon? For the benefit of some new in the faith, I want to make everything plain so they can grasp the beautiful lessons in types. Solomon was the son of David, and the greatest king that ever sat on a throne. He was a man of peace. Do you notice the types, his wonderful wisdom and correct judgment?

His glory and the feeding of the thousands that came up to see him and the house of the Lord that he built, were all a type of what Jesus, a greater than Solomon, will do after he returns to this earth. The subject is so great, that I cannot go into detail, but if each one will begin with the first kings and read carefully, keeping the types in mind, and then read Ezekiel, chapters 40 to 47 to the 12th verse, you will, I believe, see much that is beautiful. A little more about the house. It is sometimes called a temple, but if you will notice both in Kings, Chronicles and Ezekiel, that it is called house about ten times more often. Solomon built the temple at Jerusalem and the temple that will be erected for future worship will be built at Jerusalem, and both are called God's house. The house of the Lord that Solomon built, his glory and great wisdom, and all he did, and the kings and people that went up to see him, are all types of the time when Jesus will be King of kings, and all kings and nations will serve him. Now if you will turn to the 40th of Ezekiel, on to 47th to 12th verse, you will find the antitype of the temple or house of God in which will be the many mansions, or dwelling places for God's children that have been redeemed from the curse. In reading these chapters you will find that this temple is called a house about thirty times, and temple very few times. In Isa. 59:7 God tells the prophet that his house shall be a house of prayer for all people. Of course this is in the age to come when many nations shall be joined to the Lord and the inhabitants of one city shall say to the inhabitants of another city, Come, let us go up to Jerusalem, to the house of the Lord.

In reading about the Ezekiel temple, which is the antitype of Solomon's, notice the preparation for feeding the people, and Henry Sulley, of Nottingham, the architect, figured out the dimensions of this wonderful house, and said that one million people can stand in the courts at one time, and 888 dining rooms, and we can safely say that three or four thousand people can be served at one sitting. He has figured the size of the temple, or house, and it will cover 640 acres. At that rate, Jesus could truly say, In my Father's house are many mansions. We have read about the wall that inclosed the temple that Solomon built, and in Ezek. 40:5, you will see that the house is to have a wall round about, or all around the house. Please note the 47th chapter. There is a great river that is to run down on each side of the house, and the trees are different from anything I ever saw, for their leaves never fade and the fruit is wonderful. Even the leaves are for medicine (v. 12). But the Apostle John that saw so much has named this beautiful river and the trees, Rev. 22. And he showed me a pure river of water of life proceeding out of the throne of God and the Lamb. In the

midst of the street of it and on either side of the river was the tree of life. This all is truly grand, and how anyone can fail to see that this earth is some day to be a more beautiful Eden than Adam ever saw is more than I am able to understand. Just one more thought on the house of many mansions. Who will build it? Solomon built the first house. Yes; and he was a great king, but in the antitype we have a greater than Solomon. So we will turn to Zech. 6:12: And speak unto him, saying, Thus speaketh the Lord of Hosts, saying, Behold the man whose name is the BRANCH. And he shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of the Lord, and he shall bear the glory, and shall sit and rule upon his throne and he shall be a priest upon the throne, and the counsel of peace shall be between them both. King and Priest. These verses make it very clear that Jesus, the greatest of all kings, will superintend the building of the house of prayer and worship in the coming age. And God's spiritual house which is a temple for the indwelling of the Holy Spirit, during the church age, shall be made kings and priests and shall be appointed a throne in this beautiful house of many mansions, for Jesus said, He that overcometh shall sit down with me in my throne.

May we all be overcomers is my prayer.

#### MATT. 10:28.

J. W. Williams, Ripley, Illinois.

AND fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

Here we have presented to us by those who disagree with us the difficulty of explaining how, if the soul is not immortal, is it something man cannot kill.

But such believers do not seem to realize that when they thus present us one difficulty to explain they have three to explain, for if the soul is immortal how can God destroy it? If hell is a place of endless torment how is it here called a place of destruction? And if hell is a place for disembodied souls how comes it that here **souls are put in hell?**

We will endeavor to explain our one difficulty and leave them to explain their three.

The Master was here warning his disciples as he sent them out to preach. They were not to fear men when their preaching made men their enemies. For though in that case their enemies put them to death, killed the body, they could not kill the soul, the life, as we have seen in previous articles. That was all the destroying they could do, kill the body, Lu. 12:4. He held up the warning that if they made God their enemy by unfaithfulness to their preaching duty, He was more to be feared than men who became their enemies because of their faithfulness, for in the case of God's enmity He could do more than men, for though they could destroy the body alone He could destroy both soul and body. All will agree that this is the thought here. Then it does not teach immortality of the soul but the opposite, since God can destroy the soul, which He could not if it be immortal, for immortal means that

which cannot die or be killed. So this verse is a disastrous sword to those who seize it to teach what is usually affirmed.

We have repeatedly given evidence of soul as meaning life. In Isa. 10:18 the judgment of Israel is represented by the fiery destruction of vegetation, "soul and body." Does vegetable life have in it immortal soul? But soul here plainly means life. Likewise Matt. 16:25-26. What a man will "lose" is in the one verse called life and in the other, soul, so that here again soul is life, as in Ps. 78:50 and many other scriptures.

So then, Fear not men who can destroy the body but cannot destroy the lives of these apostles, but let them fear God who can destroy body and life both. And by Lu. 12:5 we learn that the soul (life) in that case is destroyed before the body is destroyed in hell. For by Isa. 66:24 it is "carcases" that are then destroyed by fire and the worm, or bodies, according to Mk. 9:41-50 and Matt 5:29-30 and 18:8-9. (The difficulty presented to us by others in these last scriptures will be noticed in next article).

But why cannot men destroy the apostles' lives when they destroy their bodies? Because when dead (reckonedly) to sin, our lives are hid with Christ in God, Col. 3:3. Can our enemies reach up to heaven? Then they cannot touch the secret lives, souls, of the apostles, for they are passed from death to life, by faith, Jno. 5:24. They have eternal life in the Son, 1 Jno. 5:12, because God has promised it to them and cannot lie, Titus 1:2, so it is as good as possessed while possessed by faith and hope. Thus the twelve then had immortality, not of the soul, but of the "spiritual body" of resurrection, 1 Cor. 15:44. Having this immortal life (soul) by faith, their enemies could not destroy it except by destroying their faith, and if they were "faithful unto death" how could they destroy it at all? But if they gave up their faith to secure the favor of men, they gave up their eternal life (soul), since they had eternal life only by faith. They lost their lives, souls, Matt. 16:25-26.

Let those who present us the difficulty they think they see for us in Matt. 10:28 now explain the three difficulties we find in the same verse for them

DIE when I may, I want it said of me by those who knew me best, that I always plucked a thistle and planted a flower where I thought a flower would grow.

—Lincoln.

WE may build more splendid habitations, fill our rooms with paintings and sculptures, but we cannot buy, with gold, the old associations.

—Longfellow.

THERE are so many things, best things, that can only come when youth is past, that it may well happen to many of us to find ourselves happier and happier to the last.

—Eliot.

TIME flies, suns rise, and shadows fall, Let it go by, lo!—love is forever over all.

COURTESY is the eye which overlooks your friend's broken gateway, but sees the rose which blossoms in his garden. —Anon.



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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 firm 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.

Not content with a reasonable vacation, Bro F. E. Siple, our assistant in the shop, came home from the Brush Creek, Ohio, meetings with the flu and at present writing is under quarantine where he must remain for some time.

Again we announce that we cannot furnish any copies of the first issue containing Bro. Crowe's article on prophecy. We can furnish the last four numbers but not the first.

We are pleased to hear that Sr. J. A. Ordnung, of Burlington Junct., Mo., has disposed of her home there and that she with her daughter, Elizabeth, will ultimately make Oregon, Ill., their home.

Sickness of a very severe type is on the rampage all over the country. In many places all public gatherings are prohibited. In one home just out of our city seven members of one household have died within three weeks. Is this pestilence in fulfillment of scripture?

There is renewed interest being shown in the work of the church near Casey, Ill. Their Sunday School has an attendance of 30 or 40 and there is much enthusiasm

shown. During the summer and fall a substantial gain was made for the body there in the addition of ten members by baptism. We rejoice with the faithful ones who have labored there so long and so hard.

An obituary written by Bro. P. J. Graham, of Fredericktown, Mo., and a letter written by his grand-daughter, Hannah Graham, recently, in the columns of the Herald, were the means of placing in communication with each other two cousins, Sr. Hannah Graham, of Fredericktown, Mo., and Sr. Hannah B. Cramer, of Corvallis, Oregon, who had not heard from each other in 54 years. This shows the Herald to be a family paper in an extraordinary way.

Recently, the wireless instruments over the world have been acting strangely, so much so that Marconi, the discoverer and inventor, feels that possibly it may be that the inhabitants of Mars or some other planet may be trying to communicate with the inhabitants of the earth. But recently Marconi received a letter from a woman, Mrs. Ellen Roberts Blackpool, in which she says she is confident that she has solved the problem for him. She is a Spiritualist and she says among other things: "Close study of the question convinces me that the spirits of departed wireless operators gone to other planets are trying to get into communication with you."

In another part of the paper from which the foregoing was clipped we are shown a photo of Jos. R. Rinn who is offering \$5,000 to any medium who will produce a real ghost, charging Spiritualism with being nought but trickery. And yet in spite of such charges, wise (?) people go on being duped, and this in the face of all the scriptures say about the state of the dead.

REMITTANCES.

L. R. Rhodes, Cecile Cross, Levi Gabrielson, Mrs. Clark McClelland, F. R. Robinson, Mrs. M. D. Newell, Oliver Sealine, Mrs. Wallace Wolf, Friends in Mich., W. V. Lansbery, Mrs. Herbert Rossiter, George W. Shrader, Wm. G. Ford, Mrs. Emma Kelly, Mrs. M. L. Luman, J. T. Auld, D. F. Beck, Harvey and Birdie Krogh, N. A. Hardison, Florence Richardson, R. A. Curtis, Mrs. Sarah Overholser, Ethel M. Steffa.

HELPING FUND.

Friends in Mich.,	8.00.
George W. Shrader,	1.00.
Wm. G. Ford,	1.00.
Mrs. Emma Kelly,	.50.
Harvey and Birdie Krogh,	3.00.
N. A. Hardison,	1.50.
Ethel M. Steffa,	3.50.

Tract Fund Report.

Balance previously reported,	\$23.40.
Lillian Peck,	1.00.
Dock Copeland,	1.00.
Dr. Em. Wilson,	1.00.
Harvey and Birdie Krogh,	1.00.
Total balance on hand,	\$27.40.

Notices.

Bible School Buildings.

The construction of the basement under the North Salem church for kitchen and dining room purposes for Bible School and Conference meetings, is progressing nicely. The building has been raised, new walls constructed, windows placed, excavation about all done, and the inside walls cemented. The Building Committee, F. A. Stilson, Marshall Logan and David Fetters, are to be congratulated on getting this work enclosed so the cementing can go on inside during the cold weather.

Those that have subscribed to the repair fund are kindly asked to forward their subscriptions to the state conference treasurer, Marshall Logan, Plymouth, Indiana. The churches that have not made up their part are hereby solicited to do so at their earliest convenience in order that the work can be completed and paid for.

The establishment of a permanent place for holding the Annual Bible School and Conference will be a distinct advantage for the state conference work. It was decided to undertake this work at our last annual state conference, and it is to be hoped that it will be fully completed not later than June 1st, so that our coming Bible School and Conference can be held in it.

Wm. M. Huffer, Pres.  
Marshall Logan, Treas.

To The Iowa Brethren.

It will soon be time to pay the tax on the paving at the Waterloo Camp Ground. Will those who have pledged for this fund please send in the amount of their pledge in order that we may have the funds ready to meet this obligation when it is due.

We will also need more money for the regular conference work as the board have made plans whereby we will have evangelists at work in Iowa. Also we have fences to build along the new street recently put through the Camp Ground by the City of Waterloo. This will take wire, posts, gates, labor, etc. I trust that this notice will meet with ready response from the brethren.

H. S. Hunt, Treasurer.  
Clarksville, Iowa.

Reports.

Holbrook, Nebraska.

Commenced a series of meetings in the Commercial Hall building, Jan. 18, continuing over the 25th, with Bro. T. A. Drinkard as speaker.

The attendance and interest were very, very good and all enjoyed the excellent sermons. We hope the seed sown will bear much fruit in the future.

Brethren from Trenton, Edison and Arapahoe were in attendance. Dear brethren, may we all live in a way that we may be found worthy to reap life everlasting in the kingdom of God when Jesus comes.

We will continue to hold our weekly meetings in this hall every Sunday at 11 o'clock, a.m.

Yours in the hope.  
Mrs. L. A. Crouch.

age to come. Now let me ask, who was Solomon? For the benefit of some new in the faith, I want to make everything plain so they can grasp the beautiful lessons in types. Solomon was the son of David, and the greatest king that ever sat on a throne. He was a man of peace. Do you notice the types, his wonderful wisdom and correct judgment?

His glory and the feeding of the thousands that came up to see him and the house of the Lord that he built, were all a type of what Jesus, a greater than Solomon, will do after he returns to this earth. The subject is so great that I cannot go into detail, but if each one will begin with the first kings and read carefully, keeping the types in mind, and then read Ezekiel, chapters 40 to 47 to the 12th verse, you will, I believe, see much that is beautiful. A little more about the house. It is sometimes called a temple, but if you will notice both in Kings, Chronicles and Ezekiel, that it is called house about ten times more often. Solomon built the temple at Jerusalem and the temple that will be erected for future worship will be built at Jerusalem, and both are called God's house. The house of the Lord that Solomon built, his glory and great wisdom, and all he did, and the kings and people that went up to see him, are all types of the time when Jesus will be King of kings, and all kings and nations will serve him. Now if you will turn to the 40th of Ezekiel, on to 47th to 12th verse, you will find the antitype of the temple or house of God in which will be the many mansions, or dwelling places for God's children that have been redeemed from the curse. In reading these chapters you will find that this temple is called a house about thirty times, and temple very few times. In Isa. 59:7 God tells the prophet that his house shall be a house of prayer for all people. Of course this is in the age to come when many nations shall be joined to the Lord and the inhabitants of one city shall say to the inhabitants of another city, Come, let us go up to Jerusalem, to the house of the Lord.

In reading about the Ezekiel temple, which is the antitype of Solomon's, notice the preparation for feeding the people, and Henry Sulley, of Nottingham, the architect, figured out the dimensions of this wonderful house, and said that one million people can stand in the courts at one time, and 888 dining rooms, and we can safely say that three or four thousand people can be served at one sitting. He has figured the size of the temple, or house, and it will cover 640 acres. At that rate, Jesus could truly say, In my Father's house are many mansions. We have read about the wall that inclosed the temple that Solomon built, and in Ezek. 40:5, you will see that the house is to have a wall round about, or all around the house. Please note the 47th chapter. There is a great river that is to run down on each side of the house, and the trees are different from anything I ever saw, for their leaves never fade and the fruit is wonderful. Even the leaves are for medicine (v. 12). But the Apostle John that saw so much has named this beautiful river and the trees, Rev. 22. And he showed me a pure river of water of life proceeding out of the throne of God and the Lamb. In the

midst of the street of it and on either side of the river was the tree of life. This all is truly grand, and how anyone can fail to see that this earth is some day to be a more beautiful Eden than Adam ever saw is more than I am able to understand. Just one more thought on the house of many mansions. Who will build it? Solomon built the first house. Yes; and he was a great king, but in the antitype we have a greater than Solomon. So we will turn to Zech. 6:12: And speak unto him, saying, Thus speaketh the Lord of Hosts, saying, Behold the man whose name is the BRANCH. And he shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of the Lord, and he shall bear the glory, and shall sit and rule upon his throne and he shall be a priest upon the throne, and the counsel of peace shall be between them both. King and Priest. These verses make it very clear that Jesus, the greatest of all kings, will superintend the building of the house of prayer and worship in the coming age. And God's spiritual house which is a temple for the indwelling of the Holy Spirit, during the church age, shall be made kings and priests and shall be appointed a throne in this beautiful house of many mansions, for Jesus said, He that overcometh shall sit down with me in my throne.

May we all be overcomers is my prayer.

#### MATT. 10:28.

J. W. Williams, Ripley, Illinois.

AND fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

Here we have presented to us by those who disagree with us the difficulty of explaining how, if the soul is not immortal, is it something man cannot kill.

But such believers do not seem to realize that when they thus present us one difficulty to explain they have three to explain, for if the soul is immortal how can God destroy it? If hell is a place of endless torment how is it here called a place of destruction? And if hell is a place for disembodied souls how comes it that here **lies are put in hell?**

We will endeavor to explain our one difficulty and leave them to explain their three.

The Master was here warning his disciples as he sent them out to preach. They were not to fear men when their preaching made men their enemies. For though in that case their enemies put them to death, killed the body, they could not kill the soul, the life, as we have seen in previous articles. That was all the destroying they could do, kill the body, Lu. 12:4. He held up the warning that if they made God their enemy by unfaithfulness to their preaching duty, He was more to be feared than men who became their enemies because of their faithfulness, for in the case of God's enmity He could do more than men, for though they could destroy the body alone He could destroy both soul and body. All will agree that this is the thought here. Then it does not teach immortality of the soul but the opposite, since God can destroy the soul, which He could not if it be immortal, for immortal means that

which cannot die or be killed. So this verse is a disastrous sword to those who seize it to teach what is usually affirmed.

We have repeatedly given evidence of soul as meaning life. In Isa. 10:18 the judgment of Israel is represented by the fiery destruction of vegetation, "soul and body." Does vegetable life have in it immortal soul? But soul here plainly means life. Likewise Matt. 16:25-26. What a man will "lose" is in the one verse called life and in the other, soul, so that here again soul is life, as in Ps. 78:50 and many other scriptures.

So then, Fear not men who can destroy the body but cannot destroy the lives of these apostles, but let them fear God who can destroy body and life both. And by Lu. 12:5 we learn that the soul (life) in that case is destroyed before the body is destroyed in hell. For by Isa. 66:24 it is "carcases" that are then destroyed by fire and the worm, or bodies, according to Mk. 9:41-50 and Matt 5:29-30 and 18:8-9. (The difficulty presented to us by others in these last scriptures will be noticed in next article).

But why cannot men destroy the apostles' lives when they destroy their bodies? Because when dead (reckonedly) to sin, our lives are hid with Christ in God, Col. 3:3. Can our enemies reach up to heaven? Then they cannot touch the secret lives, souls, of the apostles, for they are passed from death to life, by faith, Jno. 5:24. They have eternal life in the Son, 1 Jno. 5:12, because God has promised it to them and cannot lie, Titus 1:2, so it is as good as possessed while possessed by faith and hope. Thus the twelve then had immortality, not of the soul, but of the "spiritual body" of resurrection, 1 Cor. 15:44. Having this immortal life (soul) by faith, their enemies could not destroy it except by destroying their faith, and if they were "faithful unto death" how could they destroy it at all? But if they gave up their faith to secure the favor of men, they gave up their eternal life (soul), since they had eternal life only by faith. They lost their lives, souls, Matt. 16:25-26.

Let those who present us the difficulty they think they see for us in Matt. 10:28 now explain the three difficulties we find in the same verse for them

DIE when I may, I want it said of me by those who knew me best, that I always plucked a thistle and planted a flower where I thought a flower would grow.

—Lincoln.

WE may build more splendid habitations, fill our rooms with paintings and sculptures, but we cannot buy, with gold, the old associations.

—Longfellow.

THERE are so many things, best things, that can only come when youth is past, that it may well happen to many of us to find ourselves happier and happier to the last.

—Eliot.

TIME flies, suns rise, and shadows fall, Let it go by, lo!—love is forever over all.

COURTESY is the eye which overlooks your friend's broken gateway, but sees the rose which blossoms in his garden. —Anon.

**THE IMPENDING CRASH OF BABYLON.**

W. L. Crowe, Chanute, Kansas.

**N**EARLY all Bible students agree that the ten horned, scarlet beast of Rev. 17 and 18 is a symbol of the Roman empire, past, present or future, and that the purple and scarlet mother of harlots riding this beast is the papacy, and that the harlots are the Protestant sects.

Others put up some plausible arguments to prove that it is all a personification of commercialism, or of the world-wide profiteering system, and cite from Rev. 18, the weeping and wailing of the merchants of the earth at her downfall, because in her fall their merchandising graft ends, and "in one hour is so great riches come to nought."—v. 17.

Hyslop, in his "Two Babylons," shows a counterpart of every doctrine, ceremony and superstition of the papacy in ancient Babylon, and any careful, unbiased student of history can find in Rev. 17 and 18 over twenty marks by which to identify the papacy with the beast and harlot of Revelation.

But the careful reader will see that the Revelator does not exhibit the past of this harlot when she sat on a beast whose horns or kings were crowned, but her last exaltation as a queen after widowhood, on a democratic beast, whose ten horns, or ten kings, "reign as kings for one hour with the beast" (17:12); under the last vials of wrath, exalted for her judgment (v. 1); over one of the last heads, after "five have fallen, one is, and the other is not yet come: and when he cometh, he must continue a short space" (v. 10), and after the beast that was, and is not, and yet is.—has ascended out of the abyss, soon to sink into perdition (v.8). Also the beast the harlot rides is a world-wide government over "peoples, multitudes, nation, and tongues," or over all world nations of many languages (v. 15); hence a federation, or world league, controlling the commerce of the world (ch. 18); with both politics and commerce controlled by the papacy, as a rider controls the beast he rides, while the beast in turn supports the rider. Since we cannot separate the money god of profit from either the beast governments or from the papacy, the political, religious and commercial systems must all be included in the beast and the harlot, and must all go down in crash and ruin together.

It will not do to limit the commercial crash referred to in Rev. 18 to any papal overthrow in the past, for all the merchants of earth weep and wail at the downfall of profiteering when great Babylon is destroyed by violence, and sinks like a millstone in the sea to be found no more forever (vs. 11-24). But this will be literally fulfilled if the world league materializes as it will be controlled in its military, naval, industrial, commercial and religious world powers by representatives of the papacy. It cannot be otherwise since in North and South America there will be twenty Catholic ruled countries in the Pan American federation, while in the European league, as originally formed, there were 32 members, of which 17 were Roman Catholics, 11 were Protestant, 4 so-called Pagan, and 7 other Catholic countries

were invited to become members, while even in Protestant Uncle Sam's dominions 65 per cent of the offices are now held by Roman Catholics.

The weapon of boycott provided for in Art. 16 of the constitution of the league of nations sheds light on Rev. 13:17-18.—"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.—666." It is only since the discussion of a world league of nations (for world peace without Christ, and for world redemption from war, through the flesh and by carnal weapons), that the light began to shine on how the whole political, commercial, and counterfeit world religious systems could be so bound together as to go down together in the crash of Babylon together, but now we can see or comprehend.

But have students of prophecy given thought as to why, along with "purple, silk, precious stones, fine linen, ivory, brass, sheep, horses, oil, fine flour, slaves, souls of men," etc., classed as merchandise, that gold and silver are also among the merchandise that the profit mongers wail over the loss of as a commodity of profit? Rev. 18.

The gold and silver standards of money have always been a source of profiteering for exchanges, brokers and bankers, but since the world-war, more so than ever before.

The French franc, worth, before the war, about 20 cents of our money, is now worth about 9 cents; while the German mark has dropped from a value of about 24 cents to 2 cents. That is, it takes 12 times as much German money to buy anything now as it did in 1914. This due in part to the weakened credit of Europe on account of immense war debts, and also to the fact that so much of the gold of Europe was exchanged for war supplies, and the securities and gold and silver, on which the paper money is based, are depreciated, or lacking, while gold is being hidden away, or is being sent to Palestine by the Jewish bankers.

The debts of the Allies to Uncle Sam are over ten billion dollars, on which the interest for 1919 is over 858 million dollars, or over \$850,000 per day, while the debts of Germany and of her Allies never can be paid, and even England's money is continually depreciating in value.

Europe is between two fires: she must either get world credit, and borrow billions in money to buy food and supplies for the starving millions there, or increase the load of taxes under which the people now groan. Failure to borrow billions of dollars means the starvation of millions of people; higher taxes means revolution and overthrow of the present governments by the people.

The money kings stand between two fires also. They fear to loan more to nations ready to go into bankruptcy with ever increasing debts, and they fear that if they don't loan billions to Europe to buy food and supplies, that Bolshevism will sweep away existing governments, confiscate all lands, mines, and wealth; repudiate all bonded debts, and discard the gold and silver as standards of money (using, as Russia does, simply paper money, based on the strength of the government to tax

the people to meet all its obligations).

We have here directed the reader only to a few of the tare seeds that have been planted in God's wheat field, which are maturing for the harvest, when the harlot and beast-world-league will go down to perdition, and the bride will be enraptured with her Lord, the King of kings.—Rev. 19. The thoughtful reader can see why the rich will weep and howl (James 5); why gold and silver will not satisfy the soul, nor fill the bowels (Ezek. 7); and why the end of the merchandizing in gold and silver will cause all the merchants of the earth to weep and wail, because in Babylon's fall, in one hour is so great riches come to nought (Rev. 18).

The ambition of the builders of the tower of Babel was desire to unify all the people of the earth in one false religion and under one government.

There are wonderful parallels between the ancient Babylon and the present league of nations, only a few of which we can take space to notice:

Nebuchadnezzar's dream of world dominion, like that of the popes of Rome; his desire to unify all nations under one world government of which he was the head; his lust to be the one sole autocrat over this world league of nations; his decrees to force all peoples to worship the one image that he set up in the plain of Dura; his self-glorification and egotism in taking all the glory of establishing a world empire to himself and to beastly force and carnal weapons, while leaving out the God of heaven; his beast-like rule as the fruits of insanity and ending in Belshazzar's drunken debauch; great exaltation permitted of God for a short time before utter and eternal destruction; the finger of God writing the doom of all mortal and fleshly rule: "Weighed in the balance and found wanting; God hath numbered thy kingdom and finished it." "Thus with violence shall great Babylon go down and be found no more at all;"—all will be duplicated in the world league of nations now arising like a scarlet beast, ridden by a purple and scarlet harlot, from the abyss of the world war, with the promise of world peace without regeneration, and of world redemption without Christ as the super man and world King. The wise will be forewarned, and will lay up for themselves treasure in heaven.

**THE BLESSINGS OF GOD'S KINGDOM.**  
Weldon McCoy, Piedmont, S.C.

**T**HE first question that arises in the minds of the majority of mankind in regard to this subject is: Have we any positive proof that God will some day set up a kingdom on earth, which shall be ruled by Christ and his saints?

My answer is in harmony with Dan. 2:44. Yes, God at some day (in the near future we hope) is going to set up an everlasting kingdom "which shall never be destroyed."

And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms, and it shall stand forever.—Dan. 7:27.

# The Sunday School.

By Alta King.

## PETER DELIVERED FROM PRISON.

Lesson VIII. Feb. 22, 1920.  
Lesson Text: Acts 12:1-10.

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

Memory Verses: Ps. 34:6-7.

### Questions and Comments.

Read General Note I concerning the leading characters in today's lesson.

Renewed persecution of the church after a period of rest (see Acts 9:3); Acts 12:1-5.

Reasons for persecution:

Why should Herod have directed his efforts against these two men? Was it altogether his personal dislike of the Christians and their doctrines which caused him to persecute them? James' death was the fulfillment of Mark 10:35-40.

Peter's guard, vs. 4, 6. "A quaternion is a band of four soldiers on guard at one time, two within, one on each side of the prisoner, bound one to each of his arms, a third posted outside the door, and a fourth in the passage leading to the outside gate. All this beside the prison doors and great iron gates belonging to the strongest government on earth. Escape was humanly impossible."—Peloubet's Notes.

Read vs. 5-6. What did the church do in the face of their forced inactivity and helplessness? How does Peter show his absolute faith-freedom from fear or wrong?

This does not necessarily mean that Peter knew he would be delivered. He did know, however, that what was in store for him would be in accordance with God's plan. No doubt he, too, had prayed and was resting confidently in that prayer. He thoroughly realized the truth of Rom. 8:28-31; Ps. 32:7; 2 Ki. 6:15; Heb. 1:13-14.

Describe the manner of his deliverance, vs. 7-11. What proof in these vs. that Peter did not know he was to be delivered? Here we have a picture of perfect faith—a faith which does not deny God's goodness even tho', from man's point of view, that goodness is seemingly withheld—a faith which causes us to trust in God's goodness even when it is manifested thro' trials and suffering. Contrast this quiet assurance of faith, manifested by Peter on this occasion, with his former impulsive avowals of faith and later failures.—Jno. 16:29-32; Lu. 22:31-34.

Peter's reception by the church, vs. 12-17.

Did the prayers of the church induce God to give Peter his freedom, or was the true purpose of their prayers to prepare their minds so that they would accept Peter's freedom as an expression of God's goodness and give him the glory? It is not reasonable that God, who is all-powerful and worketh everything after the counsel of his own, should be influenced by the prayers of men. Prayer is primarily man's expression of his dependence upon God and God has made prayer the condition of receiving his goodness, so that man might receive it beneficially.

### General Notes.

Daily Reading: Monday, Acts 12:1-10; Tuesday, Acts 12:11-17; Wednesday, Mark 10:35-40; Thursday, Mark 8:28-31; Friday, Ps. 34:17; 2 Ki. 6:16-17; Dan. 6:22; Saturday, Lu. 22:42; Phil. 4:6-7; Jas. 5:16.

I. "Herod the King" was Herod Agrippa I.... He was the grandson of Herod the Great who slew the babes of Bethlehem, the nephew of Herod Antipas, who murdered John the Baptist, and the father of Herod Agrippa II, before whom Paul made his noble defense. He was only part Jew and part Edomite and feared greatly lest the Jews hate him as they did his grandfather. He therefore took care to observe the minutiae of Jewish ceremony, and to do whatever he could to please the Jews.

"James the brother of John".... was the son of Zebedee, one of the first disciples of Jesus and, with John and Peter, one of the most favored and advanced of Jesus' followers. He, with John, was ambitious to be nearest Jesus in his kingdom, and felt sure that he could drink the same cup of suffering as his Master, and his death shows that he stood the test. It was probably his prominence and activity in the church that led Herod to select him as his first victim, and to kill him with the sword.

St. Peter was a born leader. "His personality was attractive, because of his naturalness, buoyancy and vigor. His impetuosity, candor, freedom of speech, large and genial humanity appeal strongly to our hearts."

"The career of Peter after the ascension is the most striking evidence at once, of his natural capacity and the transformation effected in him. He has become the Rock. He shows himself to be the natural leader of the new community, the most powerful and energetic member in counsel and act."—Hastings' Dict. of Christ and the Gospels.

II. Prayer and God's will: "A man stands in the bow of a boat and draws upon a line attached to the shore. His pull does not move the solid ground one hair's breadth, but it does move his boat towards the land. So when I attach the line of my desire fast to the everlasting throne, faith does not expect to move the throne, but to draw me closer to it, and when I get more and more into harmony with God, I receive what my heart most desires. Finding my happiness in Christ, I am satisfied."—Dr. Bushnell.

### A Truth Seeker's Lesson, No. 9.

D. C. Robison, Salem, Ohio.

### The Kingdom of God.

A KINGDOM is ruled by a king and has subjects, territory and laws. The kingdom of God is spoken of in the prophecies. This lesson is to be studied with lesson one. The gospel referred to in that lesson is concerning God's kingdom. In Dan. 2:44 he says that the God of heaven will set up a kingdom not like the four preceding kingdoms (37-43) which shall never be destroyed. Shall not be left to other people. It shall break in pieces and consume all these kingdoms and it shall stand forever. Note, please, the difference between God's kingdom and the others. It will be as literal as was the fourth (Roman) kingdom. It will

have a location. See Dan. 7:27.

There are four phases to this kingdom:

1. The kingdom.
2. Its dominion.
3. Its greatness, when all kingdoms of this world will become the kingdoms of our Lord and his Christ.—Rev. 11:15. It will then become universal. This kingdom will be located under the whole heaven. It is an everlasting kingdom and all dominions or rulers shall serve and obey him.

This kingdom will be given to the people of the saints of the Most High. The word kingdom cannot mean church as they are translated from two Greek words having different meanings. Kingdom is the English equivalent of the Greek word *basileia*. Church is the English equivalent of the Greek word *ekklisia*. The Lord taught his disciples to pray, **Thy kingdom come**. Through it God's will will be done on the earth. No human power can accomplish this. Isa. 9:6-7 speaks of this kingdom, and of a Son given and that the government shall be upon his shoulders. Of the increase of his government and peace there shall be no end. This Son shall sit upon the throne of David and upon his kingdom to order it, and to establish it with judgment and justice even forever. In Luke 1:31-34 the angel named the Son, Jesus, and stated that the Lord would give him the throne of his father, David, and that he would rule over the house (kingdom) of Jacob forever and of his kingdom there will be no end. This will be the fulfillment of the angels' song. On earth peace, good will to men.

### WHERE ARE YOU?

T. A. Drinkard, Holbrook, Neb.

**D** ID YOU ever get lost, and then ask yourself, Where am I? Are you lost when it comes to dealing with present day events? Can we with absolute certainty say that we are living in the last days? Are we too radical when we say that we are living in the last stages of Gentile rule? Don't you feel like you are lost sometimes, when you wander too far away from God's pathway guide? Don't you remember that Jesus said, "I am the way." (Jno. 14:6). If it is true that he is the way, let us see to it that we stay in the way that leads unto life. Our aim in this life should be to live very close to God. Our time also should be spent in meditating upon those things that it hath pleased God to give us for our good. It is not God's desire that we spend our time in useless labor and toil. As God gave Christ a work to do, so has Christ given us something to do likewise. And we will be a wise people if we can see that it is to our good and welfare that we carry it on to the glory and honor of God. To this end let us both work and pray that we may be accounted worthy to enter the joys of our Lord when he comes to be "glorified in his saints, and to be admired in all them that believe in that day." (2 Thes. 1:10).

HAPPINESS is a wayside flower that grows along the highway of usefulness.

—Richter.

A LOAFER must feel funny when a holiday comes along. —Hubbard.

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“I Shall Not Want.”—Ps. 23:1.

“Behold the fowls of the air.” “Your heavenly Father feedeth them.” “Consider the lilies of the field.” He paints their gorgeous colors. “Solomon in all his glory was not arrayed like one of these.” “Shall he not much more clothe you, O ye of little faith?” “Fear ye not therefore, ye are of more value than many sparrows.”—Matt. 6:25-34; 10:29-31; Luke 12:22-31; Ps. 37:25.

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“The angel of the Lord encampeth round about them that fear him, and delivereth them.” “Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?” “For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.” “And we know that all things work together for good to them that love God, to them who are the called according to his purpose.” He can “deliver us from evil.”—Ps. 34:7; 84:11; Matt. 6:13; Heb.1:14. “I Will Dwell in the House of the Lord Forever.”—Ps. 23:6.

“Thou wilt shew me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures forevermore.” The joy cannot be increased, the pleasures are endless! “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 our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.”—Ps. 16:11; Rom. 8:18; 2 Cor. 4:17. “O the depth of the riches both of the wisdom and knowledge of God.”—Rom. 11:30-33. With the final consummation of God's wonderful plan of redemption, conceived in infinite love, and carried to a successful issue through the manifestation of infinite power, “I shall be satisfied.”—John 3:14-17; Ps. 17:15; 1 John 4:7-11; Num. 23:19.

Rufus A. Curtis.

Scottsburg, Indiana.

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START the day with a thought that holds sweetness within  
As perfume is held in the rose,  
For the day that with beautiful tho'ts may begin  
Holds its beauty all through till its close.  
Here are sunshine and song, here are laughter and light,  
Here are balsams for worry and fear—  
For the happiness held till the hush of the night  
Leaves a blessing that glows with good cheer. —Sel.



The kingdom of God will grow and prosper until it will "fill the whole earth."—Dan. 2:35. "Under the whole heaven."—Dan. 7:27.

And the time came that the saints possessed the kingdom.—Dan. 7:22.

It is evident that a kingdom consists of a territory, a king, and subjects; so we will leave this part of the subject where it is, while we go on to describe a few of the many blessings which the people of God are to enjoy in his kingdom.

The first thing we notice is the glorious appearance and reign of Christ, and the resurrection of the just.

Next we notice that during the reign of Christ that "He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more."—Micah 4:3.

When the time comes that nation shall not lift up a sword against nation, then earth's inhabitants will enjoy one of the greatest blessings since the day "When the morning stars sang together, and all the sons of God shouted for joy."

In this beautiful kingdom with Christ as King and Ruler of the universe, we will enjoy eternal life free from all aches, pains and sorrows.

John the Revelator says: There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.—Rev. 21:4.

**NO MORE DEATH!** Just think for a moment what this will mean to earth's inhabitants.

I have seen death, the enemy of mankind, drag my friends down to the pit of corruption where they would forever remain if it had not been for a Savior and a resurrection from the dead.

I thank God today for that wonderful love he had for me, even a love that was so great that he was willing to offer up for my redemption from death his only begotten Son that whosoever believeth in him should not perish but have everlasting life.

Another blessing we look for in God's kingdom, and which we have proof of is that all infirmities will be healed by the great Physician; the eyes of the blind shall be opened, the ears of the deaf shall be unstopped, then shall the lame man leap as an hart, and the tongue of the dumb sing.—Isa. 35:5-6.

And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.—Isa. 35:10.

Fierceness shall be taken from the animals. "The wolf also shall dwell with the lamb (this does not happen in our day), and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together: and a little child shall lead them (this is an impossibility today).

See also verses 7, 8 and 9 of the 11th chapter of the book of Isaiah.

Mothers, you have to give up your sons to the army if they want them now, but there is a day and a kingdom coming when

it will not be necessary for your sons to go to the army.

For the scriptures say, Neither shall they learn war any more.

Mothers, if you lost a dear son or a relative in the great deep during the World War, remember there is a day coming when that old sea must give up its victims, and finally death is destroyed, "the last enemy to be destroyed."

In these last days of ours which bring forth nothing but sorrow, death, disappointment, and trials, let us walk nearer and nearer to our God, and let our prayers be "Thy kingdom come," Even so, come Lord Jesus

#### SIGNS OF THE TIMES.

J. A. Dickinson, Missoula, Mont.

**WE** ARE living in the eventide of the world, when all things point to second coming of our King, as the poet has said:

We are living, we are dwelling

In a grand and awful time;

In an age on ages telling,

To be living is sublime.

Christ reproves his disciples for their indifference and inattention to the signs of the great times in which they lived; the most stupendous events were occurring before their eyes; prophecy was being fulfilled; a new era was being brought to birth, but they seemed not to comprehend the meaning of these things. I believe he would have the same complaint to make if he were on the earth today. It seems to me the present generation is quite unconcerned in regard to the approaching calamities coming upon the earth. Prophecy is being fulfilled today; the most stupendous events are occurring before our eyes.

When Jesus sat upon the mount of Olives, his disciples came to 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? Jesus told them among other things they would hear of wars and rumors of wars; nation should rise against nation and there should be famine, pestilence and earthquakes in divers places, and all students of the Bible know this scripture has been and is being fulfilled today. All these are the beginning of sorrows. We are living in a time of momentous issues, such as never was since there was a nation. May each of us endeavor to know the times in which we live and the great crises through which we are passing. We are commanded to watch for the coming of the Son of God—the great event of the near future, which is near, even at the door, who once the cross for sinners bore. There is only one remedy for this old sin-cursed earth and that is the ushering in of the millennium and establishment of the kingdom of God in the earth. Man's rule upon earth has been a miserable failure. Men are beginning to realize as never before the futility of all forms of human government. God is soon to intervene in the affairs of men and establish a righteous government on the earth. Then and not until then will we have peace and good will toward men.—Dan. 7:27. Then righteousness and justice will reign triumphant throughout the earth, and it shall be filled with the knowl-

edge and glory of the Lord as the waters cover the sea.

Some people believe and teach that the world will get better before Jesus comes, but the Bible does not teach that idea, but just the opposite. In Lu. 17:26-27 we read, As it was in the days of Noah, so shall it be also in the days of the Son of man. We find by reading Gen. 6:5 that the wickedness of man was great in the earth, and the thoughts of his heart were only evil continually. They were eating and drinking, marrying and giving in marriage until the day that Noah entered into the ark, and knew not until the flood came and took them all away, so shall also the coming of the Son of man be. In 2 Tim. 2:1-5 we read, In the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, highminded, lovers of pleasure more than lovers of God, etc. The perilous times are already here and evil men and seducers shall wax worse and worse, deceiving and being deceived, men's hearts are failing them for fear, and for looking after those things that are coming upon the earth. If the world is growing better, why is it we are having so many strikes, riots and so much bloodshed, crime and poverty? Let us not be deceived lest that day come upon us unawares and find us unprepared. The world will not grow better until Jesus comes. To believe otherwise would discredit God's word. When you see these things come to pass know that it is nigh, even at the door. But of that day and hour knoweth no man, neither the angels, nor the Son, but the Father only. What I say unto one, I say unto all, Watch. Some of the signs that have been fulfilled and are being fulfilled are wars and rumors of wars. The great conflict and ever widening breach between capital and labor, the political and social unrest, the heaping together of treasures in the hands of a few, the rapid spread of Bolshevism and anarchy and revival among the Jews. They are returning to Palestine in large numbers. In view of all these things that are taking place in the world, the question that overshadows all others is, Are we ready for the judgment day? Men and women should be aroused from their lethargy. Since God is about to shake not only the earth but also heaven. Our statesmen are perplexed, our politicians are baffled. Men's hearts are failing them for fear; the student of the Bible turns to its heaven inspired pages and learns therefrom what shall be hereafter. Through its telescopic lens he beholds, beyond earth's scenes of strife, and blood, and man's misrule, a kingdom of righteousness and peace where a King shall reign in righteousness, and princes shall execute judgment and justice in the earth. My prayer is, Come Lord Jesus, and come quickly and banish death and sin from our world.

LABOUR to keep alive in your heart that little spark of celestial fire—Conscience. —Sel.

IT is much easier to be critical than correct. —Disraeli.

IF you mean to act nobly, and seek to know the best things which God has put

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Rufus A. Curtis.

Scottsburg, Indiana.

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For the day that with beautiful thoughts may begin  
Holds its beauty all through till its close.

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# THE RESTITUTION HERALD.

Volume 9.

Oregon, Illinois, February 17, 1920.

Number 20.

## 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.

### DAVID AND ABIGAIL. I Samuel 25.

FOR many months David and his little army hid themselves in the caves and woods, so that King Saul would not find them. The one priest who had escaped from Saul, and who had gone to David, staid with him. And before David led his men into a battle, he would always ask the Lord what to do.

Often people whom David and his men had saved from the Philistines, would send messengers to Saul and tell him where David was hiding. That was a very unkind thing for them to do, but God had chosen David to be next king over Israel, and he always helped David to escape.

Sometimes Jonathan would steal quietly away from the camp, and find his way to David. He would tell David not to be afraid, for the Lord would protect him from Saul and his soldiers. This always made David feel better.

There were times when David might have killed Saul, he was so near. But David said, "No; we must not harm him. God chose him to be king over Israel, and it would be wrong for us to do him harm."

At such times Saul would feel very much ashamed of himself, and tell David he was sorry. But he would soon forget.

While David and his men were living in the wilderness, they did all they could for other people. Then, when they had nothing to eat, they would go to the people whom they had helped and ask for food.

One of the men whom they had helped was a wealthy sheep owner. His name was Nabal. He was not a good man and because of his evil ways, no one liked him. His wife was a beautiful woman, and because she was as good as she was beautiful, everyone loved her. Her name was Abigail.

When David heard that Nabal was shearing his sheep, he called ten young men to him and said, "Go up to Nabal and say, 'We helped your shepherds with the sheep when they had them out in the wilderness. Now, as you have plenty, we would like whatever you can spare for us to eat.'"

The young men went up to Carmel where Nabal was, and said all that David told them. But Nabal did not mean to give them anything for what they had done if he could help it. So he said, "Who is

## TRY SMILING



WHEN the weather suits you not,  
Try smiling.  
When your coffee isn't hot—  
Try smiling.  
When your neighbors don't do right  
Or your relatives all fight,  
Sure it' hard, but then you might—  
Try smiling.

Doesn't change the things, of course,  
Just smiling,  
But it cannot make them worse—  
Just smiling.  
And it seems to help your case,  
Brightens every gloomy place,  
Then it sort o' rests your face—  
Just smiling. —Sel.

David? There are many servants now-a-days who break away from their masters. I do not see why I should take the meat, and bread, and water that I have, and give it to people I do not know."

The young men were disappointed but there was nothing to do but go back and tell David. He was angry and said, "Every man of you bring your swords and come with me. We have kept this man's stuff for him and done our best. And now he returns evil for good. We will kill every man of his family tonight."

One of Nabal's shepherds heard what he said to the young men, and he went to his mistress and said, "David sent men to ask for food; but our master flew at them and would give them nothing. They were good to us when we were in the wilderness keeping the sheep. So perhaps you can think of something to do"

Abigail hastily loaded some donkeys with bread, wine, raisins, and figs. She also took five sheep ready dressed, and some parched corn. Then calling her servants, she told them to go before her. But she said nothing to Nabal.

As she rode toward David's camp she met David and his men coming to Carmel. She got down, and bowing very low, she knelt at David's feet and said, "Let not my lord regard this worthless man. His name is Nabal and that means Fool And he is just like his name. Some day God is to make you king over Israel and then you will be glad you have not punished Nabal with your own hands."

David answered, "Blessed be God who sent you to meet me, and blessed be your advice, and blessed be you who have kept me from killing all the men in Nabal's family."

Then David took the gifts and thanked her kindly for them, and Abigail returned to her home. When she reached there, Nabal was giving a feast that would have pleased a king. But he was drunk, so she said nothing to him until morning. When he had become sober, she told him what she had done. And when he heard how

she had kept David from doing him harm, he was so frightened that he became ill. About ten days later he died.

When David heard of Nabal's death he was more glad than ever that he had done Nabal no harm. Then he sent his servants to Abigail saying, "David sent us to take you to him for his wife."

Abigail had never liked Nabal, but she had been a good wife to him. Now she was glad to be the wife of such a good man as David. So she went with the servants.

## STORIES OF LITTLE GIRLS.

FATIMA'S parents are Mohammedans and believe in keeping women and girls like prisoners. Fatima's mother can never go out shopping as English ladies do, never pay calls or see the birds, the sunshine or the flowers. Day after day, week after week and year after year she stays in the house or goes into the little back yard surrounded by a high brick wall. She cannot even enjoy a ride in the open air. When she goes anywhere in the ox-cart, which is seldom, the bamboo top of the cart is covered with blankets and she can see very little as she passes along. Fatima until lately knew very little of her mother's sad life. She ran about the front veranda and on the streets with her brothers and had a merry time. Even in India, children make mud pies or rather "chapatties," and play their little games. So Fatima was merry and free for a short time, something like the dear happy little ones in Christian lands. But how quickly her glad days ended! Her seventh birthday came and on that day poor Fatima's sorrows began. On the morning of that day, her strict Mohammedan father said to the poor mother: "Now, Fatima is seven years old, and she must begin to keep 'purdah.'" This means that she must always stay in the back part of the house or walk about the bare little yard with the high walls. She can never look out of the front doors or windows, never run into the front veranda or go and see the shops in the bazaar as she used to do with her brothers. Fatima's mother cried and pleaded in vain. "Oh! she is so little yet," she said, "don't keep her in purdah so soon. She will almost forget how the flowers and trees look by the time she grows up. Besides, she will forget and run out."

Then the father flew into a great rage and said, "It is better never to let a woman out of the house! She will stay in from this day and you shall watch and see that she does not go out."

Of course, as the mother had said, Fatima would forget the cruel order, and seeing her brothers rush out, she would start, too. Then her mother would call, "Fatima, Fatima, remember the order," and the poor child would sit down and cry as if her heart would break.

Her mother said to me, "Oh! I am so glad that my two other little girls died. Here this poor child must sit down with us women until she is twelve years old. Then she will be married and her husband will keep her shut up the rest of her life." The mother's heart ached for her, but she could do nothing to help poor little black-eyed Fatima.—Mosaics from India.

—o—  
**Out of Adam Into Christ.**

George Moyer, Clarksville, Iowa.

—o—  
**T**HERE is a significance to baptism that cannot be neglected or rejected with impunity, Paul declares, Know ye not that so many of you 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 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 also be in the likeness of his resurrection, knowing this, that our old man is crucified with him that the body of sin might be destroyed, that henceforth we should not serve sin.—Rom. 6:3-4.

The foregoing testimony explains itself. No comment can make it more plain. The Roman believers who had put off the old man and put on the new man by baptism into Christ were not baptized in a tea-cup. The significance of baptism is apparent from the words "planted in the likeness of his death, we are buried with him," our old man being crucified with him, whereby in faith and spirit we are made partakers of his death and hope to be in the likeness of his resurrection. Therefore says Paul, "Reckon yourselves to be dead with Christ." If a valid faith is essential to a valid baptism, and it certainly is, how can an irresponsible person be a fit subject for baptism? or how can an unbeliever request baptism who does not believe as expressed in Acts 8:12.

My dear friend, set yourself right with God, cut off every unclean habit, touch not the filthy and injurious.

**The Zionists.**

The movement of the Zionists to recover the "Holy Land" and form a Jewish State in Palestine will hardly find smooth sailing until the great powers have dispensed with the Turk. In Dan. 12:7, the question was asked, How long to the end of these wonders? The answer was "For a time, times and a half," or 1260 years. But the angel did not stop there, but added the words, "when he shall have accomplished to scatter the power of the holy people (the Jews) all these things shall be finished." One time is 360 days and two times is 720 days, and a half time is 180 days, which equals 1260 days, or on the scale of a day for a year, equals 1260 years as shown above.

The key that unlocks the symbolic times is the day for a year which is clearly revealed in the scriptures (Rev. 13:5, 42 months).

The Holy People have not yet been scattered, and will not be until Gog, the king of the north, invades Palestine to take a great spoil and devastates the Jewish settlements beyond the hope of recovery so long as Gog is successful. It is, however, written, He shall plant the tabernacle of his palace between the seas in the glorious holy mountain, and he shall come to his end and none shall help him.—Dan. 11:45, with Ezek. 38; Isa. 63:3-4 and Zech. 14. All these will give the desired information as to how Gog comes to his end. Gog is the latter day Assyrian, the Sheshach of Jeremiah 25. He comes to his overthrow in meeting the man of dyed garments who commands the "artillery of heaven."—See

Isa. 63:1-4. And smites him with disaster. see Ezek. 38 and 39, on the open field.

**The Time of the End.**

Doubtless some one is ready to ask me how I know that we are living in the time of the end. This is my answer: I know by two unmistakable signs that prove all that I have stated. The general increase and diffusion of knowledge is one sign and the improvements in transportation is another. The prophet declares that many shall run to and fro in the "time of the end," and knowledge shall be increased. The means of transportation had to come first before men could travel extensively or make it possible for many to run to and fro as we see at this hour. I conclude therefore from these signs that we are living in the time of the end.

It is reported that Sir Isaac Newton devoted five years to the study of prophecy and that he remarked that in the time of the end men would travel at the rate of fifty miles an hour and we have seen this verified in more ways than one. Sir Isaac Newton did not live to see the wonders of our time nor to see the "national trouble" that is coming on all the world to "try them that dwell on the earth." In that future epoch of time "Great voices will be heard in heaven saying, The kingdoms of this world are become the kingdom of our Lord and his Christ, and the nations are angry and thy wrath is come and the time of the dead that they should be judged, and thou shouldst give reward unto thy servants the prophets, and to the saints and to them that fear thy name small and great.—Rev. 11:15-18. At this time there is no other subject that concerns us more than our appearing before the tribunal of Christ to give account of our stewardship. To look the righteous Judge in the face is by no means a pleasing prospect to those conscious of wrong doing. "Behold, I come quickly, and my reward is with me to give every man as his work shall be."

**The Kingdom is Coming.**

The end, and the time of the end, are not the same. The time of the end is a few years devoted to preparation for the end. The end of the world, so to speak, and the end of Gentile times come with the appearing of Christ and his kingdom.—2 Tim. 4:1; 1 Tim. 6:15. But we do not know the hour, the day nor the year when that event will occur. It is written, In such an hour as ye think not the Son of man cometh," which signifies that the servant of Christ is liable to be taken by surprise, hence the necessity of watching the signs of the times.

The end of the world signifies scripturally the end of an age, or a world of time. To illustrate, there was the antediluvian world that passed away in the time of Noah, viz.; the world of the ungodly, 2 Pet. 2:5. Also the Jewish world ending in A.D. 70. Then there is the Gentile world, the end of which is now approaching

And last, but not least, is the world to come of which Christ is the head and the beginning. The world to come is the revival of the Jewish world under Christ who is the light and life thereof and who enlighteneth every man permitted to enter the world to come, "through the knowledge of God."—Jno. 1; Col. 4:8-12. A world of time or (aion) age of 1,000 years. The Gentile world beginning B.C. 600 to 606 and

ending about 1920 to 1927, A.D., according to Usher's chronology and the opinion of some expositors. The long period of time allotted to the Gentiles includes the greater part of Israel's seven times of tribulation.

It is also bisected or divided into two equal parts of 1260 years. The first 1260 is devoted to the Pagan world, the second 1260 to the Papal supremacy, A.D. 606 to 610, and ending in A.D. 1866 to 1870.

Then there is the Mahometan era related to Israel in 637 and ending in 1917 to 1920. I submit these aions as worlds of time only.

An ancient writer after giving his thoughts concerning the vanities and vexations of this life in this world, says, "Let us hear 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 evil." In view of the foregoing, I am persuaded to say, "If there is anything that will make a man sober minded and circumspect in his daily walk and conversation, it is the prospect of meeting the righteous Judge of the living and dead.

—o—  
**Mark 9:41-50.**

J. W. Williams,

Ripley, Ill.

—o—  
**T**HE difficulty offered us here to explain may be stated thus: If the worm does not die it surely must last for all time and hence be immortal, so must be a term for the soul. And if the fire is not quenched, it must be endless, so the fiery torment of hell is endless. If we understand the arguments of those who believe in the immortality of the soul, this is a fair statement of the matter as they view it. We desire to be fair and courteous to them. So we will consider these two difficulties offered us.

An unquenchable fire, Matt. 3:12, or a fire not quenched, in Mark's words above, need not be an endless fire, because such words express only the thought that the fire is not put out before it consumes the combustible material that is burning.

A burning building is often an unquenchable fire to the efforts of the fire department, but it finally goes out of itself, and the fire in the kitchen stove is nearly always not quenched, but you have to start it anew every day because it goes out of itself. So the second difficulty is no difficulty at all, because unquenchable fire, or fire not quenched, may be merely one that burns out, and this is true of all fire with which we are acquainted, and may be true in the case of this scripture. Our further study will develop that such is the case.

As to the worm and the soul, it is almost amusing to have such a difficulty presented, but candor compels a reply. Were it not for this scripture being used against those who believe in the mortality of man, probably no objector would ever consent for his soul to be called a worm, for such objectors usually exalt the soul to the same substance with that of the Deity, not to crawling flesh, and it cannot be both.

But a mere attentive reading of Mark's words reveal that it is the body, not the disembodied soul, that has to do with fire and worms, for he speaks of the members of the dead body that suffer the fire, the

hands, eyes feet. Do disembodied souls have such members to be amputated? Even if they had it cannot refer to the soul, for the contemplated amputating is to be done in mortal life, for it is done before the person is cast into the fire of hell. If any objector will show the possibility of amputating such members of the immortal soul during mortal life we are ready to reopen the hearing. But lest some should not accept that Mark speaks of the body because the word "body" is not in his language, permit us to remind you that Mark 9 is a parallel record with Matt. 18, and here in vs. 8-9 we find the parallel language, and that in Matthew's similar language in 5:29-30 and 10:28 he uses the word "body" as being in danger of hell. Let our friends explain how their view of hell as a place for disembodied spirits can have bodies put in it. Matthew's account in chapter 18 explains the matter as referring to the body of Christ, the church, for what in v. 7 is a "man" is in next two verses called hand, foot, eye. The identification is certain, for a "man" offends (causes to stumble or fall) in v. 7 and in the next two verses the one causing the offense is hand, foot, eye. The whole chapter is instruction on fellowship of the members in the church-body: If one member is causing the whole congregation to fall in faith, let him be severed from their fellowship as Paul again shows in 1 Cor. 5. For if they are all unfaithful, all must together suffer the future judgment awaiting them, referred to last time in our study of Matt. 10:28. The disciples had been contending as to who should be greatest in the kingdom and unless the grievance be settled according to Christ's instructions here given, none of them would enter the kingdom because all would take sides in the quarrel; then all, the whole "body," must face the future judgment to be rendered.

Let us now notice the scripture allusion which forms the basis of Mark's words, Isa. 66:16-24.

The time is that of the new heavens and earth, not every time a sinner dies. 2 Pet. 3 puts this at the time of Christ's coming. Notice that Isaiah's words show that the worms and the fire will be visible to all flesh, those in mortal life. This cannot be affirmed of hell torment believed to exist now. And Isaiah shows what is to suffer the fire: it is "carcasses," not disembodied souls.

This is the same as what we found last time on Matt. 10:28 by comparing Luke's words in 12:45, where he shows the ones slain before cast into hell. And Isaiah also identifies the worm, it is "their" worm as it is their fire, the fire and the worm of carcasses. So you can see what the destroying worms are without our needing to be more plain, for decency's sake.

We hope you will not hereafter refer the worm to an immortal soul.

So then both the worm and the fire are destructive. As the fire will then be unquenchable till it burns the "carcasses" and goes out, so will the worm "not die" till it does its part to consume these carcasses. That is, their complete destruction is sure.

"Hell" in Mk. 9, also in Matt. 18:9 and 10:28, comes from "Gehenna" which means the valley of Hinnom outside Jerusalem

where carcasses and garbage were burned and consumed of worms. Read Jer. 19. A place of destruction, not endless torment.

#### TYPES AND ANTITYPES.

Mrs. Clark McClelland, Boise, Idaho.

**I**N OUR first lesson, we covered most, if not all, of the types as we find them in the garden of Eden. You no doubt all know that Eve was a type of the church. Paul in Eph. 5:32 mentions this. Perhaps we better read verses 30 and 31: For we are members of his body, and his flesh and of his bones. For this cause shall a man leave his father and mother and shall be joined unto his wife, and they two shall be one flesh. Now verse 32: This is a great mystery, but I speak concerning Christ and the church, of which Adam and Eve were a type. Cain was a type of the mere man of the earth who boasted in his own righteousness, hence saw no need of atonement and could not be persuaded to bring an offering that would place him right before God. We see many his religious type today.

Abel is another type man. His type in which atoning blood was shed was well pleasing to God, for it was in perfect harmony with his plan, that without the shedding of blood there is no remission of sin. So Paul said, By faith Abel offered a more excellent sacrifice than Cain by which he obtained witness that he was righteous, God testifying of his gifts. What a blessing to be approved of God. Yes; and right here we find another type. The very lamb was a type of Christ, and the most constant type of the suffering Savior. When Moses brought the children of Israel out of Egypt it was given as a yearly observance; and that lamb had to be a male; a first born; one that did not die of itself; also without blemish; not torn by a beast, and they must not break a bone of its body; but shed its blood and offer it up whole on an altar. In the antitype we find the lamb that was to take away the sin of the world a man child. Mary's first born, and the blemish of sin was not on his character, and he did not die a natural death. When they came by night to take this spotless lamb from the cross they did not break a bone of his body, that the scripture might be fulfilled which was spoken, that not one bone of his body should be broken. I think you all see the beautiful harmony in the type. We can easily see why God was pleased with Abel's offering. And let me say it means just as much for us to be in tune with God as it did for Abel away back there, just in the beginning of the human family. But so many think like Cain, they can worship or believe any thing that pleases them, just so they are sincere, and it will be all right with them, but God has given us his word and he will not change it to suit a man-made idea. Our good brother, Paul, found that his did not count anything for him until he was converted and conformed to God's way. I hope I have said something that will help some one to see the beauty and help derived from studying the types.

May God bless each one with an everlasting home in his kingdom is my prayer.

within the reach of men, you must fix your mind on that end, and not what will happen to you because of it. —Eliot.

#### CORNELIUS.

H. B. Hathaway, Vancouver, Wash.

**M**ANY years ago there lived a very good man. He was a God fearing man, one that prayed and gave much alms to the people. I do not know what denomination he belonged to; whether he was a Baptist, Methodist or Presbyterian, or what, but I know he was not an Israelite nor of the seed of Abraham.

But with all his good qualities yet he lacked something that was necessary to his salvation. But he was willing to be instructed, which is more than can be said of many today that are in much the same condition he was.

So he was told to call a man by the name of Peter who would tell him words necessary for his salvation. Seems after all his goodness there was something more that was required of him to know and do before he would be in the proper relation to God. After Peter had given his instructions, he commanded him to be baptized. By so doing he put on Christ and became of the seed of Abraham and an heir to what was promised. The question might arise, What was the promise that should be fulfilled to Abraham and his seed. The answer can be found in Gen. 13:14-15. The Lord said to Abraham, Look from the place where thou art, for all the land which thou seest to thee will I give it, and to thy seed forever.

Some claim the Lord fulfilled that promise to him in the past, but the promise was he should have it forever. We know that has not been the case. Let the word of the Lord decide it. He gave him none inheritance in that land, no not so much as to set his foot on.—Acts 7:5. Abraham even bought a piece of that land to bury his wife.—Gen. 23:16-17.

By referring to Gal. 3:16, something more can be learned about the promises and the seed.

Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as one, And to thy seed, which is Christ. . . If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. So Cornelius, the first Gentile convert, believed and was obedient to the requirements and became an heir.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.

Then shall the King say to them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.—Matt. 25:31-34.

So that is the time the promise will be fulfilled.

Your brother in the hope once delivered to the saints.

#### TIME IS

Too slow for those who wait.

Too swift for those who fear,

Too long for those who grieve,

Too short for those who rejoice,

But for those who love. Time is not.

—Van Dyke.

**NOBUDDY** can be as agreeable as an uninvited guest. —Hubbard.



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THE RESTITUTION HERALD

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Editorials and Church News.

Sr Hulda Myers, of Otsego, Mich., had the misfortune about Christmas time to fall fracturing her hip. This means a long and painful recovery. We are glad to report favorably.

We need to apologize to many of our subscribers because of the dim print on the last run of our paper last week. It is one of those things that may happen when one is working about a press alone. Will try to do better.

Bro. and Sr. F. E. Siple have both been quite sick with the flu and with three little ones to care for, and no one to be had to help them out, their case was made the more severe. Sr. J. E. Cross, not well herself, volunteered to help them out until someone could be found.

Sr. (Miss) Anna L. Adams has changed her address from Mulberry, Fla., to Bradley Junction, Fla. Her friends will please take notice and address her accordingly.

A card comes to us as follows:

Holbrook, Neb., Feb. 3, 1920.

Mr. and Mrs. T. A. Drinkard are pleased to announce the birth of a son on Feb. 2, 1920. Mother and child getting along fine.

Yes, but how about Pa Drinkard? We trust the boy may make as zealous a worker as his Pa.—Ed.

We are informed that Bro. Charlie Simpson, of Grand Rapids, Mich., is a very sick man. He has been in bed for a couple of weeks and does not seem to be making the improvement hoped for. His trouble borders on pneumonia.

Be sure to read "Giving and Sacrifice" in this issue. This writer has the happy faculty of saying much in few words. It is the kind of articles we like to read.

We have just learned the sad news of the death of a warm friend, Mr. Karl Buckley, Indianapolis, Ind. Mrs. Buckley was formerly Sr. Pearl Woods, whose family live at Kewanee, Ill. This leaves Pearl's case indeed a sad one. She and the little ones are in bed with the same malady, the flu. It is pretty hard for a young woman to be thus left with a family of small children to care for. May the good Father direct us in our conduct toward her.

Notices.

To The Iowa Brethren.

It will soon be time to pay the tax on the paving at the Waterloo Camp Ground. Will those who have pledged for this fund please send in the amount of their pledge in order that we may have the funds ready to meet this obligation when it is due.

We will also need more money for the regular conference work as the board have made plans whereby we will have evangelists at work in Iowa. Also we have fences to build along the new street recently put through the Camp Ground by the City of Waterloo. This will take wire, posts, gates, labor, etc. I trust that this notice will meet with ready response from the brethren.

H. S. Hunt, Treasurer.

Clarksville, Iowa.

Dear Bro. Lindsay:

If not prevented by sickness or bad weather, I expect to be at Gallimore, six miles east of Hendersonville, N.C., Tuesday, Feb. 24, to Sunday, 11:00 a.m., Feb. 29.

Then at Liberty, twelve miles east of Hendersonville for meeting the evening (night) of Feb. 29, and will continue there till March 4, 1920. Those interested please take notice.

J. H. Anderson.

Woodstock, Va.

Reports.

Bear, Ark., Jan. 20, 1920.

Dear Restitution Herald:

Bear with me, please, for I am jealous (and wish you were —) with a godly jealousy. 2 Cor. 11:2.

Nov. 4, '19, was my birthday, leaving me 64 years "young," so to speak. And you for that date brought a brief report of mine with a few mistakes. One in reference to scripture, and the other in the

name of a brother and sister, whose name was Ham, not Horne.

So now with your permission will continue my report.

After returning from our Bible class near Fredericktown, Mo., which closed on Sunday night, Sept. 21, to Tenn., Satan or sickness hindered me, Lu. 13:15-16, but thanks be to God, in our distress the Lord helped me, Ps. 120:1, with kindness from good friends.

'Ere leaving Tenn. seven others were added to the "little flock," Lu. 12:32; Acts 2:47, on the 4th and 5th Sundays in Nov., 19, thus assisting 12 in 12 months, both men and women, to put on Christ. Acts 8:12; Gal. 3:27-29.

There were two of the 12 U.S. men with 12 months between their water birth or burial. Jno. 3:5, 23; Rom. 6:3-6, 17.

Golie B. Sprinkle first and Claude Mc Daniel at the end, who had served three years in the army and one of those in France. Both were near 23 years of age when born of water. John 3:5. Same as the writer, Dec. 31, 1878. Amen!

R. A. Humphreys.

REMITTANCES.

Mrs. Hulda Myers, Mrs. Thos. Briggs, Wm. G. Rothe, F. R. Robinson, Mrs. E. E. Risinger, Mrs. C. R. Bean, Mrs. Wm. Moses, Mrs. O. W. Umphrey, Mrs. L. B. Dietzman, R. A. Humphreys, Jesse Pestle, Mrs. A. E. Quarton, Mrs. Ada Stevens, Mrs. Alice Haupt, B. H. Carpenter, F. V. Blakely.

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The Sunday School.

By Alta King.

PETER WRITES ABOUT CHRISTIAN LIVING.

Lesson IX. Feb. 29, 1920.  
Lesson Text: 1 Peter 1:1-9.

Golden Text: He that saith that he abideth in him ought himself also to walk even as he walked.—1 Jno. 2:6.  
Memory Verses: 1 Pet. 2:4-5.

Questions and Comments.

When and why did Peter write his first epistle? See Gen. Note I.

To whom was it written? 1 Pet. 1:1. In what sense is "strangers" probably used? v. 17; ch. 2:11; Heb. 11:13-16.

How does Peter address them in v. 2? With what was their "election" in harmony, how were they elected and to what were they elected? Study v. 2 for answers. Explain fully "elect...through sanctification of the spirit."

Did the mere fact of their election guarantee their fitness? 2 Pet. 1:10. Did God know at the time he elected them which ones would make their calling and election sure? The case of the twelve illustrates this. See Jno. 13:10-11; 17:12.

Explain v. 3. How does Peter refer to the "lively hope" in v. 4? Does not the last part of this verse imply "heaven going"?

How does Peter limit in v. 5 the "you" in v. 4? Read in connection 1 Pet. 2:8; 2 Tim. 1:9; Eph. 1:4-7. Can you show that this does not make God a respecter of persons? Does one who has a plan to work out for the good of many show respect of persons if he chooses and prepares those whom he needs to help him in the sense that he shows partiality?

In this first chapter of his epistle Peter gives reasons for and encouragement to Christian living. He emphasizes the high favor God had bestowed upon them thro' election, as has been shown above, the purpose of the trials thro' which they were passing (vs. 6-7), their joyful belief in Jesus whom they had never seen (vs. 8-9), their high privilege of living in the time during which Jesus was manifested (vs. 10-12), the preciousness of the price which Jesus paid in order that he might be able to redeem them, vs. 18-21.

Interspersed among these reasons are exhortations to Christian living. Pick out the verses which contain these exhortations and tell, in your own words, what Christian characteristic is referred to.

Chapter 2 is a continuation of such exhortations. What made the exhortation found in vs. 11-18 very needful at that time?

#### General Notes.

Daily Readings: Monday, 1 Pet. 1; Tuesday, 1 Pet. 2; Wednesday, 2 Pet. 1:1-10; Thursday, 1 Pet. 2:8; 2 Tim. 1:9; Eph. 1:4-7; Friday, Jno. 13:10-11; 17:12; Saturday, 1 Jno. 2:1-11.

I. The purpose of the epistle was to comfort and strengthen the Christians during a season of severe trial; to enforce the practical and spiritual duties involved in their Christian profession; and to remove all doubts as to the soundness and completeness of the Christian system.

Nearly all the persecution of the early Christians was ostensibly because of their evil practices.

Pliny and many other writers of the time accuse them of all sorts of evil deeds, many in good faith believing them guilty, and therefore dangerous to the state.

"Though they were the most harmless they were the most hated and slandered of living men 'Nero,' says Tacitus, 'exposed to accusation, and tortured with the most exquisite penalties, a set of men detested for their enormities, whom the common people called "Christians." . . . The lordly disdain which prevented Tacitus from making any inquiry into the real views and character of the Christians is shown by the fact that he catches up the most baseless allegations against them. He talks of their doctrines as being savage and shameful when they breathed the very spirit of peace and purity. He charges them with being animated by a hatred of their kind, when their central tenet was universal charity. . . . He believed that, though innocent of the charge of being turbulent incendiaries, on which they were tortured to death, they were yet a set of guilty and infamous sectaries to be classed with the lowest dregs of Roman criminals.

There were three great periods of persecution; those under the three Emperors: Nero, A.D. 64-68; Vespasian, A.D. 70-71; Domitian, A.D. 81-96.

There had been no great and continued persecution in Rome until July 19, A.D. 64. . . . "a fire broke out in shops full of inflammable materials which lined. . . . For six days and seven nights it rolled in streams of resistless flame over the greater part of the city, licking up the palaces and temples of the gods which covered the low hills, and raging thro' whole streets of the wretched wooden tenements in which dwelt myriads of the poorer inhabitants.

When its course had been checked by the voluntary destruction of a vast mass of buildings which lay in its path, it broke out a second time and raged for three days longer in the less crowded quarters of the city.

Nero the Emperor was charged with the guilt of this unparalleled outrage, and it was his deeds at this time, "which seemed to throw a blood-red light over his whole character, and led men to look at him as the very incarnation of the world power in its most demoniac aspect. . . . For Nero endeavored to fix the odious crime upon the most innocent and faithful of his subjects—upon the only subjects who offered heartfelt prayers on his behalf—the Roman Christians.

The historian Tacitus absolutely exonerates the Christians of "all complicity in the great crime." He "emphasizes the fact that the Christians were guilty of many crimes deserving of the worst punishment (see above). Public feeling condemned them as enemies of civilized society. Many of them were slaves. And yet he declared that they were absolutely innocent of the particular crime for which they were so awfully punished.—Peloubet's Notes.

11. "Elect according to the foreknowledge of God."—1 Pet. 1:2. There are just two things that make foreknowledge possible. 1st, The determination to do a thing coupled with possession of unfailing power to carry that determination out; or, 2nd, Full confidence in some one's word that a thing shall come to pass. It is not hard to see that absolute foreknowledge is not possible except under these two conditions. God's foreknowledge is the result of the first condition. Man's foreknowledge is the result of the second. All of God's foreknowledge is based on his decisions of what should come to pass and his unlimited power to carry those decisions out, in other words, is the result of predestination and foreordination. God could have no unfailing foreknowledge if it were not for these two principles underlying his control of the universe.

The scriptures contain many incidents showing that God favors some above others. He chose Jacob in preference to Esau before their birth, the Jewish nation was favored with God's law, prophecies and direct revelations of himself; Jesus was the most highly favored of human beings. God's Spirit, without measure, was given him before and after birth; the Jewish nation is yet to be favored above all other nations. Nevertheless God is no respecter of persons. His favor is not given with an eye to that favored person alone, but that

the favored one might better serve to the good of all.

#### GIVING AND SACRIFICE.

Rev. J. C. Curry in "Today's Sermon."

GIVING is not always sacrifice. Too commonly do we confound the two. There are many people who have the pleasure of giving who think they have the blessing of sacrifice, 'To be true about it, there is not much sacrifice these days, while there seems to be considerable giving. The present day giving is out of plenty, more or less, and there is always considerable left. Then, too, when we speak about "sacrifice," a distinction should be made; there is the sacrifice (?) of a luxury, and there is the sacrifice of a necessity.

Money sacrifice is giving money to the kingdom of God when the retaining of it would supply a great need in one's life. Indeed this is the definition of every other sacrifice—when the doing or giving is at the expense of some vital part of life. When we do this there will be an abundance in the treasuries of the kingdom.

#### A Truth Seeker's Lesson. No. 10.

##### The Kingdom Continued.

D. C. Robison, Salem, Ohio.

THE subject of the kingdom is so important that we are compelled to continue our lesson.

In lesson 1, we referred to the kingdom in connection with the gospel. In lesson No. 9, we proved that God will set up and establish his kingdom and that it will stand forever.

In Dan. 7:27 we are taught that this kingdom has three phases: 1, The Kingdom; 2, The Dominion; 3, The Greatness of the Kingdom. To understand the subject we must study each separately. We began with very brief lessons that the seeker might have time to study and understand. We must now lengthen our lessons some. We trust that you have learned to study them. No easy task, I assure you.

What do the scriptures teach concerning The Kingdom? It has reference to Jesus beginning to rule. In Matt. 19:28, Jesus promises his apostles that they shall sit upon twelve thrones judging the twelve tribes of Israel. In Luke 12:32, Jesus says, Fear not, little flock; for it is the Father's good pleasure to give to you the kingdom. In Matt 13:31-32, Jesus compares the kingdom of heaven, or of God, to a mustard seed. The mustard seed grew until it became a great tree. As to its location, we must refer to the scriptures on this subject.

The kingdom of Israel, or the kingdom of David, is called the kingdom of the Lord. In 1 Chron. David says, The Lord hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel.

In Ezek. 21:25-27, we learn that this kingdom was overturned for a time and would be set up again. It was to remain in this condition, Until he come whose right it is; and I will give it him. The One who overturned it will set it up again. In Luke 1:32-33, the angel repeats this promise and names the one who will receive it. Note that it was the kingdom of David that Jesus is to receive. We have found that David's kingdom occupied the land of Canaan with Jerusalem as the capital. Today this land and city are in the hands of the Gentile powers. They are so to remain until the times of the Gentiles be fulfilled. Luke 21:24. In Isa. 65:18, we read, Behold, I create Jerusalem a rejoicing and her people a joy, and I will rejoice in Jerusalem and joy in my people; the voice of weep-

ing shall no more be heard in her nor the voice of crying.

These conditions apply when the curse has been removed from the land and the city. For further proof please read Ezek. 20:33-49; 37:15-28. In Isa. 2:1-6, we learn what will take place when Jesus has set up his kingdom and is ruling Jerusalem. He will rebuke many people; they shall beat their swords into plowshares and their spears into pruning hooks. The prophet in this chapter is telling us of the kingdom in its dominion phase. This period will last 1,000 years, when all the kingdoms of this world are become the kingdoms of our Lord and his Christ. The 72nd Psa. speaks of this phase of the kingdom. We read, He shall have dominion from sea to sea and from the river to the ends of the earth. All kings shall fall down before him: all nations shall serve him. Thus you see in these scriptures the three phases through which it must pass before it becomes universal. The greatness of the kingdom will be reached when Jesus delivers the kingdom to the Father that he may be all in all. 1 Cor 15:24-29. In closing this lesson I wish to state that the kingdom belongs to Israel restored. It will have for its rulers the twelve apostles, and David as their king (Ezek. 37), and Jesus as supreme ruler with his saints as his helpers who will become kings and priests. Rev. 5:9-10 Not all who have been raised or changed will be given these positions of honor. Each will be rewarded according to his works.

#### AN APPEAL.

John Burget, Frankfort, Ind.

COME unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly at heart; and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light.

And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

That day, when Jesus shall come with all the holy angels with him, his garments shining above the brightness of the noon-day sun! Are we ready to meet him? How necessary it is brother, sister, that we should strive with all our strength that we will not be overcome by worldly affairs, pleasures and lusts which drown the spirit. Now if any man have not the spirit of Christ he is none of his.

Wherefore be ye not unwise but understanding what the will of the Lord is, and the scripture says, Do not forget to assemble yourselves together as the manner of some is.

Will there not be wailing and gnashing of teeth when Jesus shall come with all the holy angels with him, and find some of us loving the world and not loving to do his will, for our Lord has given to each and every one of us one or more talents, and if we do not have that love that calls us to assemble ourselves together (teaching and admonishing one another), we have buried our Lord's talent that he delivered unto us. Matt. 25:25-26. We must work to increase our talents, and faith without works is dead. Peter says, Add to our faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness,

and to brotherly kindness charity. For if these things be in us and abound they make us that we shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ; but he that lacketh those things is blind and has forgotten that he was purged from his old sins, being without hope and without God in the world. For Jesus is the vine, we are the branches, and ye cannot bear fruit except ye abide in the vine. The branch that bringeth forth no fruit is pruned off and is withered and cast into the fire and burned up. What profit is there in being burned up? Shall we not therefore bring forth fruit unto life everlasting? Brother, sister, if you wish to be raised up at the last day, it is necessary that we eat of Jesus' flesh and drink of his blood—Jno. 6:51.

Do we not believe that we ought to assemble ourselves together? For if we assemble ourselves together Jesus has promised to be with us. Matt. 18:20.

Should we not say, Lord Jesus, we will be with you working and striving to build up thy church, getting subjects for thy kingdom. Jesus expects us to do what we have agreed to do, for each and every one of us has been buried with him by baptism into death; therefore we have accepted his terms which is Take up thy cross and follow him; For we have been bought with a price; our life is not our own.

Jesus bought us with his own precious blood and the contract is that he will give us eternal life if we will love him and keep his commandments.

Do we love Jesus who is able to give us everlasting life (and there is no other way), or do we love our kin folks, our neighbors who visit with us when we ought to be with Jesus? Those earthly friends of ours cannot give us life everlasting, then why will we let those earthly friends of ours hinder us from being with Jesus, striving for life everlasting? For what is our present life? It is as a vapour, which appeareth for a little season and then vanisheth away. Jas. 4:14.

The blessed word says Jesus died because God loved the world, and loved it so much that he gave his Son to die that whosoever believeth in him might not perish but have everlasting life.

Do you want to live on and on during the endless ages of eternity in the new earth and the paradise of God, in the society of Jesus and the redeemed of every age and clime, where there is no more pain, nor sorrow nor death? For the former things will have passed away. If so, you can secure this inheritance. Jesus died for you that you might live forever. Away down the stream of time when God will awake the little ones out of their sleep of death (and who of us that do not have some little friend, some precious ones who have died and passed away?) and the little ones will arise and grow up to manhood and womanhood in that age. Jer. 31:16-17; Isa. 65:20. Do we not have a desire to be there with them and lead them in the straight and narrow way that leads to life everlasting? But remember that God is not mocked, for whatsoever a man soweth that shall he also reap.

He that hath the Son hath life and he that hath not the Son hath not life. If any man serve me let him follow me. If you

love me keep my commandments. And this is the commandment that we should love one another as he also loved us. Jno. 15:12; 1 Jno. 3:23. Do not forget to assemble ourselves together as the manner of some is.

Says the Apostle Paul (Heb. 10:25):

Where is our love for one another if we do not care to assemble ourselves together? Where is our love for Jesus when we do not obey his commandments? Where is our love for eternal life, when we forsake Jesus to entertain our neighbors or kin-folks on the day that God has called us to assemble ourselves together? God does not call you personally. He calls us by the mouth of his servants. We the church are his servants, therefore the day the church has chosen to assemble themselves, that day and time is acceptable unto God.

This obedience is everywhere demanded. Jesus says, Why call ye me Lord, Lord, and do not the things which I say? Lu. 6:46. And again, Ye are my friends, if ye do whatsoever I command you. Jno. 15:14. An again, 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 Mt. 7:21.

Be not weary in well doing. Faint not. Can you expect to wear the victor's crown (eternal life) and not fight the fight of faith? Everlasting life is not so easily won. You must take the sword of the Spirit and fight if you expect to gain the conquest and camp on victory's ground.

Brethren, what profit is it to us to gain the whole world and lose ourselves (our everlasting life)? In this life only can we prepare ourselves for life everlasting; tomorrow may be too late for some of us. If we have not been faithful to Jesus, we are not ready for the tomorrow. Are we helping to build up the church? Are we contending for the truth? Are we sowing to the Spirit? If not, we are sowing to the flesh, and he that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting.

Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. 2 Jno. 1:8-9

Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame.

Some of our brethren get offended and will not affiliate with the church. The scripture does not say that you have a right to hate your brethren year after year, but the scripture does say, Be ye angry and sin not: let not the sun go down upon your wrath Eph. 4:26. If you love not your brother whom you have seen; how can you love God whom you have not seen? If you hate your brother you are a murderer: and ye know that no murderer hath eternal life abiding in him. 1 Jno. 3:15. Therefore, brethren, we cannot afford to let our angry passions overcome our brotherly love. If we put away our anger, we will love our brethren and, rain or snowdrifts, or visiting neighbors would

not hinder us from assembling ourselves together.

#### PICTURES.

Lyman Booth, Dixon, Illinois.  
"A word fitly spoken is like apples of gold in pictures of silver."—Prov. 25:11.

**A**FTER having fed the multitude the Master retired alone to the seclusion of a desert place in the mountain—one of those places of which there are so many in that region. It was one to which Jesus delighted to retire for rest and prayer. What could be more in keeping with his humble nature than to retire to some secluded nook for rest, contemplation and prayer, after a day of such activity? Do not we need to copy after him in this respect? When the body is weary, the mind troubled and the spirit disquieted, what can be more restful than quiet and undisturbed contemplation? What can give more strength and courage than prayer and holy consecration? The mind is often more active and alert when alone and quiet; hence Jesus often sought such opportunities. Our piety to be of the greatest benefit to ourselves should be meditative and secluded. Jesus' days of labor were among the multitudes that thronged about him to listen to his wonderful sayings, and his nights in calmness and devotion.

In this picture we see him alone and in solemn meditation and prayer, while his disciples embarked upon the calm bosom of Galilee. Darkness had descended upon the scene and mantled the lake and hid from view every landmark by which they could determine the direction in which they wished to go. Soon after starting a head wind began to blow. This alone was their guide as to direction. It was a dismal night. The wind increased and the waves grew higher. The disciples bent the oars. Still the winds blew more fiercely, the waters became more troublesome, while the little group struggled desperately against the angry elements, with little hope of surviving the storm. Although disaster seemed inevitable, still they struggled, as it were, against hope, until about the fourth watch of the night, when a gleam of light dispelled the darkness that surrounded their boat and to their surprise a form like that of a man was seen walking upon the turbulent waters. This added to their fear and in the anguish of their hearts they cried out in utter despair. But Jesus must have had knowledge of their perilous condition before leaving the solitude of the mountain-side, and realizing their anxiety and fear went to their rescue. Is it any wonder that they became amazed and terrified when first they beheld him walking on the waves? Although they had seen an exhibition of his divine power but a few hours before, in feeding the multitude; yet they were loath to believe that it was he when they saw him coming toward them. The tone of their voices told him of their fear and dread, even if their words failed to express it, and therefore he bade them to "be of good cheer, it is I, be not afraid." Imagine their danger before this, and then listen to those comforting words. No sweeter words ever fell upon listening ears than those which they

heard on that stormy night. They meant not only good cheer but rescue as well. There is something in those little words which is beyond the power of human speech to express. If often we should feel that the storms of life threaten to drown us, and the deep to sink our little bark, may it be given to us to hear amid the darkness and storm those same words, "Fear not, it is I."

Dear reader, let me say that every one of us is in our little bark and rowing against adverse winds on a sea of trouble and care, encompassed with the darkness of the night, and helpless within ourselves. If you have no fears in this condition of things, then you do not see the danger surrounding you, and may forget the injunction to work out your own salvation with fear and trembling. If you see the danger and do not pray, you realize little of your own weakness. Jesus let his disciples embark alone upon the sea in a calm, perhaps for the purpose of delivering them later from their perilous condition to teach them their weakness. We, too, may be left alone to ourselves, that we may learn our frailty and need of him; but as he did not lose sight of that storm-tossed boat in the midnight gloom on Galilee, neither will he lose sight of us if we but cling to the life-boat and struggle against the adversities that beset our voyage. Are any in doubt? Then you have a picture of yourself in Peter. Although he thought he could walk on those crested waves, there still lingered in his mind the shadow of a doubt, and when he attempted to do so he did not go far till he began to sink, and then it was that he uttered the shortest prayer ever offered, "Save me, or I perish;" but it was enough. Filled with alarm he pleaded in mercy for life. He who would walk on water better carry no load, even a doubt will sink him. If our faith is strong then are we able to tread the crested waves of danger and walk triumphantly over the agitations of a troubled world; but if a doubt clings to our minds and we forget our Master's bidding, and look at the heaving billows of trouble that threaten to overwhelm us, we may begin to go down; but remember that he who, with outstretched hand rescued Peter, will hear your prayer for mercy, and will gladly extend his saving hand. Doubt not, but trust in him who spoke peace to stormy Galilee and he will bring peace and joy, rest and gladness, and land us safely on the ever-green shores of the world made new, where, with the company of the redeemed, we "shall behold his face in righteousness, and shall be satisfied when we awake in his likeness."

#### LITTLE FOXES.

Lottie E. Young, Denver, Colorado.

**V**ERY few people comparatively will be lost because of what are termed the "more grievous sins"—murder, adultery, theft, idolatry, etc. We quite generally shrink from these hideous deeds and denounce the doers of them in strong, uncompromising terms.

At the same time, in many lives are found evidences of anything but the indwelling spirit of the meek and lowly Jesus. Such manifestations as ill-temper,

intemperance, jealousy, pride, inordinate love of pleasure, gossip, and the like, are lightly passed over, often with the apology that they are mere outbursts of the weakness of the flesh and can't be helped. "Small sins" they are called, but how they darken the life and cause us trouble and heartache. How we have longed to bring them into subjection.

This may be what Solomon meant when he said, "Take us the foxes (hold or bring into captivity), the little foxes, that spoil the vines," the vines upon which the fruits of the Spirit should grow in our Christian lives. The foxes are typical of these "minor faults" which are often found instead of the graces of Christ which should be revealed in his followers.

Paul tells us "The fruits of the Spirit are love, peace, longsuffering, gentleness, goodness, faith, meekness, temperance," and those who have taken the name of Christ upon them should surely possess these virtues to some extent, but I am afraid they are sometimes so small that the "little foxes" soon make away with them.

Love for others is easily spoiled by the little fox Selfishness, which thinks of what I want rather than what will be pleasant for some one else.

Joy in the good fortune of others is dissipated by the fox Discontent for what we have not.

The Peace which Jesus promised his followers is totally spoiled by the all-prevailing fox Worry.

Longsuffering has an enemy in Impatience, which many consider so small a "fox" as not to be thought of.

Gentleness and sharp, hasty words are antagonistic.

The Goodness fruit will be spoiled by Indolence—putting off a kind deed until some future day.

Faith cannot live when Doubt comes along, and Meekness will soon be destroyed when Pride enters the heart, while

Temperance (or self-control) and Love of Pleasure cannot abide together.

A writer has said "Trifles make up the sum of human happiness," and in looking over this list we can also see that these "little foxes" can spoil all human happiness. How careful we should be when these "minor sins" present themselves to crush them so that the fruit on the vine which belongs to the Life Giver may be well developed, as it will be if we heed the admonition of the Apostle Peter, "Grow in grace and in the knowledge of our Lord and Savior Jesus Christ."

I never crossed your threshold with a grief  
But that I went without it; never came  
Heart-hungry but you fed me; eased the  
blame,

And gave the sorrow solace and relief.  
I never left you but I took away  
The love that drew me to your side again  
Thro' the wide door that never could remain

Quite closed between us for a little day.  
—Sel.

GRAVITY don't prove ennything. If a man is reely wise, he don't need it; and, if he ain't wise, he shouldn't hav' it.

Josh Billings.



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PARABLE OF THE SOWER.

Matt. 13.

T. A. Drinkard, Holbrook, Neb.  
IN THE parable of the sower we have a very beautiful lesson, which was given to enable people to understand better why it is that many will succeed and many will fail in life even though they walk under and through the same environment and the same trial. Take the 3rd and 4th verses wherein it is shown that some of the seed that the sower cast forth fell by the way side, and the fowls came and devoured them. To get the explanation of this see the 19th verse where it is said, "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side." Then to occupy this position is not very profitable, is it? In the 5th and 6th verses we find that some of the same seed which the sower sowed fell upon stony places, and to get an explanation of this you must go to the 20th and 21st verses, where the matter is set forth in a plain and concise way. In these verses we are taught that the one who receives seed into stony places is the same that heareth the word, and with joy receives it: "yet hath no root in himself, but dureth for awhile; for when tribulation or persecution ariseth because of the word, by and by he is offended." Not only did some of the seed fall into stony places, and by the way side, but upon further investigation you will see that some fell among thorns, 7th verse.

In the 22nd verse we get the key of understanding of this. Hear it, "He also that received seed among the thorns, is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." Last of all, but not least, we find that some fell into good ground, 8th verse. See the 23rd verse for an explanation that reads like this, "But he that received seed into the good ground, is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundred fold, some sixty, some thirty." The whole ground is covered. Brethren where do you stand?

Are you among the thorns, where the cares of the world and the deceitfulness of your riches tend to choke the word, and as the result you will become unfruitful? We may, if we wish to, deceive each other, but remember when you and I are called to report we can't deceive God. Don't try it, for your efforts will end in failure.

Read the lesson over again and profit thereby.



# 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 END OF SAUL'S REIGN.

I Samuel 27 to end.

SAUL had hunted David for so many years that David at last grew discouraged. He said, "If I stay in this country any longer, Saul will surely kill me. I will go over into the land of the Philistines and he will be afraid to look for me there."

So David and his little army took their families over into the land of the Philistines, and lived at a city called Gath. This city had been the home of the giant whom David killed. The king of this town was called Achish. He and David became great friends. When Saul heard that David had gone there to live, he gave up searching for him.

After David had been there a few days, he said to Achish, "If I have pleased you, let them give me a place in some town in this country. Why should I live in the royal city with you?"

So Ziklag was given to David, and he and his followers lived there for over a year.

Then there came a day when the Philistines gathered their armies together for a battle with Israel. Achish took David with him as his body-guard, but the chief warriors of the Philistines were afraid David would help Saul when the fighting began, so he was obliged to go home.

When Saul saw the Philistines getting ready for battle he was afraid. He wanted to talk with God, but he had been so very wicked that God would not answer him. Samuel was dead, and Saul did not know what to do.

There had been people in the land called witches, and wizards. These men and women pretended to be able to talk with the dead people. They had done so many wrong things that Saul had tried to drive them all out of his kingdom. Now when he was so frightened, he thought they might be able to help him. So he told his servants to find a witch for him. They answered that there was a witch living at Endor.

Saul put on other clothes, so she would not know him, and took two men with him to Endor. They went to the witch at night and Saul said, "Call up the man I name so that I can talk with him."

The woman said, "Saul has tried to

## MARY AND MARTHA



Cannot choose; I should have liked so much

To sit at Jesus' feet, to feel the touch  
Of his kind, gentle hand upon my head  
While drinking in the gracious words  
he said.

And yet to serve him! O divine employ,  
To minister and give the Master joy,  
To bathe in coolest springs his weary feet,  
And wait upon him while he sat at meat!

Worship or service—which? Ah, that is best  
To which he calls us, be it toil or rest—  
To labor for him in life's busy stir  
Or seek his feet a silent worshiper.

—Caroline Atherton Mason.

drive all us people out of the country. Now you will get me into trouble, and I shall have to die."

But Saul promised that she should not be punished. So she asked whom she should call. She had expected to do as she had always done before—just pretend that she saw the dead person. But when Saul told her to call the prophet Samuel, the Lord caused Samuel really to appear to the woman. Such a thing had never happened before and it frightened her so that she screamed.

Saul said, "Be not afraid. What did you see?"

She answered, "I saw gods coming out of the earth."

"What is he like?" asked Saul.

The witch replied, "It is an old man and he wears a mantle."

Just then Saul saw him and knew that it was Samuel. He bowed his head to the ground before the old prophet; and then Samuel spoke.

He said, "Why did you disturb me to bring me up?"

"I am in great trouble," said Saul.

"The Philistines make war against me, and God will not answer me any more. So I have called you to ask what I shall do."

"Why did you ask me if the Lord will not answer you?" asked the prophet. Then he went on, "The Lord has taken the kingdom from you and given it to David because you disobeyed. You and all your family, yes, and all your army, shall be captured or killed by the Philistines today."

Then Samuel again sank out of sight into his grave and Saul was much troubled. When morning came, he and the men with him went back to the camp, and the battle began. It turned out as Samuel had said.

Three of Saul's sons were killed. Many of the Israelites lost their lives, and those who were left ran away as fast as they could. Toward the close of the day Saul saw that the Philistines would soon overtake him. He knew they would kill him and he was afraid they would torture him,

so he fell on his sword, killing himself.

When the Philistines found his body, they cut off his head, and sent it all through their land. His body, and the bodies of his sons were fastened to a wall for all to see. When Saul's people heard of it, they went at night and took the bodies down. They carried them back to their own country and buried them. And so ended the life of the first king of Israel.

## AN INDIAN GIRL.

NOW here is Tara. Her name means "star," but her life is not a bright one. She is a Brahmin child and as yet is allowed to run about and play. But her mind is going to waste. When we asked her father if we might teach her something, he said:

"Why teach her to read? She must cook all her life. Besides, Tara is engaged to be married. She is ten years old and the order has been given for her wedding jewels to be made. Soon we shall take her to her mother-in-law's house and she will be trained there. If the child knew how to read, her mother-in-law would think we were making a bad woman of her. Cows don't read and women are not as good as cows."

Soon little Tara will go to Lucknow to be married. She will never see any happy school-days, never be that bright and lovely being, a fair young girl in her parent's home. In India there is an absence of young girls with their charming ways. Only children and married women. These two little girls I know quite well.—Mosaics from India.

## SONG.

Lottie E. Young, Denver, Colo.

THE Christian religion is the only one that has any hymnology, and when we consider the thousands of hymns which have been written, and the comfort they have given through the ages to the sick and suffering, the lonely and tempted, yes, even the dying, how thankful we should be that we can raise our voices in praise of our Father, our Savior, and the holy Book wherein we can see the plan of salvation clearly mapped out.

The New Testament is the most joyful book in the whole world. It opens with joy over the birth of Jesus, and among its closing pictures is that of a multitude which no man can number singing hallelujah choruses. No matter where you open the book, amid fortunate or discouraging circumstances, you always hear the note of joy. Even when the disciples gathered in that upper room the night before their Leader was crucified he says to them,— "These things have I spoken unto you that my JOY may be in you, and

that your JOY may be made full." After they had lost their best friend we read in the book of Acts that these men "took their food with gladness and singleness of heart, praising God." If they are flogged for their faith, the disciples depart from the Council rejoicing that they are "counted worthy to suffer dishonor for the Name. When Paul and Silas were put in prison over night, even after beatings, and with their feet in the stocks, they pass the time singing, and if you listen to the great apostle to the Gentiles in his Roman prison you will hear him dictating, "Rejoice in the Lord alway; and again I say unto you, Rejoice." There is enough tragedy in the New Testament to make it the saddest book in the world, and instead it is the most joyful.

Behind this joyful book stands a joyful personality. Jesus indeed filled full the picture of Isaiah drew of him—a man of sorrows and acquainted with grief—but those who know how to suffer deeply can also experience joy to the fullest, and we know that Jesus was a social man—being at a wedding, taking little children in his arms, and constantly mingling with the multitude of men and women. One of the central tests of any character is the nature of its pleasures. Jesus enjoyed nature—just notice his many references to the flowers of the field, the birds of the air, the growing seed, the evening sky. He loved good health, and spent much of his time healing the bodies of sick men and women. He loved the best reading at his disposal, and was perfectly at home in the prophets. In all of these he found happiness. Jesus was no pessimist, but the "Be of good cheer" was spoken to many a one in trouble.

The reason for the happiness which Jesus possessed lies in the fact that first, he loved and served the Father perfectly, saying, "I do always those things that please him," and secondly, he manifested this love by doing all he could to help his fellow-men. We have few of the sermons of Jesus reported in the Bible, but his constant record is "He went about doing good." While we cannot live such a perfect life as he did, we will find true happiness comes from serving rather than being served, and the truth of the Master's words will be verified, "It is more blessed to give than it is to receive," if we strive to follow his perfect example in our daily life, "looking unto Jesus, the author and finisher of our faith, who for the JOY that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God"

#### CHRIST'S COMING AND KINGDOM,

Acts 1:6-11.

OF ALL the themes in God's holy book, there is not one that the child of God so loves to meditate upon and so loves to talk about as the subject of our Lord's coming to this earth; taking to himself his father David's throne which is now overturned and in ruins; setting it up and establishing his kingdom over the twelve tribes of Israel; and eventually to establish his kingdom over the whole earth.—Isa. 9:6-7; Zech. 14:9; Amos 9:11.

Why do we love to consider these things?

Can it be possible that a person can be a lover of God and of his Son, Jesus the Christ, and knowing that he has so positively promised to return to this earth and perform those things promised; and knowing the blessings that he has promised to confer upon the faithful and obedient ones of Adam's race when he does come, not to have a strong desire for his speedy return?

Yet in the face of this there is a class of professed lovers of Christ—I say professed lovers because I cannot comprehend how they can be real lovers—who say they do not desire his coming again,—do not believe he will ever return to this earth.

Can you explain this difference upon any other hypothesis than that the one does love, and hence believes him, and has real affection for him, while the other simply professes to love and at the same time disbelieves him? What a blessing if people would only take him at his word!

If you had a very dear friend; one that you loved; do you not have an earnest desire for the presence of that friend? And if he has gone away and promised to return at or near a stated season, how earnestly you watch and long for his return. And did he learn that his presence would be unwelcome, would he not have good reason to doubt your love and loyalty?

Surely the scriptures are full of the plainest kind of evidence and the very strongest of proof that Jesus is coming again, just as truly and as literally as he went away—and the very same Jesus. Our text ought to convey this thought, this idea, and stamp it as a truth alone. It ought to be proof positive if there were no other statements in the Bible to corroborate it. But when we add to this the almost numberless array of scripture texts bearing out and confirming this text, it makes the heart rejoice of the one who is really longing for his return.

The child of God who loves righteousness and hates iniquity will long for it, for at that time God has promised to bring in everlasting righteousness and fill the whole earth with his glory.—Dan. 9:24; Hab. 2:14.

He cannot do otherwise than rejoice when God by his holy prophet informs him that "he shall break in pieces the oppressor," and will save the children of the needy and judge the poor of the people.—Psa. 72:4. That he shall rule in the midst of his enemies.—Psa. 110:2, until he brings them all into subjection to himself, and even death itself—our worst enemy (except sin), the last enemy, will be destroyed.—1 Cor. 15:26

We would like to present to your minds in this article an array of positive scripture evidence of his coming; of the literalness of it, and the nearness of it, that it cannot successfully be denied. And besides, we want to notice the object of his coming and the necessity of believing it.

We often hear people say, What is the difference whether we believe that he comes here to this earth or comes and takes his saints away to heaven? We want to show that he has an object in view in bringing it all to pass right here upon this earth, or if they are caught away from this earth, it is but for a short season, during which time the vials of God's wrath will be poured upon the heads of the wicked for destruction; after which "The Lord my God

shall come and all the saints with thee.—Zech. 14:5. Behold the Lord cometh with ten thousands of his saints. What for? 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.—Zech. 14. His promise is that his feet shall stand in that day upon the mount of Olives which is before Jerusalem on the east, and that he will begin the fulfillment of all the blessed promises yet unfulfilled which the Lord has made from the beginning of the world.

In order that we get anything like a definite understanding of the object and purpose to be accomplished in his coming it will be necessary that we call your attention quite frequently to what the prophets have spoken concerning this matter; for that was the method Jesus employed in his teaching of his disciples.

Lu. 24:25—Then said he unto them, O fools and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things and to enter into his glory? And beginning at Moses and all the prophets he expounded unto them in all the scriptures the things concerning himself.

And the same might be said of Paul. 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.

Peter said (2 Pet. 1:18), And this voice which came from heaven we heard when we were with him in the holy mount. We have also a more sure word of prophecy whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the star arise in your hearts. Knowing this, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man, but holy men of God spoke as they were moved by the Holy Ghost.

Now if the word of prophecy is more sure than the voice they heard direct from heaven, we do well to pay heed to it.

It was these prophecies that inspired the apostles and the whole Jewish nation with a hope of a Messiah, and they were wrought up in expectation of a coming one who should deliver their nation out of the hand of their enemies: and from all them that hate them, and to perform the mercy promised to their fathers, and to remember his holy covenant, the oath which he swore unto their father Abraham.

Now hear the prophet, Isaiah, called the Messianic prophet because of the frequency with which he refers to our Lord's coming, not only in his humility, but in his glory. But as our subject is his second coming we will refer you to that portion only which refers to his exaltation and glory.

Isa. 9:6-7.—For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders, and his name shall be called Wonderful, Counselor, 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.

His glorious reign is not to begin till he is seated on his father David's throne, which was in Jerusalem, the city of the great King.—Matt. 5:35. which is called the throne of his glory.

JESUS said, 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. And that throne, or seat of power, will without doubt be in the city of Jerusalem, because it was anciently the seat of the Israelitish or typical kingdom of God, which was overturned and which we preach is to be set up again. The more sure word of prophecy says so in so many words and so many times it is to be there. Isa. 24:23. Then shall the moon be confounded and the sun ashamed when the Lord of Hosts shall reign in mount Zion and in Jerusalem and before his ancients gloriously. Zech. 2:12. And the Lord shall inherit Judah, his portion in the holy land, and shall choose Jerusalem again. Zech. 8:3. Thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth, and the mountain of the Lord of Hosts, the holy mountain. There is no use of anyone trying to explain away these plain statements of scripture to the one who believes God's word, for there are too many of them and the promises are too plain. It would necessitate the setting aside the greater portion of God's word and the substitution of the traditions of men; thereby bringing us under the same condemnation under which the Lord brought the Pharisees.

That these prophecies of Isaiah are to be taken literally surely no one will deny in the face of the fact that portions of them have already been fulfilled. The child was literally born; the Son was literally given, and just as truly will the remainder of them be fulfilled.

Then he is to rule over the same people and the same kingdom that his father David ruled over; and sit on the same throne, which means the twelve tribes of Israel restored, and in the same land that was promised unto the fathers, Abraham, Isaac and Jacob.

It must also be the same kingdom that the prophet Daniel prophesied concerning as connected with the world's kingdoms, but coming last in the order of time which was to be an everlasting kingdom, the restoration of which was expected by the Lord's disciples Acts 1:6.

Now take in connection with this prophecy what the angel said to Mary concerning Jesus, Lu. 1:32-33. Thou shalt conceive in thy womb and bring forth a Son, and shalt 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.

How much better, or plainer evidence do we want than this?

Then let us add to this what the prophet Ezekiel records concerning Zedekiah, the last king of the house of David that sat on Judah's throne, and we have an array of evidence that ought to convince the most skeptical. Please turn to Ezek. 21:25. And thou profane wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the Lord God, Remove the diadem and take off the crown: this shall not be the same. Exalt him that is low and abase him that is high. I will overturn, overturn, overturn it and it shall be no more until he come whose right it is and I will give it him.

Did not Jesus teach while here on earth that he was David's son and heir? Jno. 20:41. And does not this indicate that he will come again and the grand outcome of it?

That he will actually establish his kingdom here upon the earth, and that the saints are to reign jointly with him here upon earth: all this as a part of the good news that he commanded his apostles to preach in all the world for a witness.

Jesus said to his disciples, Matt. 19:28. Ye which have followed me, in the regeneration, when the Son of man shall sit on the throne of his glory, ye also shall sit on twelve thrones judging the twelve tribes of Israel.

And to the overcomer he says, 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. Paul adds, 2 Tim. 2:12. If we suffer, we shall also reign with him. Then add to this the song of the redeemed in 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 to our God kings and priests, and we shall reign on the earth.

This song was sung when the Lion of the tribe of Judah: the root and offspring of David prevailed to open the book and to loose the seals thereof. Rev. 1:5. And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the Prince of the kings of the earth, unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father: to him be glory and dominion for ever and ever; Amen.

Had not we better suffer reproach with him than to enjoy the pleasures of sin for a season, and have him deny us in the presence of the Father and of the angels?

Why has Jesus promised to come back again to this earth? Why reign on the earth? When our first parents sinned and thus brought death into the world, God the Father, in his infinite love for the human race, made a promise of a deliverer, the Christ, his own anointed Son, who should redeem the world of mankind and the earth as well, which was cursed for man's sake and because of sin.

That it will be brought about by a restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began.

That this will be accomplished after he sends Jesus Christ whom the heavens must retain until that time.

The earth is spoken of and included in those things to be restored.

Ezek. 36:33-35. Thus saith the Lord God, In the day that I shall have cleansed you from your iniquities, I will cause you to dwell in the cities and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced and are inhabited. Then the heathen that are round about you shall know that I the Lord build the ruined places and plant that that was desolate. I the Lord have spoken it and I will do it.

To perform these things upon the earth is one of the reasons why the Lord will come again to the earth. Isa. 40:10. Behold the Lord God will come with strong hand and his arm shall rule for him. Behold his reward is with him and his work before him.

And one of his works will be to subdue his enemies and bring all things into subjection to himself, 1 Cor. 15:25-26. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.

(The foregoing is from manuscript that has no name on it. It was probably accompanied by a letter bearing the name of the author. If so, we have forgotten who it was. Every manuscript should bear the name of the author. It is best never to send a letter in the same package with manuscript as it is sometimes a long time before we get around to it.—Ed.)

#### Some Men Never Forgive God for Forgiving Sinners.

Rev. Charles Stelzle.

**K**ING DAVID once wrote a letter to his commanding general ordering him to place Uriah—whose wife he coveted—"in the forefront of the hottest battle."

And Uriah was killed, and David got his wife. She became the mother of Solomon, the wise king.

But David suffered the torments of hell because of his contemptible conduct and in great anguish he pleaded for forgiveness.

He paid a terrible price, but he was forgiven.

There have been men who never forgave David, and they even declined to forgive God for forgiving David.

This is just another evidence of the infinite mercy of God. It's a lucky thing for most of us that we aren't to be judged by our fellow-sinners. They'd never let up until we had "paid the last farthing."

"If we confess our sin, God is faithful and just to forgive us our sin, and to cleanse us from all unrighteousness."

There is a lot of comfort here for the man whose soul is being torn by remorse.

One of the greatest psalms in the Bible is the fifty-first. It was written by David after he realized the sinfulness of destroying Uriah. Read it—it's a wonderful confession and a passionate plea for forgive-

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 firm 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.**

A good many brethren, when sending in remittances, request that at a date later on they wish us to remember to change their address. Brethren, we cannot do this. It would add to our already too heavy burden one which, in the multitude of things we must remember, would surely be forgotten. The surest plan is for you to drop us a postal card at the time of your removal, notifying us of the change. PLEASE do this.

"Words of Life," a monthly magazine, published by the Conditional Immortality Mission of Great Britain, is a faithful expositor of the great Bible truths it fervently advocates; namely, Eternal Life only through our risen Lord, and His reign over Israel and the Nations at His coming and kingdom. Other topics also are taken up incidentally for the upbuilding of its readers.

We would heartily recommend it to those of our readers who desire to have the best thoughts of distant brethren of "like precious faith," for growth in grace and knowledge, in addition to their own church paper. The subscription price for one year is only 50 cents and sample copies are free to applicants. The American representative is William G. Rothe, 1301

Park Place, Brooklyn, N.Y.

It is a source of much gratification to us to see our list growing steadily. New subscribers are being added almost daily and sometimes several come in a lump. Our list is the largest it ever has been but still there is room for more. Brethren, speak a word to others for the Restitution Herald.

We are glad for short items. They are very necessary in our work to fill up the short spaces left after the long articles. But please do not send in any more poetry for a long time. We have enough to last us a year right now.

The death last week of Bro. Samuel J. Smith, Forreston, Illinois, is another one of those very sad cases. Sr. Smith is left to battle with life's problems, not only for herself, but for the four little ones that are left Brethren, here's where our religion counts if it is worth anything. Let us do our praying in a material way. Sr. Anna has our deepest sympathy and love.

**REMITTANCES.**

Jas. U. Kincheloe, Jos. T. Rosser, Vernon Boggs, Roscoe Dunbar, Harriet Woodard, J. A. Grant, Mrs. Leverett Ebi, C. D. Buckman, H. S. Hunt, L. B. Boggs, Mrs. Alice Griggs, Mrs. T. R. Swindler, Syrrillas Trump, Martha D. Pearson, D. K. Lehman, E. C. Pearson, Amanda Cramer, S. J. Wilson, Mrs. W. W. Johnston, Mrs. Lillie Williford, Thos. B. Huffer, H. Dickel, J. E. Cross, Mrs. Roscoe McCory.

**HELPING FUND.**

Mrs. T. R. Swindler,	6.00.
Mrs. W. W. Johnston,	.50.
Mrs. Lillie Williford,	.50.
H. Dickel and Family,	3.50.
Mrs. Roscoe McCory,	1.00.

**Notices.**

Bismark, Ontario, Feb. 12, 1920.

Dear Bro. Lindsay:

Please insert in The Restitution Herald that I wish to thank those who have so kindly sent me The Restitution Herald last year and have had it renewed for this year.

Your sister in the faith,  
Mrs. Sadie Damude.

Dear Bro. Lindsay:

If not prevented by sickness or bad weather, I expect to be at Gallimore, six miles east of Hendersonville, N.C., Tuesday, Feb. 24, to Sunday, 11:00 a.m., Feb. 29.

Then at Liberty, twelve miles east of Hendersonville for meeting the evening (night) of Feb. 29, and will continue there till March 4, 1920. Those interested please take notice.

J. H. Anderson.

Woodstock, Va.

SPEAK gently; 'tis a little thing  
Dropped in the heart's deep well;  
The good, the joy that it may bring,  
Eternity shall tell. —Anon.

**Obituary.**

Ann Lichty

was born Oct. 10, 1844, at Saulsbury, Somerset Co., Pa. Was married to C. A. Saylor, Sept 25, 1862. Moved to Lanark, Ill., in 1862, residing there six years, then moving to Morrill, Brown Co., Kansas, where she resided 24 years, moving from there to Tempe, Ariz., in 1892, where she resided until death. To this union were born eleven children all of whom survive her and were all present at the funeral except one daughter who resides in Kansas. Her husband died nine years ago.

Sr. Saylor has been a faithful member of the Church of God for many years and was disinherited by her father because of her acceptance of what she believed to be the faith once delivered to the saints. Coming from the old Pennsylvania German stock of what is known as Dunkards, it was not an easy matter to make such a radical change, and although it worked some hardship for her in this life, it surely laid up treasure in heaven for her and fulfilled Paul's admonition to all who will suffer with him shall reign with him.

A remarkable record was hers. Not often does a family of children as large as hers survive and be so situated as to pay their last respects to a loving mother.

Words of comfort were spoken by the writer, using as a text, "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

O. J. Allard.

Samuel John Smith

was born in Madison, Indiana, May 24, 1884, and died at Forreston, Illinois, February 12, 1920, aged 35 years, 8 months, 19 days. At the age of 21 he was baptized by Elder Fred Austin. He married Anna Aslaksen, second daughter of our esteemed Bro. and Sr. Aslaksen. She has been his devoted wife and companion for nearly fifteen years. He leaves to mourn his loss, one son, Samuel, Jr., and three daughters, Dorothy Mary, Harriet Emma, Lucille Ruth, besides his loving wife; also many relatives and friends in Chicago and Forreston. Mrs. Smith has a host of friends who have shown their love for her in many ways and they have her heartfelt thanks.

**Reports.**

THIS report should have appeared two weeks earlier, but having been flat on my back with the flu, it was impossible to get it out.

Our meetings at the Brush Creek, Ohio, church began on Monday night, Jan. 19, just as announced, and continued for two weeks, closing Sunday night, Feb. 1.

For the first week we had to contend with weather and roads beyond any description, and yet it was surprising how many turned out for meetings even under those conditions. It showed their interest in the cause and their determination to make the effort a success. As the second

week came on a change for the better in weather and roads was somewhat evident, and a constantly increasing audience was also very encouraging. We had planned to close on Friday night so as to make our Dixon, Illinois, appointment for Sunday, but interest was so good, and the demands of the brethren so insistent, that we had to make arrangements by wire, and stay over Sunday.

On Saturday forenoon we gathered at a convenient stream, and after making an opening in the ice, we assisted in baptism Bro. and Sr. Raymond Knife. These two young parents taking the stand for truth offered great encouragement to the brethren. They are intelligent young people and energetic workers, and will be a valuable addition to the cause at that place. We rejoice that they take the step together a united home in which the children can be reared in truth's ways. We gladly present them to the household of faith for your consideration and fellowship. They may be addressed, Troy, Ohio, Rfd. 5.

Our audiences on the closing Sunday were all that could possibly be accommodated. The field there is a good one to work, and the brethren are anxious to have it worked. We pray that some means may arise for giving them what they need and long for. We parted from them with genuine feelings of regret—we learned to love them while there. The only real mean thing they did was to give us the flu with which we became ill the day we left there.

Frank E. Siple.

## The Sunday School.

By Alta King.

### JOHN WRITES ABOUT CHRISTIAN LOVE.

Lesson X. March 7, 1920.  
Lesson Text: 1 John 4.

Golden Text: Beloved, if God so loved us we also ought to love one another. 1 John 4:11.

Memory Verses: 1 John 4:10-12.

#### Questions and Comments.

"We have this quarter been studying the two friends and companions in the work of Jesus, Peter and John. In our last lesson we studied the writings of Peter and his latter days. At this time his companion for many years was far away from Rome, making his headquarters in Ephesus.

"Peter was crucified about A.D. 67-68, two or three years before the destruction of Jerusalem by Titus in A.D. 70. John lived some 30 years more after the death of Peter. He was no longer the Son of Thunder, but had grown in the depth of his love and of his spiritual power, as the years had passed. His epistle was written at Ephesus, or in the Isle of Patmos, southwest of Ephesus. The key-note of the epistle is love; God is righteous; God is light; God is love.

The object was that there might be fellowship in the Father and in the Son as the source of love to our brethren. Thus the first two chapters are dominated by

the melody of the grand utterance that God is Light.

And since the light of God is all-pervading, all-illuminating, therefore where ignorance, darkness, sin and falsehood are, there God is not, and where God is there is truth, goodness, purity and love. Hence they who are in communion with God, must of necessity be walking in that light, in the light of sin forgiven, in the light of holiness sincerely loved and ever more and more attained." From Canon Farrar, condensed.

During the week make a study of 1 John with this above analysis in mind.

God has unlimited power over his universe.—Eph. 1:11.

What is the principle underlying his universal control?—1 John 4:8.

Discuss fully the meaning of this.

Manifestations of God's love through the ages, past and future: Gen. 3:15; 2:1-3; 17:1-7; Ps. 89:20-37; Is. 55:3-5; Lu. 1:30-33; 2:10; Jno 3:16; Eph. 2:6-7; 1:9-10.

These scriptures do not depict all the manifestations of God's love, only a few leading ones. Note, that, as we come down through the ages, the rays of God's love pierce farther and farther into the darkness, until finally all things are gathered together in one. Read Gen. Note I.

Basis of man's love toward God.—1 Jno. 4: 10, 11, 13, 19. (Verse 13 says, "God hath given us of his spirit. The essence of God's spirit, mind and power is Love, so he has given us of his love).

Characteristics of love toward God: Love of brethren, 1 Jno. 4:11, 20-21. Communion and harmony with God, 1 Jno. 4:12, 16. Confession that Jesus is the Son of God (with all that such confession involves), 1 Jno. 4:15. (This confession causes one to dwell with God; love causes one to dwell with God, so the confession is only an expression of love toward God). Surety of our relationship with God and lack of fear, 1 Jno. 4:13, 17-18 (Note how many times John says "we know"). For further characteristics see 1 Cor. 13:1-8.

#### General Notes.

Daily Readings: Monday, 1 Jno. 1; Tuesday, 1 Jno. 2; Wednesday, 1 Jno. 3; Thursday, 1 Jno. 4; Friday, 1 Cor. 13:1-8.

1. God's love and power are universally manifested in his created works. But God has not made such manifestation of his love the basis of man's love toward himself, for although nature reveals love and power, it does not reveal the character of the source of that love and power. God himself can be known only through direct revelations.—Job 37:23; Matt. 11:27. Heathen religions furnish direct evidence of this fact. Through their observation of nature, people, having no direct revelations from God, have discerned and recognize a Supreme creative force, but have never been able to know the character and nature of that force, hence their idols. God, the loving Father and Savior, cannot be seen in nature except man's eyes have first been opened by direct revelation.

Tom Paine was not an infidel. He only taught that the one sure way of learning about God and coming into harmony with him, was through the study of nature. Thus he dispenses with God's spoken words and his revelation of himself through Jesus as unnecessary to salvation. If we teach

that Rom. 1:18-20 applies to sinners, unenlightened by God's revelation of himself through Jesus, we at least "lean" toward this doctrine of Tom Paine's.

God has left but one way open by which man may come to know and love him and that way is by direct revelations of himself, all of which are summed up in Jesus the Christ. Why say then that sinners living in ignorance of Jesus and his power to save, are eternally condemned because they sin in the face of the beauties and wonders of nature?

## Letters.

From a Personal Letter.

Dear Brother:

I enclose . . . . I would be glad if you would bring the following thought before your readers, re, the latter statement of 3 and 5 verses of James 5th chapter, called to our minds by our son's study of this chapter.

"Ye have heaped treasure together for the last days." "Ye have nourished your hearts as in a day of slaughter."

All reliable scriptural signs prove to us that we are living in the last days. The world has witnessed and just passed through the greatest slaughter of history, as affecting the whole world more or less. It is a fact that during this period the rich have become enormously richer and many erstwhile mediocre rich have become millionaires over night, so to speak. With these thoughts in mind, read again the two passages quoted, but according to the readings of Rotherham, The Revised Version, Emphatic Diaglott (latter einterlinear reading), "Ye have heaped treasure together IN the last days." "Ye have nourished your hearts IN a day of slaughter" ("as" omitted), thus stating hundreds of years ago exactly what has occurred within the last five years. Then vs. 7, "Be patient therefore brethren unto the coming of the Lord." Vs. 8, "For the coming of the Lord draweth nigh."

The above thoughts will doubtless be as refreshing to you as they were to us.

Sincerely yours,

H. Dickel and Family,  
7124 N. Broad St., Phila., Pa.

#### Necessity for Christ's Death.

S. J. Wilson, Genoa Junct., Wis.

IN a December number of The Restitution Herald was a question, What was the necessity for the death of Christ?

The reason to me is the necessity for a ransom. Every grave testifies to that need. Justice condemns us to death. We inherit the death sentence with our sinful, fleshy natures and cannot change the inheritance but God has provided a man, the second Adam, who is willing to give his forfeited life to redeem us from the grave. The life of the only man who had the equivalent price, a perfect life to offer. No man could take his life from him. He laid it down of himself. He was the Lamb of God that takes away the inherited sin and death of the world. The countless millions of dead and the living all belong to him to resurrect and judge. The first few chapters of Genesis tell of the generations



of creations of the earth and man, and Christ tells what will be done in the regenerations. The Bible is filled with the details of the plan of the ages, but the days of God are very long to us. If we would learn we must practice daily self-denial and cross-bearing. "All paths that have been or shall be, Pass somewhere through Gethsemane." I was much impressed in reading the "Geographic," with the exhuming of the reptiles of the fifth day of the creations when the waters brought forth abundantly. They were found in the deep gorges made by the Red Deer River in Canada, imbedded in the hard clay and sandstone. A thousand years is but a day.

#### A Truth Seeker's Lesson, No. 11.

##### The Kingdom Continued.

D. C. Robison, Salem, Ohio.

IN OUR last lesson, No. 10, we gave scriptural proof to show how the kingdom became universal and to be established under the whole heaven and be given to the people of the saints of the Most High. In this lesson we shall show the elements that will make up the kingdom. It is evident to every student in history that a kingdom must have a king, associate rulers, subjects, territory and laws.

In Isa. 32: 1 we read, Behold a king shall reign in righteousness and princes shall rule in judgment. In Matt. 19:28 it is written that the Son of man shall sit on the throne of his glory, in regeneration times. Matt. 25:31 states that when the Son of man shall come in his glory, he will sit on the throne of his glory. His angels who are his resurrected saints, associate rulers, then will judge the world. Rev. 1:5, he is presented as the prince of the kings of the earth. He will then be King of kings and Lord of lords. The angel said to Mary that Jesus would be given the throne of his father David and he shall rule over the house of Jacob and his kingdom shall stand forever. For further proof read Isa. 9:6-7; Jer. 23:5-6; Psa. 72. Paul in writing to the Corinthian church (1 Cor. 6:2-3) says, Do ye not know that we shall judge angels? In Rev. 20:4 certain ones were seen (in vision) sitting on thrones and that they reigned 1,000 years. It is further stated that He hath made us unto our God kings and priests and we shall reign on the earth. Rev. 5:10. Thus we can see that a king and princes are provided for in the kingdom. We shall now show who the subjects will be in the kingdom. The Prophet Amos states (9:11) that the tabernacle (kingdom) of David which is fallen shall be built as in the days of old. Read Acts 15:13-18. He will bring the captivity of the people, Judah and Israel, they shall build the waste cities and inhabit them. They shall plant vineyards, etc., etc., 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. Isa. 61:6 says, Ye shall be named the priests of the Lord: men shall call you ministers of our God: ye shall eat the riches of the Gentiles and in their glory ye shall boast. Strangers shall feed your flocks and the sons of aliens shall be your plowmen and

your vinedressers (v. 4). In Isa. 65:20 we read, 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 an hundred years, shall be deemed accursed (Bishop Lowe). 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. For further proof read the following scriptures: Ezek. 37:14-22; Hos. 1:11; Isa. 11:10-16; Mic. 4:1-7; Isa. 2:2-5; Jer. 46:27-28; Rom. 11:17-28

Thus far we have established the truth of who will be the King, the associate rulers and the subjects. We will now proceed to show the location of the territory belonging to the kingdom. It is evident that since the kingdom of Israel is to be restored and Jesus the Christ is to rule over it as the kingdom of David, it must occupy the same territory, which we now call the land of Palestine. We must note that the land of Canaan was given to Abraham and his seed and the boundaries given. Gen. 15:18. In the 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 Euphrates. This land lies between the Mediterranean Sea and the Persian Sea. This constitutes the territory of the kingdom, which Jesus likened unto a mustard seed which would expand; that is, gain dominion. Please read Ezek. 47:13-22; 48:1-31. In this chapter you will notice that the land is divided very differently from the division under Joshua. Please compare Ezek. 48 with Joshua 15:1-12. The laws will go out from Zion and the word of the Lord from Jerusalem. Isa. 2:2-5; Mic. 4:1-8. The governments of the world will be forced to obey these laws. Our next lesson will be concerning the Restitution Age.

#### GOD AND THE SPIRIT.

J. W. Williams, Ripley, Illinois.

THERE are several scriptures of minor bearing on the spirit of man that are sometimes offered in objection to man's present mortality which we will group and study here under this common heading.

Job 32:8, "But there is a spirit in man, and the inspiration of the Almighty giveth them understanding."

The mere statement that there is a spirit in man carries no information as to the nature or immortality of that spirit, but the character of the full statement in the verse determines what the spirit of man here referred to is, for it is what receives "understanding" through inspiration, hence it must refer to man's mind. We have before pointed out a similar scripture, 1 Cor. 2:11, where spirit means mind, for it is what knows. But the mind of man ceases to function in death, Ps. 146:4; Eccl. 9:5, 10, hence it is not an immortal entity. We have already traced the words "spirit" and "soul" from their primary meaning of breath and life, respectively, to their derived meanings of mind and words. For when breath enters blood which contains the other two necessities of drink and food, "the life of the flesh is in the blood," for the breath of life is in

it, and nourishment is in it, and when this spirit or breath in the blood reaches the brain, mind or thought results, and when mind is expressed in words, the words are spirit and life, in God's case, Jno. 6:63.

This explains Paul's statement in Acts 20:10. For, having suffered a violent and sudden death, he still had the energy of it in his blood and nutrition in it also, hence Paul's statement that his life was in his corpse. But if there is an immortal soul in each of us, this verse shows that soul is not necessary to the life of the body, for according to that teaching, the young man's soul left his body when he fell, for then he died. And if the life of the body can go on without the soul, it is difficult to see what function it fills in the body. But you will remember the similar case in 1 Kings 17 where the soul came back into the corpse. That is, the life, called breath in verse 17.

If spirit in scriptures as this in Job means the immortal soul of man, what else can it mean of beasts in Eccl. 3:21? But our friends of the contrary persuasion do not admit that beasts have souls, so what will they do about such scriptures except let spirit mean its synonym, breath, in v. 19? Then if they apply this scripture definition of its own terms to Eccl. 12:7, they will clear up their own difficulty.

Zech. 12:1 speaks of God forming man's spirit in him. Here again no affirmation is made of the nature or duration of that spirit, so let us not jump hastily to ill-formed conclusions. Who forms man's mind to understand? Probably this is the spirit referred to, in order to understand the judgment threatened. It may be objected that the mind is immaterial and that which is formed must be material. Let it be so. We are told the soul is immaterial. How, then, can it be the subject of this verse? God forms light, Isa. 45:7. It is tangible, immaterial. By Rom. 2:20 knowledge has form, which brings the mind under the formative power of Jehovah as by Zech. 12:1.

Num. 16:22, "The God of the spirits of all flesh." Again no affirmation of the nature or duration of the spirits. The people were about to be killed, see v. 21. Their breath, spirits, were in God's hand, power, Dan. 5:23, to let them continue breathing or die. If he should gather to him that spirit, breath, they would die. Job 34:14-15. For the soul, life, the breath, of every living thing is in his hand, power. Job here says the whole flesh creation have soul, including other flesh than man, and in our verse in Num. 16, all flesh have spirits. Do our friends wish from this to affirm soul immortality of all flesh? If not, where is the difficulty presented? But all flesh has soul, life, and spirit, breath. In Isa. 42:5, spirit and breath are parallel expressions, being the members of a repetition couplet.

In Isa. 57:16, if God contends adversely too long, spirit and souls would both fail, cease. Could they end if the immortal soul is referred to?

Isa. 38:16, "In all these things is the life of my spirit." Again no information as to the nature of the spirit or its duration, except to imply that it is the life and that it cannot be endless. Implied that spirit is

the life, from breath of life, for "life" is used in the verse itself and "live" is used in it twice. Implied that it is not endless as an immortal soul, for if the life of Hezekiah's soul depended on any "things" whatsoever it could not be immortal. Next verse shows the soul, life, headed for the pit, death. Immortal souls could not go to death, the pit and corruption. Hezekiah's, at least, for he was righteous.

Heb. 12:9, "the Father of spirits." No information yet as to nature or duration of spirits. Only a contrast between spirit and "flesh." As we have received correction from earthly fathers for their own pleasure, why not from our spiritual Father for our profit? This is Paul's contrast here. Spirit and flesh he often contrasts, in which spirit is the spirit of Christ, not an immortal spirit. And different Christians having Christ's spirit would make that spirit plural, as here used.

We have before explained Heb 12:23 as spirits referring to persons as used so in other scriptures. For they nor we have come in contact with any immortal souls, but into fellowship contact with those of like precious faith made perfect by the new covenant, whereas the old made nothing perfect. Justified believers, whereas the old condemned them.

We have not considered any very weighty arguments this time, but since these scriptures are sometimes presented as difficulties, we must make reply.

#### A REPLY

To the "Non-resurrection of the Wicked Dead" Brethren.

J. T. Auld, Urichsville, Ohio.

1st. God's word says, "All the wicked will he destroy."

2nd. God said by Paul, "And have hope toward God, that there shall be a resurrection both of the just and unjust."

3rd. Jesus said, "Marvel not at this: for the hour is coming in the which ALL THAT ARE IN THE GRAVES shall hear his voice, and shall come forth, they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of condemnation."

If all men do not come up both in the first and second resurrections: then our Lord has made a mistake, for he said "all."

Paul said, "As in Adam all die, even so in Christ shall ALL be made alive."

Yes; we are told by these dear brethren, that ALL in Christ shall come up. If this be true, Abraham, Abel, Isaac, Jacob, Daniel and all the saints before Christ will remain in the grave for none of them were in Christ.

The new covenant tells us how to get into Christ. No one could get into him before he was born, and before his covenant was in force. Paul said that a covenant is not in force until after the death of the testator.

"For as ye have drunk upon my holy mountain, so shall the heathen drink continually, yea they shall drink, and they shall swallow down, and they shall be as though they had not been."

This passage is supposed to settle all controversy concerning the matter; but if you will look at the 15th verse of Obadiah, to judgment with all the heathen, and this

is still future.

Of course, after the judgment and the second death, "they shall be as though they had not been."

"And as it is appointed unto men once to die, but after this the judgment."

Dear reader, see the force of the above statement. The appointment of man once to die was in God's sentence on Adam, and this covers the whole human family; and all that escape the second death that we have any account of, are those that "have part in the first resurrection." That is, all that have part in the first resurrection—none of these—Christ's body—will die the second death. But when the second resurrection takes place, when all the old saints and all the wicked dead and little children come up, then the book of life is opened up and the dead are judged, and those not found written in the book of life are cast into the lake of fire which is the second death.

Would not God be partial if this did not include Cain, the Sodomites, and all heathen Gentiles that have worshiped idols? How readest thou? We have no account of any escaping the second death, as a body, but those of the first resurrection.

The idea of one class of God's creatures being exempt, and not to give account of their wicked life, would be preposterous.

When Paul said, In Adam all die: even so in Christ shall all be made alive, he no doubt meant all die because of sin: and Christ's righteousness makes all alive, because "in him is no sin."

That Christ died, soul and body, was all Adam and his posterity lost, so far as his nature is concerned. The life of man is the blood thereof. Christ gave his blood life as a ransom for all from where Adam put them. In all ages men have had a chance for salvation to the first Adam's nature.—Rom. 2:12-16. And this age is to take out a people to reward our blessed Lord to organize a spiritual family, created in him as spiritual beings to rule over the natural family. How was it that the greater was not first? So reasons Paul. But the natural was first and afterward the spiritual, our Lord Jesus. 1 Cor. 15:46-48.

"But I say unto you, That every idle word that (those that make a profession? No) men shall speak, they shall give account in the day of judgment."

Our Lord said "men," not "Israelites," "professors." "For there is no respect of persons with God." So said Paul. And those that have not the written law of Moses, are a law unto themselves, and if they keep that moral law written in their hearts, they will be justified in the day of judgment, and those that do not, tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also the Greek." So this judgment comes on both Jew and Greek alike, in the day of final account, for all in Christ cease to be Jew or Greek. Gal. 3:28.

"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 thine heart and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment."

The scriptures are silent concerning the young men being Israelites, and for this

you will see that God is going to enter in—reason it will apply to all young men that walk in the ways of their own heart. So all sinners will have to "stand before the judgment seat of Christ."

We are admonished by the anti-resurrectionists of the wicked dead, of all that never made a profession of religion, of believing the old and new covenant scriptures will remain in the death state and will never come up to judgment, and refer us to Isa. 26:14 as proof. Our dear brethren forget to notice that in v. 9 the prophet is longing for God's judgments, and said, "for when thy judgments are in the earth." Those that have ruled over Israel God will destroy. This is still future and a matter of fact they will not rise after that.

God's judgment is a righteous act. "To render judgment to every man according to his deeds." Is it possible that no one has sinned except those under the old and new covenants? If so, why did John say, "All unrighteousness is sin." "All have sinned and come short of the glory of God." When Paul said, "All have sinned," he includes both Jew and Gentile.

"Wherefore, as by one man sin entered into the world and death by sin, and so death passed upon all men, for all have sinned." Now if "all men have sinned," they that have sinned by the law of right and wrong "written in their heart" must surely come up and answer to their Creator. Yes, O yes, dear brethren: all rational men and women are held accountable to God for their actions.

Remember this, dear reader, that the moral law was always right: it has always been right to do right, and always wrong to do wrong. And God will hold all men accountable to this natural law to judgment whether they have a positive law given them or not. Webster says, Ungodliness—The quality of being ungodly; impiety; wickedness; disregard of God and his commands; any positive act of disobedience or irreverence.

"The wrath of God is revealed from heaven against all ungodliness." I guess this will apply to all classes of sinners. "Be not deceived, God is not mocked. For that which a man soweth that shall he also reap."

(Continued from page 163.)

ness.

Here's just the beginning of it:

"Have mercy on me, O God, according to thy loving kindness: according to the multitude of thy tender mercies blot out my transgressions."

A firm chin is helpless without a stiff upper lip. —Hubbard.

TO be feared of a thing and yet do it, is just what makes the prettiest kind of a man. —Stevenson.

LIFE alone can impart life; and we can only be valued as we make ourselves valuable. —Emerson.

DON'T worry over trouble, it never broke a date yet! —Hubbard.

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#### The Great and Dreadful God.

Dear Brethren:

In the book of Daniel (9:4) we have these words: And I prayed unto the Lord my God and made my confession and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him and to them that keep his commandments. In Psalm 90, verse 2, we have these words: Before the mountains were brought forth or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. In the book of Heb. (12:29) it reads: For our God is a consuming fire.

Who is this great and dreadful Being? In one place the good book says he is a Spirit, and in another place that he is love. In one place the record says that God is a God of war. In another place it says he is also a God of peace. In the New Testament Jesus Christ says that he that hath seen me hath seen the Father. So Jesus the Christ was God manifested in the flesh. In Jno. 1:1 we have these words: In the beginning was the Word and the Word was with God and the Word was God. This great and dreadful Being is the Maker of heaven and earth and all that is in them and he is the One that caused us to be here and that isn't all. We who are called the faithful ones will get to see this great and dreadful Being.

In the conclusion of my article let me say. Be faithful unto the end of the race; and my prayer is that when the King comes the second time we may be with him and he with us in the new home in the earth made new.

Your brother looking for the better world.

Ora L. Worley.

#### "To Thine Own Self Be True."

TO live for others is a joy. I hesitate to go on, because it may be misunderstood—to make others live for you is an art, and both should have their place in life. There is a point where mistaken unselfishness becomes the worst kind of selfishness. Do you see what I mean?

We owe a duty to ourselves, and there is a place where the scales tip when weighing responsibilities and impositions. Think of this a bit, those of you whose hearts and hands are worn with work. I would "rest beside the weary road" if I were you—and it is not selfish of you to ask the others to carry the burden a while.—Sel.

POETRY is the grandest chariot wherein king-thoughts ride. —Smith.

# 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.

—TO HIM THAT HATH.—

COME in, Aunt Nan!" Beth jumped up to her welcome visitor "You have come in the very nick of time! I'm in an awful tangle over my Sunday School lesson. It's the parable of the talents, you know. 'Unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath.' I can't go any further. It seems so unfair. Don't you think so, Aunt Nan?"

"I did once," answered Aunt Nan

"Well, I do now. So I took it to father. All he said was, 'Well, that's life, daughter. There's no use in butting your head against the stone wall of facts. We didn't make the rules of this game of life. We're just put here to play it to the best of our ability' Do you agree to that, Aunt Nan?"

"Why, yes," said Aunt Nan thoughtfully, "I suppose I do."

"Well, then," Beth's eyes blazed defiantly, "I think it's unjust and unfair! To take away the one talent from the poor man who had only that one and give it to the man who had ten already! It seems just cruel."

She stopped, half expecting a rebuke, but Aunt Nan smiled sympathetically.

"So you think the talents are what one man had and the other had not?" she asked.

Beth, still flushed with her indignation, caught a startled breath.

"Why, yes," she stammered "What else could it mean?"

"As for the talents, many or few, as the case may be, was anyone actually given nothing?"

"No-o; but one man had only one. That's practically nothing."

"Only one, to be sure. But do you suppose if he had traded with it and gained even one other that they would have been taken away?"

"No-o, but—"

"What was it that the one-talent man lacked? Opportunity?"

"No-o. I suppose it was the ability to make money. Some people haven't that—some of the nicest people."

"But it says, 'to every man according to his several ability—'" Aunt Nan's words fell on Beth's heat like a breath of cool air.

## THE SECOND BIRTH

George A. Blake.



WAKE! all ye who sleep, put off your robes of sadness,  
Rise from the dead and Christ shall give you light.  
Come forth! and see the eternal dawn of gladness;  
Behold, the Man rejected now in might.

Sighing and tears, all of mortal's sorrows  
No more afflict us with their icy yoke.  
Hard, grinding care that cursed each coming  
morrow,  
Fled from the light when labor's fetters broke.

No longer Mammon robed in golden splendor,  
Crushes with iron grasp the bleeding earth;  
But love, joy, hope and all the graces tender.  
Springing like flowers, proclaim the "Second Birth."

See the glad earth put forth its untilled harvest,  
Yielding in plenty of its fruits and flowers;  
Sweet, gurgling streams and grassy meadows  
lavished,  
Where once the dragons passed the scorching  
hours.

Now labor's brow at last is raised in freedom,  
And crowned with fairest flowers too long denied;  
While the cursed greed of hell's commercial  
kingdom,  
The "Mystic Babylon" is cast aside.

Never again shall thundrous noise of cannon  
Or shrieking shells, disturb the peaceful calm;  
But sounds of playing children, laughing in  
their gladness,  
Float o'er the war-scarred countries like a balm.

Hail! Prince of Peace! our loved and longed-for  
Savior!

Come once for all to take thy power and reign!  
Thine is the kingdom, thine the power forever;  
And thine the glory without end, Amen!

"Yes, so it does. Well, then, what did he lack?"

"What word of praise was said to the other men?"

Beth bent over her book. "Well done, thou good and faithful servant," she read, 'thou hast been faithful over a few things—'" She looked up quickly. "Aunt Nan, was it faithfulness that the man lacked?"

"Yes, I think so. Faithfulness for one thing. Suppose you read on."

Beth obeyed hastily. "'Wicked and slothful servant'" came out at last triumphantly. "Oh, I see! He lacked the opposites of sloth: industry and perseverance and the little every day virtues! Why, it's clear now, Aunt Nan. Those are things that he could have grown, couldn't he? In all the long time that his master was away?"

"If he hadn't willfully misunderstood that master," answered Aunt Nan. "There's another side of the lesson, too, Beth, that I want you to see: What good did that one

talent do to anyone, even to the wicked and slothful servant while he had it wrapped in a napkin? Was it really any loss to him when it was taken away?"

"No!" Beth exclaimed. "He really wasn't a bit worse off for not having it; so it was n't unfair even from that point of view. The other servant and the world and the master were all better off when it was in the other servant's hands to be used! Why I never thought of that! I'm going to begin looking round for my one talent this very minute."

"And then?"

"And then I'm going to be perfectly sure that I have the faithfulness and perseverance to make it grow. That's what you mean, don't you? Aunt Nan, one of your five talents is certainly the talent for making things clear. I'm glad you're growing it into ten, for I know I shall need it that many times."—The Youth's Companion.

## LITTLE THINGS.

Lottie E. Young, Denver, Colorado.

IN A child's book of verses my father had was the song:

"Little drops of water,  
Little grains of sand,  
Make the mighty ocean,  
And the pleasant land."

And how true this is. What a tiny thing a drop of water is, and yet drop added to drop makes our brooks, lakes, rivers, and even the great ocean itself on which is carried the mighty commerce of the world. And when we say, "It is only a lump of dirt," do we fully realize how this wonderful earth of ours, yea, even ourselves, are composed of molecules of the afore-said "dirt"? Look at the islands which form Bermuda, and many another place, and try to realize that they have all been formed by the almost infinitesimal coral insect, while the great mountains of our country have been largely cut and carved by the ice crystal and the action of water.

Notwithstanding all this, how often we have heard people say (and perhaps have said it ourselves), "I should like to help such a person but I can do so little it is not worth while," not remembering that our everyday life is made happy or wretched by the little things which enter into it. A cross word in the morning or a disagreeable act may poison the happiness of several lives, while a loving kiss or tender thought expressed may make the heart sing for gladness for a whole day or longer.

The Word of God is full of little things which, with his blessing, have changed the lives of many. Think of the baby Moses, whose tears moved the heart of Pharaoh's daughter so much that she adopted him, and thus placed him in the position God

(Continued on last page.)

## 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.

AS queries concerning the payment of dues are constantly coming to us, a word of explanation may help.

Isolated members who join the National Society by direct application shall pay one dollar per year into the National treasury. All members of affiliated societies shall pay annual dues of twenty-five cents each.

The treasurers of affiliated societies should send one-half the state dues to the National Treasurer each quarter, October, April and July. In the case of local societies joining directly with the National, send one-half of your dues to the National Treasurer, providing your dues do not exceed twenty cents per month. In that case, not more than ten cents per month is to be sent to the National treasury. These dues, too, should be sent quarterly.

The annual dues of twenty-five cents per individual should be collected by the local or state treasurer and sent to the National Treasurer as nearly the time of the annual conference as possible. Some societies pay in advance, others at the close of the year.

For the benefit of local and state societies that have not remitted dues for the current Berean year, we wish to say that payments are now due for October and January. To those who have been prompt in sending in their dues, we wish to express our thanks. Send all dues to the Treasurer.

Mrs. Grace Marsh,  
311 Park St., Marshalltown, Iowa.

### Tract Work.

ANY one wanting tracts for private information or for distribution can get same free of the National Berean Society. Tracts on nearly all the essential subjects are kept on hand and can be had of the Tract Committee.

Mrs. Lydia Railsback,  
621 S. Fellows St., South Bend, Indiana.

### A Suggestion Concerning Shut-ins.

Bereans: When you are having your meetings in a home, try singing a song or two over the telephone for any shut-ins, old folks or sick folks, you happen to know. You will find that they appreciate being remembered and enjoy the singing.  
—Chicago.

### CHARACTER BUILDING.

Mrs. Minnie Kerr, Corvallis, Oregon.

**W**HAT is character? Is it necessary for us to develop character while young?

We often hear the expression, "Let him sow his wild oats," or, "He is sowing his wild oats." Is it necessary? And does it develop a good character for him?

Gal. 6:7 says, Be not deceived; God is not mocked: for whatsoever a man soweth, that

shall he also reap. Do we believe that? We might compare building a character with building a house. If we build a house and see that every piece of timber we put in is good, and we have a good, reliable man to build it for us, and we see that all the material we put in the house is good, when it is finished, we know that we have a house that will stand. But, if, on the other hand, we build a house and put in just any kind of timber thinking it is good enough, and get an indifferent workman to build it, and let him put in any material that he may get, not bothering to see whether it is good or not, it may look just as good as the other house for a time, but then to keep it in good shape it will need constant repairs. It is just the same way in building character. If from childhood we are taught not to lie, not to steal or swear, to be kind and thoughtful of others, and to be obedient to our parents, and to keep ourselves clean, and to know that God sees all that we do and knows what is in our hearts; then we have a good foundation for a Christian life. We will have temptations and fall sometimes but we will be able to get up and go on, because we have a good character.

But, if on the other hand, we tell lies, we swear, we slander our neighbor, we delight to tell evil stories, we don't obey our parents and deceive them, and do not keep ourselves from temptation but give ourselves up to do whatever we desire; then what kind of a foundation have we built to live on? We think when we are older we will live right and live a Christian life. But can we? By the help of the Lord we may be able to, but it will be a continual struggle, as you have no character to build on. You have always given way to temptation, so when temptation comes, you haven't the moral strength to resist it. Did you ever see a boy or girl who told lies, but what would lie when they grew to be men and women? They may be able to break themselves of the terrible habit, but few do. Rev. 21:27 says no one that maketh a lie shall enter the kingdom; and the same of swearing and other evil speaking; they just slip out before we can think and if one has a weak character and he is trying to live a Christian life, he has such a hard fight that he often gives up in despair because he hasn't the strength to put down the evil character he has built. So we see the necessity of building right. If we will always remember that whatsoever we sow, that shall we also reap—that if we sow wild oats, that we will also reap wild oats. Gal. 6:8 says, For he that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting. Wild oats is poor material to build a Christian life upon. If we want to build a house that will stand, we want to so live our lives that when we ask the Master Builder, Christ the Lord, to build our lives into his own glorious image, the material will be in condition that he can use it to build a life that will last throughout all eternity.

### A Truth Seeker's Lesson, No. 12.

#### The Kingdom Continued.

D. C. Robison, Salem, Ohio.

IN OUR last lesson (No. 11) we prom-

ised to give you a lesson on the restitution age. This is a subject upon which writers disagree. Some believe it to be a period of peace. Others that it is a period of strife and peace. The covenant made with Abraham was that his seed should possess the gates of his enemies and should bless all nations. The nations and individuals that will accept him as the supreme ruler will be blessed by his righteous rule. Study carefully Psa. 72. The above is evidence that there will be a time of restitution. In Acts 3:21 and Eph. 1:9-10, we learn that Jesus the Christ will remain in heaven until the time of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began. Paul in Ephesians calls it the dispensation of the fulness of times in which he will gather together in one all things in Christ. In Matt. 19:28 Jesus calls it the regeneration, when he will sit on the throne of his glory. Then will the twelve apostles sit upon twelve thrones judging the twelve tribes of Israel. This scripture not only teaches that there will be a regeneration time, but what will occur when Jesus sits on his throne.

One of the prophets writes: "O Lord, when thy judgments are in the world, men will learn righteousness." This can only be brought about through Jesus who has all power in heaven and in the earth and will see that the laws of that age are executed.

The nominal churches are busy now in converting the world to Christ! and say that when he comes all will greet him as the blessed One. The doctrines of these churches ignore the Christ of the prophets by substituting one who cannot die. When Jesus will come to restore all things, the world will be antichrist. The man of sin will then have the reins of the governments of the world religiously and politically. A careful study of Psa. 2 will confirm our statement. We first notice that the heathen (nations) rage (tumultuously assemble—mar.). The kings (rulers) of the earth will set themselves against the Lord and against his anointed, saying, Let us break their bands asunder, and cast their cords from us. The first three verses of this Psalm show the attitude of the nations in regard to Jehovah's Anointed. It is a determined spirit of war-like opposition. The remainder of this Psalm shows what God will do. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. He will speak to them in his wrath and vex them in his sore displeasure. He will set his Son as king upon his holy hill Zion.

Jesus is then given the heathen, nations, for his inheritance and the uttermost parts of the earth for his possession. He will break them with a rod of iron, his strong power: he will dash them in pieces like a potter's vessel. The nations are counseled to be wise and to be instructed, also to serve the Lord in fear and rejoice with trembling. They are asked to kiss the Son lest he be angry and that they perish from the way. The Psalm closes with, Blessed are all they who put their trust in the Lord. We must remember that in all this work the saints have a part. It is written, If the children of God, then heirs of God and joint-heirs with the Lord Jesus Christ.



We are instructed that the saints shall judge the world. In Psa. 149:5-9 we read, Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, nations, and punishment upon the people; to bind their kings with chains and their nobles with fetters of iron; to execute upon them the judgment written: **This honor have all the saints.** The Revelator also says, To him that overcometh will I give power over the nations, Rev. 2:26. When the nations have been punished as above stated, they will learn righteousness. Then can we apply Isa. 2:2-6 and Micah 4:1-9. How wonderful are the works of our God!

No. 7. "If Not So, Why Such Scriptures in the Bible?"

J. W. Williams, Ripley, Ill.

IT MAY be asked, If the immortality of the soul is not true, why are there in the bible these scriptures that so many believe do so teach?

To which we reply, God often tests the people on their faith in his plain statements of truth. When Israel were to be proved as to whether they would walk in the law about to be given, Jehovah separated the sabbath from the rest of the commands and gave it to them for a test. He said, Do not go out the seventh day to look for manna. There will not be any. But the people went right out that day to look for manna.

Jesus asked Philip where they should get food for the multitude, knowing what he would do and saying it "to prove him."

In Deut. 13:1-5 the matter is plainly stated. He first says plainly, Do not worship anything but Jehovah your God. Then to try the loyalty of his people, he gives power to false prophets to speak so truly the sign they give to attest their teaching comes true, that their seducing words, Let us worship other gods, may be a proof of Israel's loyalty to the plain word of God. The word says, Do not, the sign of the prophet says, Do. The word calls for faith in him who is invisible. The sign calls only for sight in that which is present. Because flesh is so slow of heart to believe, the mass have always followed their eyes more than the guidance of an invisible Hand.

If he proved people then on their faith in his written words of command, why not later on other written words? In 2 Thes. 2 he expressly states that even in the last days of this present world it will be so. Because men do not love truth he sends the strong delusion of the false miracles of the man of sin as, he sent the false prophets to prove Israel. And the delusion here stated is belief of the "lie," and the same lie is mentioned in Rom. 1:25 and Jno. 8:44. The Pharisees did believe this lie, as we will show in next article.

God's word plainly says the dead know not anything, can do nothing, their thro'ts perish, they are in darkness, silence and forgetfulness and the like statements.

Then to prove to men whether they are more ready to believe the lie of satan or the truth of God, he puts some tests in his bible in form of some things hard to be understood, which they that are un-

learned and unstable, wrest, as they do the other scriptures, to their own destruction. For from Paul's writings, as Peter puts the matter here, we have more objections presented for solution than from any other inspired writer, as we shall see when we get all the objections considered.

This matter of proving people's loyalty to the plain word of God has many applications.

Justification is by faith, but law zealots can find what to them is strong claim from Moses over them. Without the death of Christ there would be no salvation, but those who would say with Peter, "Not so, Lord, far be this from thee," find in the same bible evidence, as they think, that God never planned the erection of a cross on Calvary. "The flesh profits nothing" and contention about geneologies and the law are unprofitable and vain, but to listen to the assertions of some about a geneology being indispensable for the Son's legal right to the throne of David, you would think a geneological table of more consequence than the gospel of faith. And they all argue from the bible, too, which goes to show that the principle of God's proving people as to his word has a wide application.

If this reaches the eye of any who have previously blasphemed his word by saying it is just like an old fiddle, you can play any tune on it, we hope it will help you to see why there are so many isms all following the same bible. Seeming to follow it. And even on the infidel's "contradictions" the same principle of proving faith appears. If you mark your friend down as a liar you will soon find what seems a plain case of self-contradiction. Would God contradict himself in one breath in Gal. 6:1-5? Even if Paul was not inspired, would he do such a thing, either?

So we believe we have accounted for a reason why all these difficulties are in scripture to be explained as raised before us by believers in the immortality of the soul. If we belonged to the higher critics we could hastily dispose of the whole lot with no waste of ink.

AT JESUS' FEET.

David L. Norrie, Edinburgh, Scotland.  
"Mary...sat at Jesus' feet, and heard his word.—Lu. 10:39.

SUCH is the attitude in which Mary of Bethany first appears before us in the gospel story. The Son of God had honored her home with a visit, and she chose for herself a place at his feet. It was the place of worship and adoration. Martha chose a different place, the place of busy service, and thought that her sister, too, should have chosen the same. But the Master of the house had come in, and he was speaking to his handmaid, and whilst he chose thus to honor her, she could but choose to sit in rapt attention at his feet. Service for him would be a delight when his time came; but to be occupied with the Lord himself was to her more precious than to be taken up with his work. Worship was to her a more joyous thing than any service could be. She judged, and judged rightly, that it was also more acceptable to the Lord himself.

And we, too, are we not apt to forget the

one thing needful? We wear out our days with service. We multiply agencies for work. There is a round of meetings to be attended to, and a host of correspondence, each letter being cut short because we are "too busy to write more." And in the midst of it all God is seeking, seeking, seeking—not our service, but our worship. (Jno. 4:23).

The angels that excel in strength were created to be his servants. But when God bringeth the First-begotten into the world, the first command that goes through the courts of heaven is this, "Let all the angels of God worship him." (Heb. 1:6).

The seraphim have wondrous power to serve. For why are they given six wings if it be not to speed swiftly over land and ocean in the service of the King of Glory? But no. Only two of those wings do they use for service. The other four are given them to aid them in their worship of him that sits upon the throne. For with twain they cover their faces, as unworthy to look upon him; and with twain they cover their feet, as unworthy to serve him, and with twain do they fly. And they rest not day and night from their worship, crying evermore with veiled faces, Holy, holy, holy, is the Lord of Hosts (Rev. 4:8; Isa. 6:1-4)

Heaven is a place of worship first, and of service afterwards, and when God's will is done on earth as it is in heaven, all nations whom he has made shall come and worship before him, and shall glorify his name (Ps. 86:9). For the nations will at last have learned the one thing needful; they will at last have come to the end of man's ways and man's thoughts; and they will say, "Come ye, and let us go up to the house of the God of Jacob, and he will teach us of his ways" (Isa. 2:3). Yes, we shall see it yet, the nations sitting at Jesus' feet and hearing his word. Surely in these days he will make the place of his feet glorious (Isa. 60:13).

And Mary of Bethany chose the place of his feet. To her it was a glorious place. And, for the time, her home was transformed even into the semblance of heaven itself. For indeed the Lord of heaven was there, and she herself was like those heavenly ministers of whom it is written that they do his commandments, hearkening unto the voice of his word (Ps. 103:20).

How expressive are the words of the heavenly messenger in Lu. 1:19, "I am Gabriel that stand in the presence of God, and I am sent to speak unto thee." Six months later we read of him again, in verse 26, that he was "sent from God unto a city of Galilee." We are not told whether he had been sent on any other service during the intervening six months. What if he had continued to stand all that time in the presence of God? The poet spoke truth when he wrote—

"They also serve who only stand and wait."

When the Queen of Sheba had ended her visit to Solomon, she thought the happiest people in Israel were the king's servants. Indeed, it almost seems as if she coveted a place amongst them. And why did she judge their lot a happy one? We should suppose it was because they had such glorious service to perform. But no. "Happy

## 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 firm 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.

Bro. George Moyer, who is in his 83rd year, recently fell breaking his limb just above the knee. We regret exceedingly to hear this. At his years a wound of this nature heals so slowly. Our respect and esteem for Bro. Moyer is very great. No matter if one differs with him in matters of religious thought, his ability to reason, his comprehensive view of things in general, and all, lead you on to an intense respect for him. We pray that he may remain unto the coming of the Lord.

Sr. Rachel Whitcomb, Michigantown, Ind., is rejoicing in that her sons have been returned to her safe and sound from the recent conflict.

Once more we ask that brethren in Canada send us no money by registered letter or loose in the envelope in any way for we cannot use it in the interior of the U.S. except at a large discount. We cannot help that it is so, but it is so. The best way to remit is by personal check or bank draft.

Some of the pupils of the earlier years of the Illinois Bible School will remember Sr. Rosetta Wilbur. We learn that she is now in a sanitarium in Iowa at the point of death with tuberculosis. And yet the poet says there is no death.

Any one having a copy of The Restitution Herald of issue Jan. 26th to spare will confer a great favor upon Bro. George Francis, Albany, Wis., by mailing it to him.

On our return from our Sunday (Feb. 22) afternoon visit to our sick grandson, Donald, at Rochelle, Ill., just after taking our seat in the car a lady walked past us, turned and looked us squarely in the face to determine whether she was mistaken. She wasn't. She was Sr. Mabel Bell, of La Crosse, Wis., who had been on a visit to her brother in Chicago. The 15-mile run was very pleasantly spent in conversation.

We are ready now for some more good "copy." Let our articles be short and to the point. Have something to say and say it definitely. We think it was Bill Nye who said he didn't care how much a man talked to him so he said it in a few words. Thought comes to the mind in singles, not in doubles. In proving a point, one or two well chosen texts are sufficient. If your article is not published at once, don't get nervous and charge unfairness. If it is rejected, you will be notified and reasons given; if it is delayed in publication, it is because there are good reasons for the delay. We write thus because we want the Herald to do the most good to the most people.

Our Monday morning (Feb. 23) mail was quite large and upon turning our attention to it we find first a card from Sr. A. K. Richardson, of Hastings, Mich., who wrote from Lansing, Mich., where her daughter, Ruth Townsend and family live. Ruth and her family have all had the flu in a serious way and her little 10-weeks' old baby boy, Junior, was not able to bear it, giving up his life Monday, the 16th, just two years from the day little Betty died as a result of a grievous accident. Surely Ruth's cup of sorrow is more than full. She has our love and sympathy.

The next was a letter from Sr. Fae Beardslee who is leaving Waterloo, Ia., to be with her mother at Sioux Falls, S.D., since the death of her sister, Lorene, of pneumonia, on Jan. 28th.

The next, a letter from Sr. Houser, Lakeville, Ind., in which report is made that the whole family have been ill with the flu and some of them seriously so. Then comes a letter bearing the post mark of Gulfport, Miss. We wondered from whom that could be, and upon opening it, we find that Bro. Dave Gainey has moved his family from Hammond, La., to that place. In it we learned that Sr. Myrtle Lindsey, of Hammond, La., has been taken to the hospital suffering with hemorrhage of the brain.

As we sit at our desk and read of the mental and physical suffering of dear friends and brethren in whose homes we have been so richly entertained so many times, the tears will come in spite of an effort to keep them back. May the Father have mercy upon us and soon bring this age of sin and sorrow to a close.

## REMITTANCES.

Earl Koontz, Silas Claypool, Mrs. Rachel Whitcomb, Mrs. E. C. Railsback, Mrs. E. A. Morgan, Mrs. R. Lake, Mrs. Myrtle Houser,

Mrs. G. A. Bradley, Mrs. L. H. Ralston, J. K. P. Driskill, Mrs. Emma Swan, Mrs. Leola Clark.

## HELPING FUND.

Mrs. E. A. Morgan,	.50.
Mrs. R. Lake,	25.00.
Mrs. G. A. Bradley,	20.00.
Mrs. Emma Swan,	.50.
Mrs. Leola Clark,	.50.

## Obituary.

## Lawrence Howard Gesin

was born August 17, 1912, and died February 18, 1920, at the age of 7 years, 6 mos., 1 day, after a short illness of pneumonia.

He was beloved by all for his sunny disposition and affectionate manner, and he will be greatly missed from the family circle. He leaves to mourn his loss, his father and mother, Bro. and Sr. Chas. Gesin, and one brother, Ernest Martin, and two sisters, Ruth Virginia and Alice Louise, also his paternal and maternal grand parents, and many aunts, uncles and cousins.

He was a member of a Sunday School class of the Church of God at Adeline, Ill.

On Friday, Feb. 20, we answered the sad call to come and officiate at Lawrence's funeral. We have never known a boy who was more continually good natured, more cheerful in both work and play, and more of a real comfort to his family than was Lawrence.

In our discourse we referred to the great love our Savior had for children, of the purpose of his mission to earth, and of the hope which we have in his removing the entire curse from the earth—which includes death.

Burial was made in the Adeline cemetery, where Lawrence peacefully sleeps, watched over by the all-seeing eyes of a just God.

Frank E. Siple.

## Mrs. George Knife.

Leah May was born to Solomon and Catherine Moist, May 7, 1852. She died at her late residence at Kessler, Ohio, February 10, 1920, having lived 67 years, 9 months and 3 days. Death was caused by an acute ending of a lingering ailment of several years' duration, she having survived her parents and one brother, three half sisters and one half brother, the whole of her parents' families.

The deceased was married to George Knife, November 15, 1883. To this union were born one son and two daughters.—Raymond E. of Kessler; Mrs. Clara Hoke of Englewood, and Mrs. Pearl Shellhaas of Kessler. Eight grand children were also born to her, seven of whom, together with her husband and three children are left in the sorrow and bereavement of death.

On April 13, 1897, the deceased was baptized into the name of Christ, and forthwith united with the workers of the Church of God at Brush Creek. From this date she endeavored by faith to press toward the mark for the prize of the high calling of God in Christ Jesus, that she might attain unto the resurrection from among the dead.

As the bereaved ones laid her away in burial in the church yard of the Brush

Creek church, it was not as those who have no hope, as each and all of her loved family, having previously rendered obedience to the gospel call, look forward with unwavering faith to the soon coming day when the returning Lord shall call forth all those who sleep in him. May she be among that glad number is our prayer.

F. L. Austin.

Mary A. Calder

died at the residence of her daughter, Mrs. A. T. Horn, Garnet, Kansas, Feb. 14, 1920.

She was born in DuPage Co., Ill., April 7, 1848, where they lived until she was a girl of 12 or 14 years, when, with her parents, they moved to Chase Co., Kansas.

In Sept. 1865 she was married to Homer Balch. To this union there were born four children, three dying in infancy; the other, a daughter with her family still survive.

In the winter of 1865 she, with her husband, united with the Church of God and were baptized by Bro. G. W. Lousie. Her husband died Dec. 19, 1884 at the age of 48 years.

In 1886 she was married to G. W. Calder, he having a family of three children. Shortly after their marriage they moved to California where they lived until the death of her husband in 1914. Soon after this she returned to Anderson Co. to live with her daughter, Mrs. A. T. Horn.

She lived in the faith, ever firmly believing in the promise of the resurrection from the dead.

A Friend.

Lelah Orr-Jones

daughter of Austin and Anna Orr, was born July 11, 1886, near Scircleville, Ind. She was reared to womanhood on the farm and received the usual common school education.

She was married to Edward E. Jones, Sept. 1, 1906, and became the mother of two children, Joseph Austin and Martha Maxine. They lived on the farm for eight years and have lived in Frankfort since.

She died at her home, 354 S. Alhambra St., Feb. 16, 1920. Her mother had preceded her in death when she was eight years old. She leaves her husband and two children of her own household, her father and step-mother, Mr. and Mrs. Austin Orr, her aged grandfather, Nathan Orr, and many other relatives to remember her life of merit and worth.

She was a woman of more than ordinary intelligence and was held in high esteem by her friends and neighbors.

She had heard the gospel message taught and believed in Jesus as the Savior, and had it in her heart to yield herself in obedience to the Master's call, and so expressed herself to the writer very recently. She had enrolled as a member of the Indiana Berean Home Class Bible Study that she and her husband might more perfectly know the scriptures and our duties in accord with their teachings, but the enemy, death, has cut her course short. We can only lift our eyes to the courts of heaven and say, "Thy will be done."

Funeral services were held at the St. Paul M. E. church in the neighborhood of her childhood on Wednesday, Feb. 18, at 2 o'clock, conducted by the writer. The house was filled by her old time friends

and associates in respect to her memory. Burial was made in the adjacent cemetery.

D. E. VanVactor.

## The Sunday School.

By Alta King.

### JOHN ON THE ISLE OF PATMOS.

Lesson XI.

March 14, 1920.

Lesson Text:

Rev. 1:1-10.

Golden Text: Jesus Christ is the same yesterday and today, yea and forever more.—Heb. 13:8.

Memory Verses: Rev. 1:1-3.

#### Questions and Comments.

Where, when and why was John bidden to write the book called Revelation? See Gen. Note I. Locate place. What was revealed to John? Rev. 1:1. Was the revelation prophetic? Rev. 1:3. Compare the certainty of this language with the following selected from Peloubet's Notes: "In some measure it may be considered prophecy, but it is expressed in such symbolic language that the true explanation is difficult and no explanation will satisfy every one."

For whom was the Revelation intended? Was it a message to the world? vs. 10-11. Though the language is difficult to interpret, should we discourage diligent study of the book? v. 3.

Verses 4-9 are John's introductory to his account of the vision. They contain a brief resume of the facts which formed the foundation of their faith in Jesus.

Itemize these facts briefly. Explain, "washed us from our sins in his own blood."

Read verse 10 and explain being "in the spirit on the Lord's day."

Give an account of that portion of the Revelation described in verses 12-16.

Verse 20 interprets two of the symbols.

The chief part of this portion of the Revelation, however, concerns Jesus in his resurrected glory, impressing upon the minds of John and those to whom he should later write, the unchanged reality of the man for whom they were suffering—he was a living, sentient being, as tangible even though he was for the most part invisible as he was before his ascension.

What in the symbolical description of him signifies righteousness and faith? Eph. 11:5; 6:14; wisdom; keen, unerring discernment and judgment? Heb. 5:12-13; strength, endurance and swiftness in execution; the power contained in his spoken words; his immortal glory? 1 Tim. 6:16. For the above see also Gen. Note II.

How does this glorious being identify himself to John as the Jesus who had loved him so tenderly? vs. 17-19.

What proof can you see in this revelation that Jesus is really among his people?

Is it possible for him to be even bodily among them even though he is invisible?

Recall other times when man was privileged to see or hear Jesus after his ascension.

#### General Notes.

Daily Reading: Monday, Tuesday, Rev. 1; Wednesday, Thursday, Rev. 2; Friday, Rev. 3; Saturday, Rev. 4.

I. "The Revelation was a message to the Christians who were in the midst of a ter-

rible persecution. In the time of Domitian one who refused to worship the Emperor was regarded as a traitor to Rome. The Christians had trial of cruel mockings and scourgings, yea moreover of bonds and imprisonments: they were slain with the sword; they wandered about in sheepskins and goat skins; being destitute, afflicted, tormented; they wandered in deserts and in mountains, and in dens and caves of the earth."

Patmos, the modern Patmos, is one of a small group of islands in the Aegean Sea, 24 miles from the coast of Asia Minor and about 60 miles southwest of the ancient site of Ephesus. To this island John was banished during the persecution of the Christians, "for the testimony of Jesus Christ," and could therefore justly claim close companionship with those other persecuted Christians to whom he was writing (see Rev. 1). He had need of the same kind of patience as that by which Jesus endured his sufferings, for the long, dreary waiting for the persecutions to end; for he had come, in his old age, to one period of the severest Roman persecutions of the Christians, when the penalty of fidelity to Christ was death in the severest form, that is, by fire or crucifixion.—Peloubet's Notes.

II "In the midst of the seven candlesticks," actually present among the churches, was "one like unto the Son of man." Better, as in the Am. R., "a son of man." Like a human being as Jesus was while on earth. "Clothed with a garment down to the foot." The long, loose robe worn by the high priest, "for glory and beauty" and belonging to royalty as well as to priesthood. "A golden girdle," worn by priests and kings and a symbol of power, strength and free activity. Is. 11:5; Eph. 6:14.

"His head and his hairs were white like wool." White hairs "The hoary head is frequently a symbol of wisdom in the Bible. "His eyes were as a flame of fire." This is a symbol of the penetrating glance that sees through all shams and pretensions into the very soul of man, and into the deepest mysteries. Nothing can escape the eye of God.

"His feet like unto fine (R.V., 'burnished') brass." In that white heat where the radiance is greatly increased and its dazzling brightness almost insupportable "These lightning figures represent the feet as moving with incredible swiftness."—Fuller. They indicate "the purity and favor of the Lord's activity among his people."—Prof. Riddle.

"His voice as the sound of many waters." Resounding, powerful, musical and one that can be heard from afar.—deep, grand, majestic, as the roar of the sea or of a mighty fall of waters. It was the symbol of God's voice through the spirit, through the conscience, through his word—a voice that must be heard—pleasant and musical to those who desire to obey, but terrible as the roar of breakers on a lee shore to the obstinately disobedient."—Peloubet's Notes

"Unto him that loved us, and washed us from our sins in his own blood."—Rev. 1:5.

Jesus obtained, through the shedding of blood, through death and resurrection, a glorious body, free from human mortality and sin, and also the power to change our

bodies like unto his own glorious body. By faith in Jesus' power to do this and in the integrity of his promise that he would, man may be washed from his sins, by faith now, in reality at the resurrection.

#### TYPES AND ANTITYPES.

Mrs. Clark McClelland, Boise, Idaho.

**D**EAR BEREANS: I have been requested to continue writing on the types. In my first lesson I showed you that Adam was a type of Christ. Now I want to call your attention to a controversy that was held not long ago on the pre-existence of Jesus, the Son of God. But if we say that he pre-existed, we destroy the type, and you know Paul said that Adam was a figure (or type) of him that was to come. Rom. 5:14 If Jesus pre-existed it would make him the type and Adam the antitype, which is not the case. Another proof text is in 1 Cor. 15:45-46. And so it is written, The first man Adam was made a living soul, the last Adam was a quickening spirit (or life giving being). Now look carefully at the next verse. Howbeit that was not first which is spiritual but that which is natural, and afterwards that which is spiritual.

Now, brethren and friends, cannot you see how the types help us to solve the seeming contradictory places? Why, God knew all about our troubles and he has given these beautiful types so we can solve things in his plan that would otherwise seem a mystery, for they are infallible proof of the truth of the scriptures; for don't you see no author could give types and antitypes without a knowledge of the future? So our God, who knew the end from the beginning, has foreshadowed the future with types of things to come. My object in this lesson is to prove more fully that our Bible is the word of God. If nothing prevents, I will give you a few more lessons on the types.

#### MYSTIC BABYLON.

Alice B. Curtis, Scottsburg, Ind.

**B**ABYLON hath been a golden cup in the Lord's hand, that made all the earth drunken; the nations have drunken of her wine; therefore the nations are mad" Jer. 51:7. In Rev. 18:4, we read, "And I heard another voice from heaven, saying, "Come out of her (Babylon) my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

Now, in order to obey this command, God's people, to whom it is spoken, must know what is meant by Babylon. Though the word Babylon is meant in each text I have cited, being understood in the latter text, if not expressly mentioned, that word does not mean the same place and people in both texts. We all know that ancient Babylon was a rich and flourishing city, the capital of the Babylonish or Chaldean empire, when Nebuchadnezzar, the "Head of Gold," reigned over the first universal empire. To show its beauty and luxury, Isaiah, in 47:5, calls that city "The glory of kingdoms," and in 13:19, "The beauty of the Chaldees' excellency." It was also called "The hammer of the whole earth," in Jer. 50:23, because of the powerful blows it had dealt to other people and

countries to bring the whole world under its rule. Its massive walls seemed impregnable, and its beautiful hanging gardens were one of the seven wonders of the world. Yet its strength availed not and its wealth and beauty passed away because its king and people were idolaters. It was in this city and under this king that the Hebrew children were cast into the fiery furnace for refusing to worship their idols; and we see from this that the king had absolute power over his subjects; and Daniel says so in 5:19 where he says, referring to this monarch, "Whom he would he slew, and whom he would he kept alive." In Jer. 50 and 51, God declares that he would bring judgment upon the people of Babylon, and her graven images and her broad walls should be utterly broken down and her high gates burned with fire," and the city should be made "heaps of ruins, without an inhabitant from generation to generation." History records the fact that all these things came upon that city, and it remains a place of ruin and desolation to this day,—an eloquent testimony to the truth of God's word. So with ancient Babylon we are done for all time, as it was never to be rebuilt or inhabited; and we must look farther to find the meaning of John's words in Rev. 18:4, since that city had lain in ruins for centuries before his words were written. The angel that talked with John in that chapter, showed him what the mystic Babylon was, and is, for it exists, and will until destroyed by the brightness of Christ's coming, as Paul tells us in 2 Thes. 2; for in Paul's time this "mystery of iniquity" had begun to work. John saw this Babylon typified by a "woman sitting upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, Mystery, Babylon the Great, the mother of harlots and abominations of the earth. And I saw the woman drunken with the blood of the saints and with the blood of the martyrs of Jesus." Now, the first word, Mystery, written upon the woman's forehead, indicates that there is a hidden meaning there, and that the name, Babylon the Great, is not to be taken literally, though for the name to be appropriate, this mystic Babylon must be similar in many ways to the ancient city. The angel told John the "seven heads of the beast are seven mountains, on which the woman sitteth, and the woman is that great city which reigneth over the kings of the earth." Beasts, in Scripture, represent powers or governments. Rome is the city built upon seven hills, and Papal Rome, the government that has ruled there for more 1260 years, having for that length of time both spiritual and temporal power, until the latter power was taken away by Napoleon. Papal Rome is the power that slaughtered the saints, and is drunken with the blood of martyrs. The scarlet colored beast here spoken of is identical with the beast in Rev. 13, which was to have power forty and two months, or 1260 years. The purple and scarlet with which the woman was

arrayed, are the imperial colors. They are also the Papal colors; the pope wearing the purple and the red hat belonging to the cardinals. The gold and precious stones and pearls with which the woman was decked, and the golden cup she held, represents the great wealth possessed by that power. The church of which this power is the head, is an idolatrous body. In the Scriptures idolatry is called whoredom. See Hosea 1; and false teaching is likened to an impure woman, as Jerusalem was, after it was corrupted with idolatry. Ezek. 16. Christ's church is called a chaste virgin in 2 Cor. 11:2. Now we can see the likeness of this Babylon to the ancient city of the same name. Greed, love of power, and idolatry, are traits common to both. The language of Isaiah 14, describing the fall of ancient Babylon, is very similar to that in Rev. 18, showing the doom of mystic Babylon. Rev. 18:21, where a great stone is cast into the sea that as it should sink to rise no more, so Babylon should fall to rise no more, corresponds with Jer. 51:64. There is a striking statement in Rev. 18:13, where John enumerating the articles dealt in, as merchandise, by the second Babylon, mentions, among other things, the "souls of men." Can you imagine it is true? Bodily slavery is bad enough, but a man may be a slave, and yet have a free soul, or mind, and worship God according to the dictates of his conscience, but this mental slavery is unthinkable; yet it is a fact that those who drink the mixture from this cursed cup, held by the harlot woman, have their reasoning faculties dwarfed and confused, so that they can be led by blind leaders, and both fall into the ditch of error and superstition together. As God swept the first Babylon with the besom of destruction, the second Babylon is to meet the same doom. Since this evil "woman" is called the "mother of harlots," we are to understand that she has daughters, and they are in our midst today; and naturally have some of the traits of their hoary mother. We must know that we can have idolatry without keeping graven images. We may be lovers of pleasure more than lovers of God. We may be worshipping mammon, the golden calf of modern times; we may love our own ease more than the work in God's vineyard. These are only a few of the ways we may have of worshiping Baal, but they are none the less sinful. Idolatry has always been visited by God's severe judgments. In Jer. 9 we read what God spake against his chosen people for this sin. "Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein: but have walked after the imaginations of their own heart, and after Baalim, which their fathers taught them. Thus saith the Lord of Hosts, the God of Israel: Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink. I will scatter them also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them till I have consumed them."

If God for a time cast away his people, and so sorely punished them, will he be more lenient with people of this age? We are the heirs of the past ages: we have had

precept and example to guide us, and more is expected of us than of people of ancient time, since we have had more light. Let us take the utmost care that we do not offend the great Lord of Hosts in this matter. Be not like "Ephraim wedded to idols." We cannot drink of the "Lord's cup and of the cup of devils." Those who drink of the cup of devils will drink also of a cup that will not be of their choosing, the wine-cup of God's wrath. Rev. 14:10. Let us in the spirit of the poet and without any reservations say:

"The dearest idol I have known  
Whate'er that idol be;  
Help me to tear it from its throne,  
And worship only Thee."

#### PICTURES.

Lyman Booth, Dixon, Illinois.

"A word fitly spoken is like apples of gold in pictures of silver."—Prov. 25:11.

LOOKING across the blue waters of sweet Galilee into the twilight of evening, I behold a desert place from which rise the outlines of a mountain above the horizon. Close observation brings to view a multitude of anxious and excited people, among which appears a person of unusual interest and talent, for he is talking to them as never man spake before. The sweet words he uttered floated out over that vast throng, and out on the cool desert air, and up the mountain side in tones of love and sympathy.

Three days before this he had spoken to many of the same people over on the other side of the lake, made sacred by his words and work, and honored in song and story, at which time, being weary with the day's service with the public, he, with a few chosen friends, crossed the lake not far from northern Bethsaida, and as their boat drifted away over these blue waters in that direction, many of those who had listened so eagerly to his wonderful words, knew that he was sailing for Bethsaida or near there. So, anxious to hear more from him, they circled around the head of the lake, and with them went many others from other villages, so that a great multitude followed him, until around the foot of the mountain upon which he retired with his chosen friends were soon gathered crowds of people, many of whom were on their way to Jerusalem to the feast of the Passover. The people were weary with their long walk, but still anxious to listen to his sweet voice, they crowd around him pleading to be fed with the bread of life. So ascending the hill side to a suitable position to look over that vast throng, he spoke to them of a good time coming, in an age where all would be free from sickness, sorrow and tears, and would dwell in peace and safety under their own vine and fig tree where none would molest nor make them afraid. The day was spent in this arduous work, but still the people lingered. They had been treated to a sumptuous mental feast, and as they sat and stood around him, they forgot their bodily needs because of his pleasant words and mighty deeds of healing.

The day having drawn to a close, his friends came to him and said, "This is a desert place, the time is far spent. There

is nothing here, no place to rest and nothing to eat; please send them away that they may go into the country and villages to buy something to eat; remember some of them have been with us three days."

Then he said, "You give them something to eat."

They seemed not to understand him and asked if they should go and buy bread to feed that great, hungry multitude. Then he asked them how many loaves they had, "Five loaves and two fishes." Surely a very scant supply with which to feed four thousand men, besides women and children, they thought. But seeking in love to train their minds he addresses himself to them and said, "Make the men to sit down by fifties in a company." This they did. This was a command which indicated perfect order and that there might be no confusion, and that strict attention of every one might be directed to what was about to be done. Can you imagine such a vast throng in little groups seated on the barren hill side in almost breathless suspense waiting the result of the hour through the manifestation of Jesus' power? For that was this wonderful person's name.

Here, as everywhere else, he sought to veil his own glory and power and to give his Father the praise. He sought to hide his own power by the use of human help and earthly elements. He had learned that the widow's oil increased by pouring it out, and not while it was retained in the vessel. He knew that grain increased not in the bin but by being scattered in the field. So in this instance he was going to teach them that the loaves increased not by being kept whole, but by being broken, blessed and distributed with the ultimate aim that they might learn the more valuable lesson that spiritual blessings and grace improved and increased, not while kept together, but by being distributed to others.

So to make this impressive upon the minds of all and to glorify his Father's name he took the loaves and fishes, and looking up to heaven, blessed and broke the loaves and gave them to his disciples (his chosen friends) to set before them; and the two fishes divided among them all, and they did all eat and were filled and had twelve baskets full remaining. A wonderful feast and wonderfully provided, and in abundance. There were no dainties yet nourishing and satisfying.

"We're all filled," a fit figure of him who sits at Jesus' feet in this desert place of sin and feasts upon his words, which are the bread of life and meat indeed. Those whom he will feed must surely have enough and to spare, for his bounty cannot fail to supply every need. They may not have luxuries, but will have plenty, and will be satisfied. He is the bread of the world which can stay the pangs of hunger; the source of life in whom there is enough to supply the spiritual needs of hungry men in all ages.

After having eaten all that they desired, Jesus bade his disciples to gather the fragments that there might be nothing wasted. This was done for a two-fold purpose: First, to teach his disciples the magnitude and reality of what he had done. Second, to teach them that wastefulness

was foreign to the divine economy. Also to show that he that hath plenty ought not to waste; because he that wasteth needlessly may come to want, showing thereby that God loveth a bountiful and willing giver but not a wasteful hand.

Another thing of importance may be learned from this miracle. We note that the loaves and fishes while in the hands of his disciples could feed but few; but in Jesus' hands could satisfy hungering thousands. Isn't this a fitting type of God's word in our hands? Of ourselves we can do nothing. We can feed but few hungering ones in this desert of sin, but when we place ourselves in his hands, and abide in his love, we can confidently perform every duty in hope, for he will give the needed supply as fast as it is required, and he will add the increase. When we place our loaves and fishes in his hands, he, no doubt, will point the way for us to feed many.

This is indeed a desert place and the day is far spent, and all around are hungering, starving multitudes, waiting to be fed. Will we, like the disciples, say, "Send them away to buy"? or will we, like Jesus, give them meat in due season, that they may be filled and live? Then give freely of your scant supply in a spirit of true devotion and love, and he who fed thousands will add the increase. Are we followers of his? If so, we must do as he did, give to them that ask. Remember that we can not follow after him until we first come to him. The multitude followed after and went to him even though the lake lay between. They could not cross it but they could and did go around. So if we find obstacles in our path that we cannot pass over, we may go around. It may add to the distance and to the toil, but the feast at the end of the road will come in due time and we shall be filled and satisfied.

(Continued from page 171.)

are these thy servants," she said, "which stand continually before thee, and hear thy wisdom (1 Ki. 10:8).

And there is another King greater and wiser than Solomon. It is he who was present that day in the home of Mary of Bethany. And whilst Martha was troubled because she was thinking of the hardness of her work, Mary was supremely happy because she was sitting at Jesus' feet and hearing his wisdom.

O ye Christian workers that are cumbered with service which brings to your heart little joy, and who feel the work all the harder because you are left alone, learn the secret of happiness from Mary of Bethany; cease awhile from your care, and come and let us worship at Jesus' feet. So will he give you the rest and the peace and the joy that are ever in his own heart, for whilst beholding as in a glass the glory of the Lord you will be changed into the same image from glory to glory, even as by the Spirit of the Lord (Matt. 11:28-30; 2 Cor. 3:18).

(To be continued).

EVERY one can master a grief but he that has it. - Shaekspere.



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(Continued from first page.)

meant he should occupy. Then when he was grown, the simple rod which he held in his hand, under God's power, did miracles which even the magicians of Egypt skilled in all occult mysteries could not perform, yea, even opened a pathway through the Red Sea upon which the Israelites crossed to the other side. Recall how God talked with the child Samuel, and told of the troubles coming to the Israelites through their disobedience. Then there was the little girl, taken a slave by the Assyrians, who did not forget her father's God in a strange land, and through faith in him, was prompted to tell her master of Elisha, who cured Naaman of the dread disease of leprosy. David was only a lad when the Lord called him, and he was anointed king over Israel, and it may have been in his youth that he wrote the 23rd Psalm, which has comforted so many hearts.

In the New Testament we have the gift of the boy's lunch which was so wonderfully increased that Jesus was enabled to feed five thousand men with it. Mary's box of ointment was just intended as a gift to the Savior she loved, but so touched was he by the thought displayed that he said, "Wheresoever the gospel shall be preached throughout the whole world that also which this woman hath done shall be spoken of for a memorial of her;" and his, "She hath done what she could," has been an incentive to many who could do something small for Jesus. When death stopped the tiny needle which Dorcas used effectively for the poor, the lamentations were so great that Peter prayed to God for her restoration to life and the wish was granted.

The recorded sermons of Jesus Christ are few, but in chapter after chapter his good deeds are named, not telling others what they should do, but cheering and comforting them himself. Let us take this thought into our daily lives, and even though it may be the veriest trifle we can do to make the world happier as we pass through it, let us not think it is too small to do. He that is faithful in little is faithful in much, and one of the greatest promises in the Bible is, "Be thou faithful unto death and I will give thee a crown of life." May we each one have built our house on the rock Christ Jesus and be doers as well as hearers of his blessed word.

"If any little word of mine  
Can make a heart the lighter,  
If any little deed of mine  
Can make a life the brighter,  
God help me say that little word,  
And take my bit of singing  
And drop it in some lonely vale,  
To set the echoes ringing."

# 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.

### DAVID'S KINDNESS.

2 Samuel 9.

AFTER SAUL and Jonathan were killed a servant came to the city where David lived to tell him about it. David was very sorry to hear that they were dead. He grieved very much for Jonathan, whom he had loved as a brother.

Not long after this, he went back to his own country and made a home at Hebron. He took his family with him. The men who had lived and fought with him, took their families and followed him back to his own country. The people of Judah came to see him there, and anointed him to be their king.

David was thirty years old when he began to reign as king over Judah. He lived at Hebron for seven years and six months. His people loved him very much. They were proud to call such a good man and great leader their king. Many of the kings who lived near, tried to take their country from them, but in every battle God gave David and his army the victory.

At first only the "family," or tribe of Judah would have David for their King. But when the other tribes saw what a good king he was, they came to him and said, "We want you for our king, also. When Saul was our king it was you who led us to war and brought us safely home. And the Lord said to you, 'Thou shalt be a captain over Israel.'"

So David became king over all Israel. He and his men went to Jerusalem, and made their homes there. At that time Jerusalem was not a very large city, but David and his people made it the capital of their country. After that it was often called the "City of David."

Men were called from a distant city to build a house for David. It was built of cedar wood and carefully cut stone. The king had many wives and children.

After his house had been finished, David sent for a man called Ziba. This man had been Saul's servant. David said, "Is there anyone left in the family of Saul? I wish to show him the kindness of God."

Ziba answered, "Jonathan has a son left who is lame."

This son was a tiny boy when his father and grandfather were killed. When his nurse heard that the Philistines were coming, she picked the little boy up in her

## REAL VICTORY

Edgar A. Guest.



He has not failed who keeps his record true,

Though greater skill does more than he can do.

He has not failed who fights in honor's way,

Though greater strength defeats him in the fray;

If victory were all life asks, then joy

Would crown the man who beats a little boy.

Whei strong men crush the weak, it is not fame.

They conquer, but they do it to their shame.

Who fights a good fight for the truth he knows

And dares to brave and fall before fate's blows,

Goes down a braver, bigger man than he

Who never risks defeat for victory.

He has not failed whose soul has ventured much,

Although his hands the prize may never touch.

High hopes are worthy, and though men condemn,

Great are the lives of those who die for them.

Better it is to fight for truth and fall

Than, fearing failure, never fight at all.

arms and ran away. She wanted to hide him so he would not be killed.

But as she ran the little boy fell. He was hurt so badly that he was always lame afterward. He had lived with a kind hearted man called Machir for a long time.

When David heard that Jonathan had a son living, he sent for him. They brought the boy, whose name was Mephibosheth, before king David at Jerusalem. The boy was not sure whether the king would be kind to him or not, for he knew how his grandfather, Saul, had tried to kill David.

But the king spoke to him so kindly that Mephibosheth felt better at once. And David said, "Fear not. I will be kind to you because I loved your father. And all the land that was Saul's I will give back to you. And you shall live with me always."

Then the king called Ziba and said, "I have given Saul's land to his grandson. You and your sons shall farm it for him and bring him what he needs. He will live with me."

Ziba was glad to do this, and Jonathan's son had a pleasant home with David in Jerusalem.

Do you not think David was a kind man?

### Time Leaks.

"HOW is it," said a boy who was learning typesetting, "that Jim here gets in three or four thousand 'ems' more than I do, when I work every bit as fast as he does, and I don't make any more mistakes?"

The foreman looked at the two boys thoughtfully. "Yes, your fingers are quicker. I'll tell you how it is. You look up every time the door opens; he doesn't. A good deal of time leaks out that way. It's like a hole in the pocket."

There could not have been a better illustration. Your pocket might be well lined with half-dollars in "nickels" or pennies, but if there were a tiny hole in it, the half dollars would be sadly short at the end of the week. So with half-hours. They are broken up into minutes, and half-minutes. The reason we do not take any better care of half-hours is that they are usually all in "small change."—Sel.

### Think Twice.

IN a recent examination of railway engineers held by the Chicago and Northwestern Railway Company, a young applicant for promotion was asked a question:

"What controls you most in your work?"

His reply was:

"I try to think twice every time that I do anything. My first thought is as to what I am doing, and my second thought is how I can best do it."

He won his promotion, not only because of his past excellent service, but on account of the wisdom displayed in his reply.

The habit of thinking twice before taking any action was once referred to by Commodore Vanderbilt as a danger signal, which, if properly heeded, would be certain to prevent many disasters. There are many times in which quick action is required, but there are few occasions in life when one cannot take the time to think twice before acting.

Temptations in life are plenty enough. There is the temptation to be reckless with money or with the character of other people. There is the temptation to contract expensive and bad habits. There is the temptation to be disloyal to father, mother and friends. There is the inclination to be lazy, not to work in every waking moment of the day.

Before yielding to any of these switches from the main track of life, think twice.—Boys' World.

### A STORY OF LIGHTS.

THE night had come. The sun had disappeared, and the birds had tucked their heads beneath their wings to rest. A night bird flew close to an electric light.

"Of what use are you?" asked the bird "You give so little light compared with the sun!"

"I do the best I can," said the light. "Think how dark this corner would be if I were not here! People walking or driving might run into one another and some one might get hurt."

"That's true," said the bird; and away he flew. Then he came near a gas light, standing apart from houses and busy streets.

"Of what use are you?" asked the bird. "You do not give as much light as the elec-

tric light!"

"I do the best I can," said the light. "Do you not see that steep bank just beyond? If I were not here, some one might fail to see it and fall."

"That's true," said the bird and away he flew.

Soon his sharp eyes spied a lamp in a window.

"Of what use are you?" asked the bird. "You do not give even as much light as the gas light."

"I do the best I can. I am in the window to throw light down the path, that Farmer Brown may see the way when he comes home. I do my best."

"That's true," said the bird, and away he flew, thinking, "The little and great are all helpers."—Kindergarten Review.

### THE GLAD TIDINGS OF GOD'S KINGDOM.

Rena M. Endsley, Brunswick, Neb.

**F**OR 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, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this.—Isa. 9:6-7.

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.—Luke 1:30-33.

Moses and the prophets foretold his first and also his second coming. He came first just as they said,—a babe lying in a manger, wrapped in swaddling clothes. He lived on this earth 33 years. Did the work his heavenly Father sent him to do. Was crucified, buried, and arose the third day, a spiritual body, and lived again 40 days, taught and preached the gospel of the kingdom and commanded the apostles to preach the same. At the end of the 40 days Jesus ascended to heaven there to remain until the times of the restitution of all things.

And he shall send Jesus Christ who 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.—Acts 3:20-21.

Jesus was taken up and a cloud received him out of their sight, and while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel: who 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.

For the Son of man shall come in the glory of his Father with his angels; and then shall he reward every man according

to his works.—Matt. 16:27.

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 (who are in Christ) shall be caught up together with them in the clouds to meet the Lord in the air.—1 Thes. 4: 16-17.

Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him, for we shall see him as he is.—1 Jno. 3:2.

And I saw those who had been beheaded for the witness of Jesus, and for the word of God, and who had not worshiped 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. 20:4.

And they sang a new song, saying, Thou art worthy to take the book and to open the seals thereof: for thou wast slain and hast redeemed us to God by thy blood out of every kindred, and people, and tongue, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth.—Rev. 5:9-10.

For evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For such as be blessed of him shall inherit the earth. The righteous shall inherit the land and dwell therein forever. Psa. 37: 9, 22, 29.

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 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, and from the tower of Hananeel 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. And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. 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 be no rain.—Zech. 14:9-11, 16-17.

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.—Micah 4:2.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations: and he shall separate them one from another as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on

the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.—Matt. 25:31-34.

And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid: and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together, and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord as the waters cover the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and shall gather together the dispersed of Judah from the four corners of the earth.

And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams and men shall go over dry-shod. And there shall be an highway for the remnant of his people, that shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt. Isa. 11:5, 11, 15-16.

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall show forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee; the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory. Who are these that fly as a cloud, and as the doves to their windows? 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. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee; for in my wrath I smote thee, but in my favor have I had mercy on thee. Therefore thy gates shall be open continually, they shall not be shut day or night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall

be utterly wasted.

The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The City of the Lord, The Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time. Isa 60:1-15; 18-22.

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 for ever 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. Isa. 65:17-25.

For I know their works and their thoughts; 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, to my holy mountain, Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel unto the house of the Lord. And I will also take of them for priests, and for Levites, saith the Lord. For as the new heavens and the new earth which I will make shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass that from one new moon to another, and from one sabbath to another shall all flesh come to worship before me, saith the Lord. Isa. 66:18-23.

Let the heavens rejoice, and let the earth be glad: let the sea roar, and the fulness thereof. Let the fields be joyful, and all that is therein; then shall all the trees of the wood rejoice before the Lord: for he cometh, for he cometh to judge the earth. He shall judge the world with righteousness, and the people with his truth. Psal. 96:11-13

He who testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen. Rev. 22:20-21.

—o—  
A Truth Seeker's Lesson, No. 13.

D. C. Robison, Salem, Ohio.  
The Kingdom Continued.

—o—  
IF IT were not for the coming of Jesus there could be no kingdom. We are living in an age of the world in which this subject is ignored and not believed, or else church creeds are so stated that they wholly destroy the necessity of his coming. The true doctrine teaches that when he comes he will set up his kingdom promised of old. His coming must be as real as was his going away. In Acts 1:11, the angel's message is, "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." This leaves no need of a spiritual coming. Neither does it teach that he comes at the death of his saints to take their souls to heaven.

The true doctrine of his coming is plainly taught in 1 Thes. 4:13-18. The Apostle plainly teaches that he will 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 the living shall be caught up together with them in the clouds to meet the Lord in the air: we shall forever be with the Lord. This is the doctrine of the Bible given by the Holy Spirit. The earth will be filled with the knowledge and glory of God. Isa. 11:9; Hab. 2:14. These scriptures do away with the destruction of the earth with fire. This sin-cursed earth is to be made new by the means of the righteous rule of Jesus and his saints. While he was with his apostles, he taught them that he would soon leave them. This troubled them and their hearts were sad. To remove this sadness, he stated, I go to prepare a place for you. If I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there you shall be also. That he will come again and take his disciples unto himself is so plainly taught that it seems incredible that men could disbelieve it. When he comes to the earth, he will remain as he told his disciples.

Where I am you shall be also. That is, when he returns and takes them unto himself. In modern day funerals we are taught that the purpose of his coming is to transport them to heaven. This doctrine destroys the resurrection and a future judgment. We are taught that when Jesus shall come the condition of society will be as it was in the days of Noah and Lot. In reading of these two incidents we learn that all were filled with wicked thoughts and deeds. In Sodom there were not ten righteous persons. Compare our social conditions with the above and you will see that they are much alike. See 2 Tim. 3:1-8; 4:1-8. Paul wrote to Timothy that there was a crown of righteousness laid up for him that he would receive at the Lord's appearing. In Rev. 22:12 we read, Behold, I come quickly, and my reward is with me to give to every man as his works shall be. Paul in the Colossian letter confirms this thought. Col. 2:3. Your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye appear with him in glory. Phil. 3:20-21, For our conversation is in heaven; from which also we look for the Savior, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. The above scriptures are so clear and conclusive that the coming of Jesus is a vital doctrine concerning the gospel of the kingdom of God. We have furnished but a small number of scriptures in proof.

—o—  
Chanute, Kansas.  
March 1, 1920.

Dear Bro. Lindsay:

I appreciate all you wrote, and your mention of Ruth's illness, which brought some help on bills which my earnings would not have met. Ruth is still helpless with articular rheumatism. She was at the hospital for removal of the tonsils, but is now home with her limb in a plaster paris cast. They have to chloroform her to move her. I am working at odd jobs of painting and carpenter work.

Best wishes,

W. L. Crowe.

—o—  
SPIRITUALISM.

S. J. Lindsay, Oregon, Ill.

—o—  
WE ARE giving some very able articles on Spiritualism from a Bible standpoint. And this is good for the protection of those who accept the Bible as their standard of faith and practice, but it will amount to little to the average Spiritualist, since to him the Bible is accepted only in a secondary way or not at all.

In order to be secure against this strong delusion that is to come to the front in the last days, we must conclude that the Bible is the inspired word of God. To deny this gives the Spiritualist a leverage against which you cannot hope to defend yourself. If you are a higher critic, culling out here and there passages that do not fit your notion of things, you have laid down a principle of which the Spiritualist will quickly avail himself, and one by one he declares all the texts you quote to be

(Continued on page 183).

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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 firm 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.**

Until they are gone, we will mail free of postage the extra numbers of the Herald containing Bro. Crowe's prophecy articles. We do this to make room and to get the Herald into the hands of those who may become interested in the truth. How many will you distribute?

We sometimes feel as this item looks to you on first sight when we look at our list and see so many 19's there. Please look at your label and if it has a 19 on it, won't you make it a 20 or a 21?

Word from Bro. E. E. Elton and family at Santa Ana, California, reports them sick with the flu. They do not, however, report their condition to be as serious as many cases have been over the country generally. But we have been wondering what's the use of going to California if sickness follows there!

The article by Bro. W. H. Houghtelin to be found in this issue is being put in tract form. Write him for particulars.

Sickness in the worst forms is so general that it seems useless for us to specify or to try to make mention of individual cases. And all this in face of the fact that mill-

ions of dollars are being appropriated for the building of sanitariums and to advance the science of medicine. When will the world learn not to lean on the arm of flesh, but rather upon the strong arm of God?

We understand that Bro. J. W. Williams of Ripley, Ill., and Bro. and Sr. G. P. Allard, Ft. Dodge, Iowa, are planning to spend the month of July in California.

A letter from Hastings, Mich., reports the Bro. Jesse Chase family in bad shape from the flu and scarlet fever.

**A Suggestion.**

As printing paper and book paper is still increasing in cost, it has occurred to us that it would be an act of economy to purchase a stock of paper as soon as possible for future use on our little monthly. But we cannot do it without money, as we do not buy on credit. Here is a thought:

1. Let all who are owing us balances previous to 1920, pay up in full.
2. Let all who have not paid up their subscription for the present year, send on the amount and we will credit them paid to the end of the year.

If this is done we will purchase the paper at once and it will be secure from farther advance. But here is the trouble! Procrastination!—the bane of every publisher. The first half waits, thinking the second half will attend to it, and the second half also waits leaving to the others the responsibility of the whole thing, and between the two nothing is done, and the outcome is the increased cost of paper will finally come out of the publisher's pocket. May we look for a surprise in this case?—Last Days.

We are in the same fix, Bro. Wilson. We are making more room in our shop so that if we can get it we want to put in a stock of a ton of paper. At the rate we paid for the last lot, this will cost in the neighborhood of \$225.00. And we have delinquents enough on our list to make up that amount if each would pay up.

**REMITTANCES.**

Frank Boyer; E. T. Renner; Mrs. Mary Hart; Miss Beulah M. Pence; J. A. Dickinson; Mrs. J. G. Adams; W. H. Houghtelin; Emily Swanson; G. E. Coats; H. E. Shepherd; Alta King; Mrs. Azora M. Scroggs; Mrs. Fannie LeCrone; Mrs. Eliz. Renner; Mrs. G. E. Marsh; Mrs. Rosa Whelchel; Mrs. B. A. Sheets; George Moyer.

**HELPING FUND.**

Mrs. Bert Sheets,	\$6.00.
E. T. Renner,	8.50.
J. A. Dickinson,	1.00.
Mrs. J. G. Adams,	1.00.
Alta King,	.50.
Mrs. Fannie LeCrone,	5.00.

**Notices.**

**Notice To Isolated Brethren.**

Those who wish to join with me in a correspondence circuit, please write to me at once a letter of information regarding yourself, family, etc., so that it may be a sort of introductory letter that will give

each of us in the circuit a pretty good idea of yourself and thereby may quickly cement the ties of brotherly love between us. I am not satisfied longer to think of brethren in a general way. I want to become acquainted with as many as possible, and will try to arrange that for every letter one writes he will receive ten in return.

Judd S. Lyon,

Citronelle, Alabama.

**Obituary.**

**Martha Ann Tuley**

was born Nov. 25, 1850. On Dec. 11, 1869, she was united in marriage to Samuel Spurgeon in Rush County, Indiana. To this union two sons were born, William D., and Charles M., both surviving. In 1883 they moved to Clinton County, locating one and three-fourths miles northwest from Hillisburg. On July 14, 1884, her husband died. On January 21, 1886, she was united in marriage to John Williams, to whom one daughter, Jennie B., was born, who with the husband, survives, together with two brothers and ten grandchildren.

In 1899 she was baptized into the church and faith of the Church of God, north of Hillisburg. To this faith she lived ever faithful, finding therein a consolation not of flesh and blood, and a consolation at the end beautiful to behold.

Last autumn the youngest son, Charles M., was bereft of his wife and to offer better school opportunities to his children, moved to Hillisburg. His aged mother and her husband came with them to their new home to help smoothe life's pathway for the stricken ones. But she fell ill about the middle of December, from which she was unable to recover, and passed under the power of death on Sunday, February 22, at 11:30 a.m., at the age of 69 years, 2 months, and 27 days.

Written by her children.

Funeral services were held from the Hillisburg Church of God, Tuesday at 10 o'clock and burial was made in the Michigantown cemetery. Here Sister Williams rests awaiting the glorious appearing of our Lord and Savior, Christ Jesus, whom she had learned to love and admire.

D. E. VanVactor.

**George W. Smith**

was born February 18, 1855, near Poplar Grove, Union Township, Marshall County, Indiana. He was the son of William and Catherine Smith and was reared on the farm with only a common school education.

He married Elizabeth Pontius, April 4, 1875, and became the father of six children. His companion died, January 19, 1888. He afterward married Lovina Kriehbaum, May 10, 1889. To them have been born eleven children.

He was converted and baptized in the United Brethren church in 1886. Some few years afterward he became a member of the Church of God, in which he remained a member till death. About 1888 he met with a very sad accident by having both his lower limbs crushed under the car wheels while he was loading ice at Culver, Indiana. From this accident he was confined to his bed for over a year. He spent much of this time studying the



Scriptures and after his recovery entered with renewed vigor into the ministry of the gospel and for several years was quite successful in this field of labor.

In 1911 he was elected County Assessor and served two four-year terms, rendering conscientious service in this trying official position.

His last sickness lasted about two weeks, and he passed under the power of death, February 20, 1920.

He leaves his companion and five children by the first wife and six children by the latter, of his own household, four brothers and one sister and many other relatives to remember his good deeds and kindly disposition as manifested in his life crowded so full of the varying trials, hardships and duties of this mortal existence. He was a strong believer in the truths of the Bible as he had gathered them by his own study at first hand. His life was lived out, often under trying circumstances, in accord with his faith, to a high degree of perfection.

Funeral services were held in Plymouth, February 23, at 10 o'clock the house was filled with relatives and friends. Burial was made at Poplar Grove near his birthplace where he was left resting till Jesus comes.

D. E. VanVactor.

#### Martha J. McClelland

died at her home in Michigantown, Indiana, February 24, 1920. She with her brother, Benjamin B., the only surviving member of the family, recently removed from the farm to this place that they might better enjoy their remaining days. She had not been well for some time, and took suddenly sick with pleuro-pneumonia and lived only two days.

She was the daughter of Alvin and Sallie McClelland and the youngest of a family of five sons and five daughters, and was born February 5, 1856. She had spent her life upon the old homestead north of Scircleville and kept the home for her brothers till the death of Sanford, July 10, 1918. The surviving brother being unable to continue the farm work they had given up the old home.

She had heard the gospel preached and, receiving the good seed of the Kingdom of God, she was baptized by J. S. Hatch in 1898, and united with the Church of God at Hillisburg. She was a careful student of the Bible and sought to discharge her every duty in accord with the will of her Savior, Christ Jesus. Less than two weeks ago she had enrolled as a member of the Berean Home Class Bible Study that she might the better know the great truths of God's revealed word and be the more thoroughly furnished unto all good works.

In the circle of her acquaintances she was beloved for the fine qualities of character and disposition she possessed and manifested in all her associations. In her death the church loses a substantial member, and the community a good friend and neighbor.

Funeral services were held from the home at 10 o'clock, February 26, where her relatives, friends and neighbors gathered to pay their last tributes to her memory and listen to words of comfort and hope as we found them in 2 Cor. 4:17-18 and

5:1-5. Burial was made in St. Paul cemetery in the neighborhood of her youth. Here we leave her in the sweet sleep, resting in Jesus till he comes.

D. E. VanVactor.

## The Sunday School.

By Alta King.

### JOHN'S VISION OF THE CHURCH TRIUMPHANT.

Lesson XII. Mar. 21, 1920.  
Lesson Text: Rev. 21:1-7.  
Golden Text: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen.—Rev. 7:12.  
Memory Verses: Rev. 20:6.

#### Questions and Comments.

In last Sunday's lesson we studied that portion of the Revelation received by John in which the glorified Jesus was the central figure.

In today's lesson we shall see John's vision of the glorified church, Jesus the head and the perfected church the body. This vision of the church was in strong contrast to the then existing condition of the church.

Read the promises made to overcomers at the close of each of the seven letters to the church.

To what are overcomers, enjoying these blessings, compared in Rev. 21:1-5. What was the purpose of the Jewish tabernacle? Ex. 25:21-22; 29:42-46. Develop fully this typical description of the church. Read in connection 1 Pet. 2:1-5, 9.

God has decreed that Jerusalem should be the capital city of the world.—Isa. 2:1-4. Therefore the government agencies of the world will reside there.

It does not seem unreasonable to us that Rev. 21:9-27 should be a vision of the city rebuilt to be the capital of the world. Read the verses.

What building will be missing from the city rebuilt and why? Verse 22. Refer again to verses 1-5 for the identification of this "temple." See also 2 Cor. 6:16-18. Compare the light spoken of in verse 23 with the light spoken of in 1 Tim. 6:16.

Read Isa. 60 in connection with vs. 24-26.

Will any corrupt influences be able to worm their way into this city in which will be centered the governments of the world? Verse 27.

#### General Notes.

Daily readings: Monday, Rev. 21:1-5, 8-27; Tuesday, 1 Pet. 2:1-5, 9; Wednesday, 2 Cor. 6:16-18; Thursday, Isa. 60; Friday, Rev. 21:24-26; Saturday, 1 Jno. 1:1-2; 1 Cor. 2:9.

"AND there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie, but they which are written in the Lamb's book of life."—Rev. 21:27.

In this verse we have God's guarantee that his government of the nations administered from Jerusalem shall be free from all corrupting influences. It will be administered wholly for the good of the people governed. The capital city will be entirely free from selfish men.

BELOVED now are we the sons of God,

and it doth not appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is.—1 Jno. 3:2.

We know by God's word that we are chosen to be his sons and daughters thru the process of regeneration, the final step of which is the resurrection. But this knowledge does not reveal to us the real nature of that sonship. We cannot grasp the beauty and perfection of the physical condition and relationship to God of such beings. We must be satisfied with the knowledge that we shall be like him (which we know is all that could be desired), for "eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him."

The giant with the wounded heel: "A sermon with this title by Bishop Philips Brooks gives a picture of the relation of persecution, tribulation to the final victory over sin and evil. He takes the text, Gen. 3:15,—'And I the Lord will put enmity between thee (satan) and the woman, and between thy seed and her seed: It (the seed of the woman) shall bruise thy head, and thou (satan) shall bruise his heel.'

"Life throws light on the story, and the story throws light on the life...let us hold it in the light of life and see its meaning brighten and deepen."

God is represented as speaking to the serpent, the tempter of mankind, the spirit of evil. He is every where, then, and always. What does God say? There shall be a long and terrible fight between man and the power of evil; the power of evil shall hunt and persecute man, cripple him, vex him, hinder him, and make him suffer. It shall bruise his heel. But it shall not kill him; at last man shall bruise the serpent's head, shall utterly destroy evil, put it out of existence."

"The work of the religious life will be done, but under perpetual opposition, done with torn and bleeding hands and feet."

#### 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 repop-

ulate 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 something more than a sacred memory.

—Chicago Evening Post.

### LEAVEN.

J. W. Williams,

Ripley, Ill.

JESUS once warned his disciples against the leaven of the Pharisees and the Sadducees and explained that he meant their doctrine. On another occasion he used the same warning to apply to their hypocrisy. So that leaven is the symbol of corruption in faith or works. Because leaven is a process of decomposition, corruption, decay. By this symbol, false teaching is put on the same level as false deeds. And it is ever so in scripture. False doctrine is even called evil deeds in John's second epistle; is the occasion for Paul to pronounce a curse on any one teaching it, and also to deliver teachers of it to satan, calling their teaching blasphemy, and finally the Lord himself in dealing with the seven congregations makes the doctrine of Balaam and of the Nicolaitanes as serious a matter as fornication, idolatry or pride.

Then what were the doctrines of the Pharisees and those of the Sadducees, that were so serious? On the part of the Sadducees it was denial of resurrection, and on the part of the Pharisees it was this same identical doctrine of the immortality of the soul we are contending against, as we shall see when we look further.

There is one place in scripture where the doctrines of the Pharisees are stated. You will find it in Acts 23. The Sadducees disbelieved in resurrection on the one hand and in angels and spirits on the other hand, the last two doctrines being related in that they pertain to living personalities aside from resurrection life. After thus stating the doctrines of the Sadducees, Luke informs us that the doctrines of the Pharisees consisted in that they confess both doctrines just stated in regard to the Sadducees. Both which? For he has just stated three doctrines and "both" means but two. We can easily determine by the next words. The Pharisees said, If an angel or a spirit has spoken to Paul, let us not fight against God, so that it was the last two related doctrines, angels and spirits, that they affirmed. Even if they confessed resurrection there could be no leaven there, for that doctrine is true. But in one or the other of the "both" doctrines they confessed there is no leaven, corruption. It takes no astuteness to separate the leaven from the truth, for the doctrine of angels is a truth, so that the only leaven possible in the "both," or even in all three doctrines here stated, is in the third point, spirits. What was the nature of spirits as they believed in them? Living personalities that could talk to Paul. Oh, yes, we

find this very matter of Spiritualism is no new thing, only revived by the war.

Why should the Pharisees here raise the possibility of a spirit or an angel having spoken to Paul? Because of his constant affirmation, for which he was now suffering persecution, that Jesus, once dead, had spoken to him, and that therefore he was on trial before this council for his hope of resurrection, because if Jesus had spoken to him he had risen from the dead. This was Paul's faith, that if one had died he must live again in resurrection before he could communicate with the living. The council was at once divided over Paul's issue of resurrection thrust into it. The Sadducees, disbelieving in resurrection, on the one hand, to make possible any future communication of Jesus of Nazareth with Paul by that means, and disbelieving in angels or spirits on the other hand, to make possible a communication from the other world from Jesus in any case whatever, therefore opposed Paul's contention, emphatically and totally. The Pharisees, however, always ready to lock horns with their religious adversaries, took Paul's side, in a sense, both parties probably not discerning Paul's shrewd purpose in raising the dispute. The Pharisees did not exactly endorse Paul's view; to do that would be to acknowledge the risen Christ as Lord of dead and living, and so nullify their judgment in crucifying him, so making them murderers. But they need not confess his resurrection to endorse Paul against the Sadducees, for according to their faith they had a very convenient outlet from the dilemma. Perhaps Paul had a communication from the other world. Angels could have spoken to him as they often had to mortals. If not, then there was the numerous world of spirits of all the dead "gone before." Maybe even the spirit of Jesus had spoken to Paul. They claimed no jurisdiction over his disembodied soul after they had inflicted the full measure of mortal penalty possible. So they disregarded Paul's issue of the risen Jesus having spoken to him and raised the alternatives of the communication having been from a spirit or an angel. Will Spiritualists agree with Jesus that to believe in spirits is leaven? Will their more orthodox fellows confess that if their view of the future state of man is true the dead can surely communicate with those on earth, since Abraham in heaven can talk to Dives in hell, and if heaven and hell are in earshot, surely the earth between the two is in reach of both? Then are they not as deep in yeast as their adversaries are in leaven? If disembodied souls can sing and enjoy heaven or curse and endure hell, why cannot we, midway between, catch some stray radiophonics which are audible clear from heaven to hell? It occurs to us the only consistent course for all believers in the immortality of the soul is to be Spiritualists, and join the effort now going on in England in the high church councils, to pull the whole Episcopal body over to the views of Sirs A. Conan Doyle and Oliver Lodge in their endorsement of Spiritualism.

We are living in the times of which the spirit of prophecy predicted by Paul that in the last times men should give heed to seducing spirits and doctrines of demons,

for the scriptures easily show that demons as here worded refer to the spirits of the dead. So that the two eminent men above mentioned are classed in scripture as seducers. Then what is their doctrine of Spiritualism but seduction, leaven, error? It is the warning of Jesus. But how can the common and orthodox denominations beware of a thing which they endorse at the foundation of soul immortality and communication between heaven and hell? Especially when they resort to the Spiritualists' stronghold, the woman of Endor, to prove the immortality of the soul, as one of their ministers did recently in speaking with the writer.

But why raise a commotion over the future state of man? Why is it of consequence?

Jesus said, "Beware," and judged those Pharisees as on the way to the ditch, not to heaven, not to salvation. Is such faith of little consequence?

The doctrine of the Sadducees, in denying resurrection, leaves us a dead Christ and no hope of salvation, as Paul so ably shows. Can any doctrine be more disastrous than that? The doctrine of the Pharisees is even more hideous, if not more disastrous. For if the immortality of the soul is true and the consequent endless torment of the unrighteous, which must follow, must not Jesus suffer the endless torment of hell if he pays the sinner's penalty in purchasing his pardon? Will some one please answer? And would it not be better to be a Sadducee and leave the Lord dead in Joseph's tomb than to endorse a theology requiring his endless torment in hell? Nn wonder Jesus was more severe with Pharisees than with Sadducees.

Next time, the woman of Endor.

### QUERIES FOR THOUGHT

W. H. Houghtelin,

Marathon, Iowa.

#### God is Love.

IF SO, must not every manifestation of him be an expression of love?

How can the permission for any being to exist forever in torment be an expression of love to the victim?

How do you make the permission of evil an expression of love toward the race?

Did God know the end from the beginning?

Did God create a race knowing that some would exist forever in torment?

Is not that the logical result of current theological teaching?

If but few find the way of life (Matt. 7:14), what becomes of the remainder?

Does not a second death presuppose a second life?

As God declared that all the families of the earth shall be blest thru the seed of Abraham, how can He reach Sodom and the earlier peoples?

If death is the penalty for sin, is not a resurrection from the dead a salvation?

If all that are in their graves come forth, are not all saved from the results of the Adamic penalty?

Was not the climax of the sentence God passed upon man, "unto dust shalt thou return"?

Is not that God's definition of death?

If it is God's will that all shall be saved.

does not that occur when all are raised from the dead?

Can we not trust God to find a way to bring all to a full knowledge of the truth?

Did the angel promise too much when he said, "I bring you glad tidings of great joy which shall be to all people?"

Are not shall and all positive and comprehensive terms?

Does not Gen. 2:7 make man and living soul interchangeable terms?

Do Jehovah and Jesus mean the same person or being?

How can the Son of God be his own father?

Does not Jesus tell us in John 17:22 that the oneness of him and his Father is the same as the oneness of his disciples?

Did you ever substitute the name Jehovah for that of the Son and note the result?

Is Babylon the great the papacy?

If so, are not her daughters and doctrines most likely permeated with error?

Is your ideal of God a worthy one?

Do you see infinite justice, power, wisdom and love in that ideal?

Is not the ideal you have of God really the God you worship, or refuse to worship?

Is it just that one person should suffer for the acts of another?

Is not the world full of that?

Does God accomplish all he wants to?

Do the agencies he employs measure up to the completeness of the work?

Does it show wisdom to employ an agency that fails?

Has he been trying to have the world converted? Has the world been converted? Why not?

Is it not possible that the religious world has failed to understand his plans and purposes?

Does he not say, My ways are not your ways?

#### TYPES AND ANTITYPES.

Mrs. Clark McClelland, Boise, Idaho.

DEAR BEREANS: As I have been asked to continue our lessons on the types I will try with a few more of the most important ones. But before we go any further, let's go back to the garden of Eden again, for that is a dear old spot. It is a type of what this whole earth will be some day, for there was no sin in that beautiful home before the fall, when Adam and Eve and all the animals lived together in perfect harmony and Adam named them all as God brought them to him (Gen. 2: 19-20). But when the curse was pronounced on account of Adam's placing himself under the penalty of death, the nature of the animal kingdom was changed to the condition that we see at the present time. But when this grand old earth is restored back from the curse, the wolf shall dwell with the lamb and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them. The cow and the bear shall feed; their young ones shall lie down together, and the lion shall eat straw like the ox. The sucking child shall play on the hole of the asp and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain, for the earth shall be

full of the knowledge of the Lord as the waters cover the sea. Do you see the anti-type? Isa. 11:6-9.

In Gen. 3:20 we read that God made coats of skin and clothed Adam and Eve, and that required the shedding of blood, a type of the Lamb slain from the foundation of the world (Rev.13:8). But although many animals were slain, none could take away sin. Then sacrifice only served as a sin covering for the time being, so had to be repeated from year to year. And why? Because they were not related to mankind. We had to have some one that was near of kin, and that was Jesus of Nazareth, the seed of the woman, that was promised in the garden of Eden, and in due time was made of a woman, made under the law (of sin and death). Gal. 4:5. Now if you will read the book of Ruth, you will see the redemption type. Boaz was the redeemer, and notice he was of near kin to Ruth (Ruth 2:20), and was able to redeem (4:7-10). This is a beautiful type of the great redemption price that was given by the holy Son of God when he gave his life in order to redeem mankind from the power of sin and death. One more type in Ruth. You see she was a Gentile but was redeemed and brought over into a Jewish family, and was the mother of Obed, and Obed begat Jesse, the father of David, the king (Matt. 1:5-6). So we see that although Ruth was a Gentile, she is in the lineage for Christ, showing that God in his wonderful plan has provided redemption, or salvation, for the whole human family. Please Read Rom. 11.

Gentry, Mo., Feb. 28, 1920.

My dear Bro. Lindsay:

I am herewith inclosing you a few thoughts on Spiritualism for the Herald. It seems from the daily papers that Spiritualism is rapidly fastening itself on the minds of the people.

I have not done any preaching this winter on account of a broken toe I received last November splitting wood, but have devoted a good share of my time to writing for some paper. I am now about well again and hope to do more preaching this year than last.

I neither get a salary nor take up collections, but trust the Lord for the results, both in writing and preaching; but you know it costs something to travel, either by rail or motor car. If any of the brethren would like to assist us in defraying expenses in traveling, it will be highly appreciated by us. May the Lord bless you and all the faithful ones is the prayer of your afflicted brother. Pray for us.

It appears from the papers that Spiritualism is agitating the minds of many people. Permit me to express a few thoughts along this line.

There is but one book on earth that shows us our origin and future destiny. That book is commonly called the Bible, or waybill, a guide to all who will accept it. The test of ages has proven the authenticity and credibility of that book.

It is safe to say there is not a man or woman living but what has been separated from some friend or loved one. They saw them laid away in the silent tomb, but the human eye is too weak to penetrate the dark vault of the grave and none

has ever returned to tell us anything beyond the tomb. Therefore, we must appeal to the Bible, the book of books, for a satisfactory conclusion of this great problem.

We are commanded to search the scriptures: for in them ye think ye have eternal life: and they are they which testify of me (Christ, the great life-giver of mankind).

By one man sin entered into the world, and death by sin; and so death passed upon all men.—Rom. 5:12.

Thus far all are agreed. But just what death IS seems to be the dividing line of the human family. If the Bible points out the origin of death, it would be equally safe to let it tell what death is. Does the record anywhere tell us that man, in the death state, goes off to the spirit-land and communicates in any way with friends yet living, is just what we want to know.

The wise man said: "The living know that they shall die (a common knowledge to all); 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.—Eccl. 9:5-6.

But one writer says the mind of man is immortal. Therefore, it is indestructible and cannot die. Love and hatred are attributes of the mind and perish in the death state. Again the inspired word says: "All flesh shall perish together, and man shall turn again unto dust."—Job 34:15. His breath goeth forth; in that very day his thoughts perish.—Psa. 146:4. The dead praise not the Lord.—Psa. 115:17. In the death state they lose all the remembrance of their Creator. For in death there is no remembrance of thee: in the grave who shall give thee thanks.—Psa. 6:5. Well may their condition be termed "the land of forgetfulness."—Psa. 88:12. Therefore, if man's thoughts, love, hatred and envy perish, so that he, in the death state forgets even his Creator, what is left of man that could converse or communicate with living friends in any possible way?

D. M. Spencer.

(Continued from page 179).

spurious. He points out to you that your strong texts are the productions of David and Solomon; then calls attention to their escapades—the one killing a man that he may possess his wife, and the other the husband of 700 wives and the possessor of 300 concubines; and, basing the hope of salvation upon good works alone, where are you?

You say that this does not affect you? No, but it is the argument that catches the average church man and if he is wise he will point out that the Church of God has in its membership those that declare the Bible to be made up of "much that is spurious and much that is good."

We can meet any ism in the world if that ism will come to us claiming the Bible to be the inspired word of God, but if this is denied, then they have robbed us of a foundation upon which to stand, and at this point they and we must part company in religious things. We stand for the inspiration of the Bible as our only defense against the terrible conditions that are arising and are yet to come in these last days.

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SIGNS OF THE TIMES.

S. J. Lindsay, Oregon, Ill.

A SISTER sends us clippings concerning church conditions in her home town and asks us to make some comment on them. This is in a measure embarrassing to do since church conditions in her town are much the same as they are everywhere else. We make extracts from the newspaper report as follows:

"Wednesday of each week has been selected as community night in the church. On this evening some special feature will be conducted in addition to devotional exercises. It is not the intention of the pastor, Dr. . . . , to completely abolish the regular prayer meeting by introducing an exclusive social program. He has made it clear that any entertainment or innovation injected into the church activities of the . . . church must be in conformity with religious and church ethics. Clean, social and educational features will be put on. Wednesday night, Jan. 14, will be the first community night. The program for that evening will consist of a moving picture attraction Materlinck's "The Blue Bird," an Arcraft production in six reels. This is the first time this picture has been shown in . . . . Added features consist of "What Uncle Sam Can Do For Two Cents," in two reels. A vocal solo by Mrs. . . . , music by the orchestra, stereoptican, etc. Community singing will be led by Mr. . . . . A silver offering will be taken."

This is the tendency of the popular religious bodies today. And why not expect it? Is it not in keeping with what God in his love and wisdom has provided by way of warning to his people?

The striving to accumulate costly edifices, thinking themselves rich in it, yet in fact very poor in spiritual things, is typical, not of our sister's town alone, but is the description God gave of present religious conditions a long time ago.

THE law of worthy life is fundamentally the law of strife. It is only through labor and painful effort, by grim energy and resolute courage, that we move on to better things. - Roosevelt.

WHAT we want today is not more light. What we want is more quiet fortitude Morrison.

WE always have strength enough and sense enough for the duties God asks of us. The tasks for which we mournfully find ourselves unfitted are those we have picked up for ourselves.—Sel.

# THE RESTITUTION HERALD.

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Oregon, Illinois, March 16, 1920.

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.

### ABSALOM.

2 Samuel 15 to 18.

**K**ING DAVID had many sons and daughters. It would be hard for you to remember the names of all of them. But today I shall tell you about one of the sons, whose name was Absalom.

I think Absalom must have looked something like his father David, you know, was a fine looking boy whom everybody loved. Absalom, our Bible says, was the finest looking man in Israel. He was straight and tall, and when dressed in his armor for battle every one said what a fine looking man he was. But, most of all, Absalom was proud of his beautiful hair. The men in those days let their hair grow long. But Absalom had so much hair that it had to be cut once each year, else it would be too heavy on his head.

But I am sorry to say that this fine looking man filled his handsome head with evil thoughts. He liked to have people notice and follow him, and he thought, "Now, if I can just get the people to like me, I may become king instead of my father."

So he had some beautiful chariots made, and he bought the finest horses he could find. And when he went driving he had fifty men who ran before him, all dressed in rich costumes. The people, when they saw him pass would stop and say, "What a fine man he must be!"

Each morning Absalom would go to the gate of the city, and when anyone came to the city who wished the king to help him out of trouble, Absalom would say, "See, you are right, but no one will listen to you, and the king will not help you. If I were judge I would see that every one was treated rightly." And when men bowed to him because he was the king's son, he would take their hand in a friendly way, and kiss them.

Of course the people thought this was very kind of him, and they liked him for it. They could not know that Absalom was plotting to kill his own father.

But, after a while when he thought he had friends enough to help him, he took some men with him and went to Hebron. He sent word all through the country and many men gathered there with him.

As soon as David heard what his son had done, he took his family and servants, and fled to the hills where they could

## HE'S MY BROTHER

**M**ET a slender little maid,  
A rosy burden bearing,  
"Isn't he heavy, dear?" I said.  
As past me she was faring.  
She looked at me with grave, sweet eyes,

This fragile "little mother,"  
And answered, as in swift surprise,  
"Oh, no! ma'am; he's my brother."

We larger children toil and fret  
To help the old world onward;  
Our eyes with tears are often wet,  
So slowly it moves sunward.  
Yet, would we all the secret seek  
Of this dear "little mother,"  
Unwavering we'd bear up the weak  
Because he is "my brother."

Minnie Leona Upton.

safely hide. Not long afterward Absalom rode into Jerusalem in his handsome chariots. The people welcomed him as their king, and Absalom went into his father's house to live.

But he knew that if his father lived he would come back some day, so he planned to kill the king. Was that not wicked? He took an army of men and started out in great splendor to find King David.

When the news was brought to David, he called his army together. They begged him not to go into the battle; for they knew he was not afraid and feared he might be killed. So David told them what to do and watched them start off. "Deal gently with Absalom," he said.

The battle was fought in a wood and many men were killed. Absalom rode on a mule, and as the mule went under an oak tree Absalom's head was caught in the branches so that he could not get loose. The mule went on and Absalom was left hanging there. One of David's servants saw him and went and told the captain. And while Absalom hung in the tree some of the young men came up and killed him, and he was buried in the woods.

When the word was brought to David he was very sorry and kept saying over and over again: "Oh Absalom, my son, my son!"

Of course David went back to Jerusalem and the people were much ashamed that they had been foolish when they learned how wicked Absalom had been.

### The Commission of the Church.

**THIS IS** not the dispensation of universal salvation. If it were so we might well be discouraged, but as surely as the gold is in the mines, the pearl in the depth of the sea, and the diamond in the rock, so surely has our Redeemer an elect people in every nation and every land; and it is to call and gather out these to form from them the "Bride of Christ," and to

make them ready for the marriage-supper of the Lamb, that we are sent to preach the gospel. We are not commissioned to convert the whole world. Said sturdy John Knox:—"We are sent to find and fashion in the Divine likeness those whom the Father has given to the Son out of the world, and so to hasten the coming of the Lord, and thus aid in the purpose which God intends concerning the nations of the earth." Dr. A. J. Gordon.

### Plot To Blow Up Jerusalem.

Jerusalem, March 1.—Evidence of a Turkish plot to destroy Jerusalem rather than allow Lord Allenby to occupy the Holy City is said to have been found.

While clearing out the cisterns in Jerusalem British troops found hundreds of shells, airplane bombs, hand grenades and several tons of cordite, dynamite and detonators concealed by the Turks.

From a kitchen cistern thousands of rounds of small-arm ammunition, bayonets and revolvers were taken.—Sel.

### TRUTH.

1. We must obey the truth. "Seeing ye have purified your souls in obeying the truth." 1 Pet. 1:22. It is one thing to believe the truth, consent to it, admit it; but it is quite another to obey it.

2. We must buy the truth and sell it not. "Buy the truth, and sell it not; also (buy) wisdom, and instruction, and understanding" Prov. 23:23. Truth is expensive. A man that buys it will have to pay for it. And he is never allowed to sell it or barter it for a larger salary.

3. We must love the truth. "Love the truth and peace." Zech. 8:19. He who loves the truth will never sell it any more than he will his wife and children. What we love we will not sell for little or nothing!

4. We must walk in the truth. "I rejoiced greatly that I found of thy children walking in truth." 2 John 4. To have truth progressively is to walk in it. And he who walks in truth will progress in it.

5. We must speak the truth. "Speaking the truth in love." Eph. 4:15. We can drive truth home dogmatically in anger; but the Spirit's way is to speak it in love. Let us always do so.—Messiah's Advocate.

### LIFE'S BALANCE SHEET.

**STATISTICS** show that out of each 100 young men twenty-five years old, fifty-four will be dependent upon friends, relatives or charity at sixty-five years of age; thirty six will have died; five will be supporting themselves by work; four will be wealthy; one will be rich.—Sel.

**THE** man who would be truly happy should not study to enlarge his estate, but to contract his desires.—Sel.



## THE "NEW THOUGHT" TEACHING.

Frank E. Siple.

Oregon, Ill.

FROM time to time certain publications of the "New Thought" school have been brought to our attention, and just recent a book, "How to Obtain Your Desires," by Elinor Moody, was sent to us. This book came at a very opportune time, as we were just convalescing from the flu and had abundant time to study. Accordingly, the book was given most careful attention, and we studied it from beginning to end with the hope of being able to get their viewpoint, and of getting to see things in the same light in which they see them.

We believe that this effort was quite successful and that we can now understand the principle that their teaching is based on, and that we are pretty familiar with the foundation underlying the whole system. But, as we endeavor with an impartial mind and with no prejudice whatever, to weigh this line of teaching in the balances of justice, we find that if the pure, unadulterated Word of God is placed in the opposite end of the scale there is no comparison whatever. A feeling of sadness comes over us when we consider that if these people are actually honest and sincere, how much it is to be regretted that they are so absolutely ignorant of God, and of his plan as revealed in the Bible. It is true that Miss Moody makes mention of the Bible on numerous occasions, and quotes several passages of Scripture from both Old and New Testaments, but the texts she quotes and the manner in which she applies them show that she has not followed Paul's instructions of 2 Tim. 2: 15, to be able rightly to divide the word of truth.

Let us notice a few of the statements which she makes. On page 9 we read: "For instance, let us persistently think on Health, Happiness, and Prosperity, and those conditions will blossom abundantly around us and become one with us—visible to even the casual passer-by, in our faces, our homes, our atmosphere—and extending out from us will benefit all with whom we come in contact." It is readily seen that the principle underlying the above statement is that man has within himself the possibilities for perfection, and that by properly controlling the forces of thought he can develop himself to any desired condition. In fact, she goes so far as to make the statement that we can accomplish anything by thought. Now if this be true, pray tell us why God has given the Bible to man. My Bible teaches me in its opening pages that the human race rests under a curse, condemned because of sin. It shows me that death, sorrow, tears, weakness, imperfection, and all the other parts of the curse are here not through any fault of ours, but as a penalty that rests upon the race. The Bible then goes on to reveal God's plan for lifting man from this "bondage of corruption," Rom. 8:21-23. It shows that this is not to be done by man himself, for then could the flesh glory. One could then say, "I did it," and pride would be the condition. On the other hand God demands of us humility and complete faith in Jesus the Christ and the resurrec-

tion from the dead. We are nowhere told that we can live without ills now, but that if we accept the Savior and his Gospel now we may have the perfect life without end when Jesus Comes. See Rom. 1:16; 1 Cor. 15:1-4; 2 Tim. 4:7, 8; Rom. 8:18; Jas. 1:12; Rev. 3:21; Rev. 22:12, etc.

In opposition to her thought that right living will free one from all ills, Paul informs us that "all that will live godly in Christ Jesus shall suffer persecution." Study 2 Tim 3:10-12 and Rom. 8:18.

On page 53 of this same book we read: "For the physical invalid constantly to affirm 'I am Health, I am perfectly well and healthy,' is not falsifying." Then she quotes Joel, "Let the weak say I am strong," and Zechariah, "He that is feeble among them shall be as the house of David," etc., deliberately taking the prophecies which picture the desirable conditions of the kingdom age and endeavoring to apply them to the present. And on the following page she adds, "Let me tell you, positively, that if you are astray from Health, Happiness and Prosperity, it is because of your unbelief." If this is true our Savior must have been a very wicked man and sadly lacking in faith, for we read a great deal about the sorrow and trouble that surrounded his life, but never once do we read of his being happy or free from care. The agonies of Gethsemane; the sufferings of his trial and crucifixion; his constant concern for the welfare of his followers, would hardly fit in with Miss Moody's line of thought.

Then, it seems that she reaches the zenith of her folly in the chapter on Eternal Life, where we read, "I do not believe it is necessary to grow old, decrepit, ill and finally die, any more than it is necessary for us to be worn out, cross, poor and unhappy." And again, "We have accepted, with a sort of finality, the certainty of death and all its penalties without giving much thought to investigating the authority for such a belief, while the positive promise, 'Whosoever liveth and believeth on me shall never die,' whose author was Christ, has been passed along by many of us as of very little living value." In direct opposition to dozens of Scriptures she makes a statement, and then to support it she snatches an expression of our Savior from its context and offers it as proof of exactly the opposite from what he was presenting. Why does she not quote the entire text so we could get the Savior's line of thought? Turn and read John 11:23-27 carefully, and you will find that our Savior was speaking to Martha of the resurrection. It is of that time and not of the present that he said, "He that liveth and believeth in me shall never die." It is a parallel thought to 1 Cor. 15:51-54, and 1 Thes. 4:15-18.

In regard to her thought concerning death, she seems to ignore the fact that it is appointed unto man once to die, but after this the judgment, Heb. 9:27; also the words of God himself as recorded in Gen. 3:17-19, ending with the expression, "Dust thou art, and unto dust shalt thou return."

The trouble with the whole religious world of today is that we do entirely too much reading of articles and works of

men, and speculative thinking, with altogether too little study of God's Word. That book has been given by the Father to a sin-cursed race, to reveal the plan by which man may regain the lost possession (life and the joys of Eden), and what we need is to stop our soaring through space and speculative theorizing, and come humbly to God's Book and take him at his word.

## THE WOMAN OF END-OR.

J. W. Williams,

Ripley, Illinois.

THE incident of Saul consulting her who had a familiar spirit is often considered strong evidence of the existence of dead people still in a state of life, and of the ability of special people to consult with these dead. This woman is, by such, thought to have brought back the dead prophet, Samuel, to consult with Saul as to the wise course to follow, as he had formerly advised while alive. The title, "familiar spirit," thus seems to have been given because such people were on familiar, communicating terms with the dead. Let us read the narrative and see what we find:

Samuel was a prophet, 1 Sam. 3:20. Because of Saul's disobedience he lost title to his throne, in favor of David, and God was now about to establish David as king by the vacancy to be caused by Saul's death. God had, therefore, refused Saul any further communication, either by dreams, by the high priest's ephod, or by mediation of a prophet. Since that was so, and since Samuel was a prophet, was this woman able to thwart God's declared purpose and give Saul an answer by a prophet, Samuel, by calling on him to advise Saul? This alone proves her whole performance as a fraud.

We notice further that in those days the immortality of the soul had not grown to its present proportions. In fact, this incident does not even suggest Samuel was alive while he was dead. His immortal soul was not in heaven. He was down, for the woman pretends to call him "up." He had been buried at Ramah and she raised him from his resting place forty miles from Ramah, at Endor, quite a remarkable performance. He was dead, for he was not active, he was in a state of deep inactivity, for the woman puts the words in his mouth, that he was by Saul and the woman "disquieted." We do not accuse this woman of fraud and pretending it was Samuel who talked, without authority. By turning to Isa. 8:19-20 we find that those of her profession peeped and did the muttering themselves, and that when people appeal to their authority we are to refute their statements by the statements of God's word. In this way we refer you to the words of God that "the dead know not anything." How, then, could Samuel speak to Saul?

By referring further to Isa. 29:4 we find that the voice that speaks when supposedly the voice of the dead speaking to the living, is, in reality, the voice of the one having the familiar spirit. Therefore, the supposed conversation Saul held with Samuel was in truth between Saul and this woman of End-or. Were we, therefore, not correct in charging her with fraud, when we do it on the authority of God's word?

Isaiah says the voice out of the ground

was the voice of the one with the familiar spirit. So this woman was what we call a ventriloquist.

We notice further: Saul did not see anyone at all from the realms of the dead; he only took the woman's word for it that he talked with Samuel. It was dark, at night. Fraud always works best in darkness. Seances are held at night in our day. Her fraud is evident by the fact that at first she pretended not to know Saul and that she knew him only when he asked her to call up Samuel. But will anybody say that Israel would not have known their king anywhere in his realm when he stood head and shoulders above all others? How could these fortune tellers have been on their guard against death by Saul's previous decree of vs. 3 and 9 and been on the watch for the king and his officers if they did not know of his remarkable stature? It was the woman alone who supposedly saw Samuel, v. 12.

When Saul asked her what she saw (for he saw nothing), she replied, "gods." That is, the spirits of the dead, according to Psa. 106:28, 36-38, called "devils" and "demons." In the days of our Lord on earth the idea prevailed that these wandering spirits of the dead invaded living bodies where one immortal soul already dwelt, and caused disease and infirmity. Of course it is hard for two humans to live close together without trouble resulting, so we can excuse their superstition. This devil-worship still prevails in so-called heathen lands, but the missionaries who go to convert them generally have the same disease.

In those days of king Saul, however, the dead did not wander about and get in the bodies of the living. They stayed in the ground where they were put, v. 13, and remained quiet, v. 15. The immortality of the soul, like others ideas, is an evolution. If Samuel went to heaven when he died, so did Saul, v. 19. Could this wicked king go to heaven with Samuel and not to hell torment where they say he belonged? But in those days the dead all, righteous and wicked, went to the same place, the ground, and the only people supposed able to recall them to the surface were these wizards. Not a very reputable character to prove the dead still alive, this woman of End-or.

When she said gods were coming up, Saul was so excited he said, "What form is he of?" He did not think "gods,"; his mind was full of Samuel, so he said, "He." She overdid the thing. He wanted only one, not the whole citizenship of the land of the dead. If we become too thickly encircled with the hosts of the dead swarming about our heads we shall be terrified. So the woman at once accommodates herself to his train of thought, and says, "An old man comes up," even though she must lie in one case or the other, between "gods" and "an old man." But all little lies would be as nothing to one who first adopted the one satan told.

Someone might say that after she saw the "gods" she then later saw Samuel come up, and hence did not tell a lie. But Saul asked for the form of what she first saw, which she called "gods," and she replied, "Samuel." She called the same thing by both words. Which was it? And if she lied in one case or the other, would anything she said be reliable?

Now test her prophecy by Deut. 18:21-22.

You find it in v. 19. It took no wizard's insight to know who would win the battle, for God had already refused Saul and his people further aid and had declared thro' the living prophet what would happen. That part of her prophecy came true. "Tomorrow shalt thou and thy sons be with me." Count the days in the next chapters and see if Saul died "tomorrow." Most prophets trap themselves when they set times. A weather prophet is safe when he predicts any kind of weather whatever which we have already had, but if he tries to tell when, he has a hard job on hand.

We have called it the woman's prophecy and someone may say that vs. 16-19 are declared to be the words of Samuel. But would Samuel be a false prophet and say "tomorrow" when it was not that day? If so, what support can you draw from the declarations of the departed? Are we not right in charging the error to the woman, according to Isa. 29:4? The narrative merely follows the supposition of the woman that Saul and Samuel talked, as it does that demons caused sickness and that there are more gods than one, 1 Cor. 8:5.

When anxiety fills the mind the temptation is strong to consult some fortune teller, palmist, clairvoyant or medium, but the child of God will put his trust in him and walk confidently forward, even if he knows not what lies ahead.

#### AT JESUS' FEET.

David L. Norrie, Edinburgh, Scotland.  
"Mary...sat at Jesus' feet, and heard his word.—Lu. 10:39.

**B**UT there is another picture of Mary to which we must pass. It is in a time of sorrow that we next see her, when she and Martha are mourning the death of Lazarus. Jesus has just come to the outskirts of the village, and Mary goes forth from the house when she hears that the Master is come and is calling for her. And here is the picture that the inspired penman has drawn for us of the meeting of Mary with her Lord: "When Mary was come where Jesus was, and saw him, she fell down at his feet." John 11:32. It was the place that she had chosen for herself, and her sore bereavement would not prevent her worshippng her Lord. Nay, rather, it would but cause her, in confession of utter human weakness, no longer to sit at his feet, but to fall down in a yet more lowly attitude, prostrate before the Son of God.

It was here that every fearer of God in the olden days was wont to prevail. "I am but dust and ashes," was Abraham's plea when he interceded for Sodom, Gen. 18:27. Not all Job's righteousness and integrity of heart, but the confession of his own vileness won for him acceptance with the God that is glorious in holiness, in whose presence no flesh shall glory. "I have heard of thee," he cries, by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor myself and repent in dust and ashes." Job 42:5, 6

It was when Joshua fell to the earth upon his face before the ark of the Lord, and put dust upon his head that God was moved to glorify his great name. Josh. 7:6-15.

Here, too, it was that Daniel chief minister of a great empire, found his truest greatness. For, leaving alone the cares of a hundred and twenty provinces when he

found that the time for Israel's restoration was at hand, he lay down among the ashes, and there amidst confession of sin and unworthiness prevailed with God and won for himself the title of "greatly beloved." Dan. 9.

It was not till Saul of Tarsus "fell to the earth," Acts 9:4, and buried his self-righteousness these as an unclean thing, that the Lord could clothe him with the righteousness of God, Phil. 3:8, 9, so giving him beauty for ashes," and making him a vessel fit for the Master's use.

And what shall I say more? Reader, "seest thou this woman" in the dust at Jesus' feet? Saul of Tarsus required "the mighty hand of God" and the display of his glory to put him there. But not so Mary of Bethany. She chose that place for herself in the "obedience of faith." Gone was all her sense of dignity and respectability. Out there on the dusty road she saw Jesus the Son of God; and out there in the dust, "When she saw him she fell down at his feet." Not all the crowd of onlookers could hinder her. She saw no man save Jesus only.

It is not said of any of the Jews who accompanied her that they thus worshipped him. They wept with Mary, and gave her the mourner's due; but to the Lord they gave not the glory due to his name. They esteemed him not. Nor is it said of Martha that she fell at his feet. She had met the Lord with many words, and her words had drawn forth from him the statement of glorious truth. But Mary's words were few, and having finished, she remained silent at his feet. And Jesus, too, was silent; and when men looked at him wondering that he had no message of comfort to give her as he had given to Martha, they were at once aware why he found no words, for, lo! the tears were coursing down his cheeks. The lowly worshipper had again found a way to the Redeemer's heart.

As I write these words, the figure of the patriarch Job comes up again before me. For he, too, had been bereaved, and was mourning the loss of his children and of all that he had. But when the messengers, one after another, had ended their tale of woe, "then," it is written, "Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped and said... 'blessed be the name of the Lord.'" Job 1:20, 21.

O ye saints of God that are burdened with many sorrows, the Master is come and calleth for you. Lay aside your burden, and "O come, let us worship and bow down: Let us kneel before the Lord our Maker. For thus saith the high and lofty one that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, and that trembleth at my word, to revive the spirit of the humble, and to revive the heart of the contrite ones... and I will restore comforts unto him and to his mourners." Psa. 95:6; Isa. 57:15, 18; 66:2.

#### HIGH COST OF LIVING.

WE THROW away ashes and buy soap. We raise dogs and buy hogs. We catch ten-cent fish with a \$4 rod. We build school-houses and send our children away to be educated. And all of us try to live according to the standard set by those who make just a little more than we do.—Sel.

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S. J. Lindsay, Editor and Manager.

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## Editorials and Church News.

Bro. Simon Renner, of Lanark, Illinois, remains in a critical condition with heart trouble, suffering much pain. Some days he feels better, sits up and tries to read a little, then again is in bed a day or two at a time. He is in the early 90's which makes it more difficult to combat disease

"It never rains but it pours," is an adage now being experienced by the Bro. F. E. Siple family. Now, after a long siege of the flu, Marjorie, the eldest daughter, has the scarlet fever. Luckily F. E. was quarantined outside the house, but there is no telling how soon he may have to go inside to help take care of the sick.

Sr. Martha Knodle of the Oregon, Ill., church recently fell, breaking the hip most seriously. She suffers great pain and the trouble is more likely to be prolonged because of her advanced age.

Bro. F. E. Siple while filling his regular appointment in Dixon Sunday visited the Oregon colony in the hospital there. Sr. Bernice Rogers is among the number.

Brethren desiring to do what they can to bear the burdens of those less fortunate than they may be put in communication with such by addressing this office. The flu has left some most pitiable cases,—

cases which need the help of brethren.

### REMITTANCES.

W. E. Jones; Miss Amber Patten; Wm. Slaven; Mrs. Alice Chase; Mrs. Annie M. Drew; Miss Ida Guthrie; Mrs. Plato Holbert; Dewey King; James H. Case; Mrs. Kate E. Reed; F. V. Blakely; C. E. Swindler; Jacob Christensen; J. W. Cooper; Mrs. Clara Chaffee; Miss Mildred Coats; Mrs. Martha Walls; Mrs. Elizabeth Scoville.

### HELPING FUND.

Miss Amber Patten,	\$ .50.
Jacob Christensen,	.50.
J. W. Cooper,	.50.
Mrs. Elizabeth Scoville,	.50.
Mrs. Clara Chaffee,	1.00.

### Notices.

#### Notice To Isolated Brethren.

Those who wish to join with me in a correspondence circuit, please write to me at once a letter of information regarding yourself, family, etc., so that it may be a sort of introductory letter that will give each of us in the circuit a pretty good idea of yourself and thereby may quickly cement the ties of brotherly love between us. I am not satisfied longer to think of brethren in a general way. I want to become acquainted with as many as possible, and will try to arrange that for every letter one writes he will receive ten in return.

Judd S. Lyon.

Citronelle, Alabama.

### Reports.

Dear Bro. Lindsay:

On Monday, Feb. 23, 1920, we left home for Gallimore Gap, Henderson Co., N. C., to answer a call from Bro. Case for a meeting. We arrived at Henderson the next afternoon about sun down. Mr. Holbert was there with his "Henry" to take us out to Gallimore, some six miles in the country. When we took our seat he informed us that he did not expect to reach the place where we expected to have meeting as the road had turned into a long mud hole. Believe me, that road was some mud. However, the "Henry" pulled through and we arrived at Bro. Case's in time for meeting that night.

The meeting continued from Feb. 24 till March 2. The weather was very bad and the roads nearly impassable and the flu was in the country. So our attendance was not very large, running from 23 to 46. The interest was very good. We preached morning and evening. On Sunday afternoon, Feb. 29, 1920, we went to the river and baptized Bro. J. H. Case, husband of Sr. Case (whom we baptized some years ago), Bro. Dewey King (we baptized Sr. King two years ago), Bro. John Taylor and his wife. Thus two families are united in Jesus and another young couple enter Christ at the same time. May God bless the four who were baptized on this occasion and the wives who had been anxious to have their husbands enter and walk with them in the new and living way. We had ex-

pected to leave Gallimore Sunday afternoon and go to Liberty for meeting up to March 4, but for some reason unknown to the writer no one from Liberty came to convey us from Gallimore to Liberty. As Bro. Case had written them to meet us at Gallimore and they did not do so, we decided after the baptism Sunday afternoon at 3 o'clock, that we did not feel able to walk 14 miles and carry a heavy suit case over muddy roads, so we continued our meeting at Gallimore till Tuesday, and then went out to Hendersonville to visit our Bro. and Sr. Patterson. The next day we started home, which place we reached in due time and found the family well.

Now I wish to say a few words about the work in N. C. Sometime ago Bro. J. Manning Case put an appeal in the Herald for funds to help on the expense of a meeting. More than thirty-five years ago, when the writer was a small boy, the Lord through the writer's father established a church at Gallimore, and as long as my father could work there the church did well, but when he moved away the church went down. Bro. J. Manning Case and his daughter, Sr. Taylor, are the only two living, so far as I know, who were members of the church when I was a boy. The old house is still standing and we hope to be able to remodel it this summer for future use. We have arranged to visit them every fifth Sunday if we can secure expense money. By railroad it is about six hundred miles, so expense is quite an item.

J. H. Anderson.

Dear brethren:

After so long a time I will give a kind of report of our series of meetings conducted by our local minister, J. W. Williams, in Ripley, Ill., which began Wednesday evening, Dec. 17, and closed Jan. 4. We had good weather most of the time, and a very attentive assembly of hearers throughout. We are pleased to report the good attendance of the brethren from a distance, and that all of the sermons were very interesting. He makes evident the truths Jesus taught in his parables to the multitudes and his motive for speaking in parables. He, too, made plain what the corrupt doctrines and practices were of both Pharisees and Sadducees, and on this account Jesus hid his disciples to beware.

Well, Bro. Williams gave liberty to anyone to ask questions who wished, and that he would answer them if he could, so answered all except one. Will give the question, "What was the Nicolaitan doctrine Jesus hated?" Rev. 2:15. I do wish some of the brethren would answer this question through the Restitution Herald.

On the closing Sunday of our meetings Bro. Will Fey's oldest daughter, Lucelle, obeyed the Lord Jesus, being buried by baptism into his name. There are several others we trust will obey soon. We surely enjoy having Bro. Williams and family with us. The ban has been on for several weeks on account of the flu, so haven't had our regular meetings.

Bro. Cooper and family are getting over the flu; Sr. Anna's Long's health is much better; Sr. Alice Quinn of Cooperstown has been very sick for several weeks but is better at present though unable to sit up yet.

It makes us so sad to have our loved ones taken from us by the enemy death. Those dear sisters Buckley and Smith have

my deepest sympathy. But such is this life and we can expect no different condition until the Life-giver comes. So cheer up, dear sisters Pearl and Anna, for there is a better day coming for us all.

To all who so kindly helped will say I am getting along as well as could be expected, and hope you all are well.

With Christian love,

Jennie Cox.

## Letters.

Adeline, Ill., March 5, 1920.

Dear Bro Lindsay:

It is some time since you received any word from me. If you deem these words worthy of a place in our paper you may publish them.

First of all, as a father of Mrs. Anna Smith, we want to thank the dear ones for their kindness to her, and the words of sympathy they have sent her in her deep sorrow.

It is certainly an opportunity to bear one another's burdens and so fulfill the law of Christ.

We are thankful to God that she is home with us here in Adeline and will be here until the 1st of June, the Lord willing. Then we all expect to move back to our old home in Chicago, 3413 Dickens Ave

I wish to suggest a few words to those who write for our paper. We enjoy such articles as Sr. Young's. We need more of the practical line of teaching today. Dear brethren, why not take up the Epistles which are written for the church and expound them. In these dark days of trials and perplexities we need food for today, and less of speculation.

You remember what Paul says that his aim was,—to present every man perfect in Christ, and he also says we are to be of one mind and we are to think the same thing in the Lord And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus.

Yours in the Blessed Hope,  
M. T. Aslaksen.

Chicago, Ill., March 7, 1920.

Dear Bro. Lindsay:

I noticed on the label that my subscription for the Herald has expired, so enclosed please find money order for renewal.

In March 2nd Herald, page 174, a sister writes about Adam and Christ as types and antitypes and makes the statement that if Christ preexisted it would destroy the type and make Christ the type and Adam the antitype.

I do not understand how we can come to such a conclusion from the apostle's statement upon the matter. He says that Adam was a type of him who is about to come. Jesus in the flesh is not the antitype of Adam, but he says the second Adam is the Lord from heaven, and we know that Jesus died and went out of existence and according to the apostle he was raised again, a life giving spirit, not with an animal body but with a spiritual body, and it is as such that he possesses the power for regeneration. This being a fact it shows that the second Adam preexisted once as Jesus of Nazareth, but I presume that the sister means that if Jesus existed before

Adam in some form it would destroy the type, but since the Apostle does not say that Jesus in his pre-human or in his human condition is the antitype of Adam, but the resurrected Christ, the life giving spirit, therefore I cannot see the point nor proof that he did not preexist, from the type.

With Christian love,

Jacob Christensen.

Buckhart, Mo., Feb. 24, 1920.

Dear Bro. Lindsay:

I will now try to write a few lines. I intended to write sooner but neglected it. I am surely thankful for the Herald, it has been a great help to me and I love to study God's word. It fills my heart with joy, dear brothers and sisters. The reason why people do not love the Bible more is because they do not understand it. They cannot expect to be very much interested in what they do not understand, and the reason they do not understand it is simply because they have been taught to believe that the language of the Bible is not all to be understood. In other words they think the Bible does not mean just what it says. They have been taught that it must be interpreted spiritually, and that therefore it means something which the literal language does not imply. And they are led to regard the Bible as a mysterious book and the ministers having thus departed from the plain truth are compelled to be continually taking from and adding to the Bible in order to sustain their diversified systems and creeds; so the people in the meantime are left in darkness if they would only search the scriptures to see if these things were so. It is no wonder that Christ, foreknowing the condition of the world at the time of his second advent, should have asked the question, "When the Son of man cometh, shall he find faith on the earth?" Luke 18:8. He knew that when he should come again there would be but few who would have the true faith,—a faith based upon testimony well understood. True faith requires that the testimony presented shall be such as can be understood. God, in his goodness has given man a revelation which is capable of being understood by all ordinary intellects. Having done this, all he now asks of man is to believe his word and do what it enjoins. Oh, how necessary it is to keep the commands of God, and the faith of Jesus.

Jesus said, "He that believeth and is baptized shall be saved." From this we learn that he made faith and baptism alike and equally essential to salvation. We must be saved by faith. I believe there are many worthy ones in different churches who have independent minds and if these truths were pointed out to them they would gladly embrace them. Truth is spreading in spite of all men can do to prevent. The Lord will have a people when he comes again, though they will be few, and the signs indicate the time not far distant when, according to Daniel, he will come and shall break in pieces and consume all these kingdoms, and establish his own and it shall stand forever.

I care nothing for other doctrines, the Bible only is my standard of faith and practice. The plan is laid down for man's salvation, how to become joint-heirs with Christ We should live soberly, righteously and godly in this present world, looking for that blessed hope and the glorious ap-

pearing of the great God and our Savior Jesus Christ. It is my desire to do all I can to help others, although I am young in the faith and need all the strength I can derive from older ones in the faith. There are just six of us here. Four of us were baptized last October, and two have been in the faith for over 35 years. We have a berean class and we meet every Sunday at 2 P.M. It is our desire to have our lamps all trimmed and burning. Bro. Si. Herren is leader. Mrs. Fenimore, Sec., Bro. T. M. Herren, President, Bro. Fenimore, Vice-Pres.

Now as we are few in number we would love to hear from other sisters and brothers in the faith. It gives us strength as we have no church here. We are always delighted when we can hear from others. We ask an interest in your prayers

A sister in the true faith,

Mrs. Barclay Fenimore.

## The Sunday School.

By Alta King.

REVIEW: THE LIFE WORK OF PETER AND JOHN.

Lesson XIII.

Mar. 28, 1920.

Lesson Text:

Rev. 21:21-22:5.

Golden Text: Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I commanded you.—Matt. 28:19-20.

Memory Verse: The Golden Text.

Questions and Comments.

WHAT work did Jesus give to the apostles just before he ascended? How did he fit them for this work? Who were the two main leaders?

In the following review of the lessons which gave a history of this work, we have noted only a few of the main points. If you do not remember the lessons sufficiently to discuss these points, refer to old Lesson Leaves and texts. The references are intended more for use in study than class work.

Lesson I—Acts 2:22-47.

Initial success—Give main points of Peter's sermon and results. (The Jewish church leaders had not had time to realize that Jesus was alive and again spreading his influence among the people and so had not begun any counteracting influences, hence the self evident facts of Pentecost and of Peter's sermon sank deep into the hearts of thousands).

Lesson III.—Acts 4:1-21.

The first opposition: From whom? Reason? Peter's fearless stand; hypocrisy of "church leaders."

Lessons V, VI, VII. —Acts 8; 9:31-32; 10.

The gospel carried to Gentiles. Discuss briefly these first foreign mission movements—how they began, the first evangelists. The places visited in their order.

What vision proves that even after preaching to the Samaritans, Peter had a lingering reluctance and fear of preaching to Gentiles? How does he show that the vision converted him unreservedly to such preaching? Does Peter in Acts 10:35 mean



that God has privileged only those who are obedient and righteous as Cornelius was, to hearing the gospel offer of salvation?

Lessons IV, V.—Acts 5:1-11; 8:9-13, 18-24.

Two sham conversions: Bring out the elements of falsity in each. Why the severity of punishment of the first? What basic principle of forgiveness is illustrated in the last?

Lessons II, VI.—Acts 3:1-11; 9:32-43.

The three miracles: Relate the story of each. Why did the people always render glory directly to God instead of to Peter? Contrast this fact with the effect of Simon the sorcerer's work. Why cannot we have the faith that will miraculously cure physical ills? Is this inability due to lack of faith, or due to lack of a foundation for such faith?

Lesson VIII.—Acts 12.

Peter in Prison: Contrast the faith of Peter at this time with the faith he manifested before the death and resurrection of Jesus. Is it weaker because it lacks its former impulsiveness and confident assertions? Did the prayer offered by the church in behalf of Peter induce God to give Peter his freedom? If not, what was the good of their prayers?

#### General Notes.

Daily Readings: Read carefully the scriptures as given in the lesson outlines.

Prayer is the expression of that condition of mind—the condition of dependence upon God—in which condition alone man is able to receive God's gifts beneficially, hence prayer is necessary to salvation, necessary for the same reason that the condition of mind of which it is the expression is necessary.

Prayer does not remind God of something we need and induce him to grant it. It is the evidence that we have reached the condition where God can give the good that he has been withholding until we should have reached that condition.

✓ Luke 17:1-10.

"Increase our faith" was the request of the apostles after Jesus had told them to forgive the offender seven times in a day if the conditions of repentance were met.

As Jesus said these words the disciples realized that their conception of the forgiving spirit was much at variance with what he said, consequently at variance with God's forgiving spirit, since Jesus merely represented God. They recognized that they lacked faith in God's willingness to forgive time after time, even as many times as there was repentance. Hence their request.

Jesus' answer was, "If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root and be thou planted in the sea; and it should obey you." In other words, he said, "It is not an increase of faith of which you stand in need; you stand in need of a mustard seed grain of genuine faith. If your faith in God's willingness to forgive once has the right foundation, that is, full confidence in God's integrity to his word, then you will have faith in God's willingness to forgive time after time, even as many times as there is heart repentance. God's word is that he forgives after repentance and his integrity to his word insures forgiveness whenever and wherever

it occurs. The same faith that causes you to conceive of God's forgiving once, will cause you to conceive of his forgiving seven times in a day.

Unwavering faith in God's integrity causes you to accept unreservedly his promise, whether it involves large results or small results. Size of faith does not count. A mustard seed grain of faith is all that is needed in either case, even if the large result is the uprooting of a tree at your word. If God has made such a promise to you and you have confidence in his integrity to his word, you will speak the word and the tree will be uprooted. (It is well to say here that we could not have faith that the tree would be uprooted at our word unless God had made such a promise.)

It is well to say here that the disciples could not have had faith that the tree would be uprooted at their word unless God had made such a promise. They could have faith in God's power to do it, but no faith that he would exercise that power thru them at their spoken word. Such scriptures sometimes lead to the conclusion that inability to uproot trees, remove mountains, etc., is proof that **we do not** have full faith, and results in worry and useless striving to acquire full faith. Faith like all great things, is simple and comes in a simple way. It comes as the natural result of the realization that God is the God of perfect love, perfect integrity, and perfect power.

After teaching the disciples that a mustard seed grain of faith will lay hold of a promise involving large things just as quickly as it lays hold of a promise involving small things, he teaches them how to get faith, not an increased degree of faith, but faith, he spoke the parable of the master and slave, showing that humility, lack of faith in oneself independent of God, is the source of faith in God.

#### JEHOVAH, IMMORTAL, ETERNAL GOD.

W E. Jones, New London, Iowa.

**D**OES man possess an immortal soul? Or is man mortal?

The only time and place in God's word where the word immortal is found is recorded in 1 Tim. 1:17. Here Paul speaks, or addresses Jehovah and ascribes glory and honor to the King Eternal, Immortal, Invisible, the only wise God. Here we plainly see that the only being to whom immortality is imputed, or who is immortal, is Jehovah, Elohe.

Men today use the word immortal as applied to the soul (life) of man without any scriptural ground whatever. I challenge any and all men in Quincy (Ill.) or elsewhere to find a single quotation in the Bible from Genesis to Revelation which gives the expression, immortal soul, or one anywhere that says that man is immortal or that his soul is immortal.

This is the only quotation in God's word where "immortal" is used and that applies to Jehovah, the uncorruptible God. Immortal means uncorruptible, that that cannot die. Psa. 83:18. That men may know that thou, whose name alone Jehovah, the most high over all the earth. 1 Tim. 6:14-16 Our Lord Jesus Christ; in his time he shall show...who only hath immortality, dwelling in the light which no man

can approach unto. Again, 2 Tim. 1. By the appearing of our Savior Jesus Christ who hath abolished death, and brought life and immortality to light through the gospel. Also 1 Cor. 15:45-54. Read studiously verse 53. For this corruptible (fleshly body) must put on incorruption, and this mortal (man is mortal) must put on immortality (be born again from the dead a spiritual being). So when this mortal (man subject to death) shall put on immortality (be born again a spiritual being not subject to death), then shall be bro't to pass what was written, Death is swallowed up in victory. Thanks be to God who giveth us the victory through our Lord Jesus Christ.

Rev. 1:6. Grace from Jesus Christ, the faithful witness, the first begotten from the dead, and the Prince of the kings of the earth. Jno. 6:46. Not that any man hath seen the Father, save he which is of God (Jesus), he hath seen the Father. Jno. 6:47. He that believeth on me hath everlasting life. Verse 51. I am the bread which came down from heaven Verse 50. **This is the bread** which came down from heaven that a man may eat thereof and not die. The bread that I will give is my flesh, which I will give for the life of the world. Verse 53. Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you. Now I ask, Have we eaten the flesh of the Son of man? Surely not in this world or mortal life. This is the tree of life in the midst of the Paradise of God. And we cannot eat of this tree until we come into his kingdom. Rev. 2:7; also Rev. 22:2 and 22:14. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in (to paradise of God) through the gates (grave or death and resurrection) into the city. Jesus said, John 14:5, I am the way, no man cometh unto the Father but by me.

Verse 4. Where I go ye know; and the way ye know. How, then, did Jesus go to the Father? We know he went the way of death and the grave and God raised him up the third day. Now if we ever get into the kingdom of God we must go this same way, which is the only living way to immortality. And then, when hope is no more hope, but a living reality, we shall have been born again, born from the dead; and this mortal shall have put on immortality; and we shall cry out, O death, where is thy sting? O grave, where is thy victory? And thanks be to God who giveth us the victory over death and the grave through our Lord Jesus Christ. And then we shall have access to the tree of life in the midst of the paradise of God. And we shall see him as he is, and he shall say. Rev. 1:18, I am he that liveth and was dead; I am alive forever more. And we shall sing a new song that no man can sing save those who have been redeemed from death and the grave. For now, in this present evil time we are saved by hope. Rom. 8:24. But then, hope will be no more hope, but a reality. For what a man seeth why does he yet hope for? We hope for what we do not see, and so we do in this life, patiently wait for it. Rom. 8:22. For we know that all men (all creation) groan and travail in pain together until now, Even we who have the first fruits of the spirit, we ourselves, groan within ourselves, waiting for the adoption, the redemption (resurrection) of our bodies,



(lives), waiting for the resurrection of the dead, when our redemption from the grave becomes a fact, and hope becomes an accomplished reality. Then, Jesus gives us that bread which came down from heaven, which is his flesh, spiritual, which a man may eat and never die.

John 6:49. Your fathers did eat manna in the wilderness and are dead. But when we shall feed on that bread of life in the kingdom of God—which is the tree of life in the midst of the paradise of God, we shall never die. Now I beg to review with you the oft repeated passage from Phil. 1: 22, 23. Let us get the message Paul seeks to impart to the Phillippians. Paul is a prisoner, under bonds, being in chains. But he tells the church that this suffering (as an evil doer) in bonds has been the means of furthering the gospel to those in authority, whom he could not have reached without being a prisoner. Even in all the Emperor's palace and in all other places, and that he, Paul, shall be ashamed of nothing he may suffer, whether it be by suffering in life or if he shall suffer death. For to me to live (I suffer for Christ), and if I die I shall gain by ceasing to suffer with Christ. Verse 22, But if I live I suffer in the flesh, which is the fruit of my labor. Yet what to choose I know (wot) not. For I am in a strait betwix two. Having a desire to be a sufferer with Christ, which is far better; nevertheless to abide (live) in the flesh (world) is more needful for you.

Verse 29, For unto you (also) it is given, not only to believe on him, but also to suffer for his sake; the same conflict which ye saw in me, and now hear in me suffering. Now any other interpretation to this letter will do violence to what Paul wants the Philippians to understand about his chains and bonds in Christ. Paul again writes to Timothy just before he was beheaded, concerning his death, and does not intimate that he expects to go into the presence of his righteous Judge immediately, but says, 2 Tim. 4:6, I am now ready. The time of my departure (death) is at hand, etc. Henceforth (from now till Christ comes) there is laid up for me (reserved) a crown of righteousness (life) which the Lord the righteous Judge shall give me at that day (not day of death, but when Christ comes to raise the dead). And not to me only, but unto all them also who love his appearing (his coming to judge the world in righteousness). Paul also urged Timothy to keep the commandments until the appearing of our Lord Jesus Christ. 1 Tim. 6:14. Read also 2 Thes. 1:7 and 1 Thes. 5:23, and 4:13-17; also Eph. 1:14. And now the God of peace that brought again from the dead our Lord Jesus; that great shepherd of the sheep; through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight through Jesus Christ. To whom be glory for ever and ever, Amen.

Read all of 1 Cor. 15th chapter.

Your brother and fellow worker in Jesus Christ our Lord.

A Truth Seeker's Lesson. No. 14.  
The Judgment.

D. C. Robison, Salem, Ohio.

THIS subject, like all other Bible subjects, is badly mixed by theological schools

The Bible very plainly teaches that there are two kinds of judgments. A final, or a retributive, and corrective judgments.

A retributive judgment is executed by God himself and may be immediate or prolonged. It finally ends in the extinction of life. The judgments of Adam and Cain were final but they were prolonged. The punishment of the antediluvians and Sodom were immediate and final. Korah and the sons of Aaron suffered an immediate final judgment. In the New Testament we have an example in the punishment of Ananias and his wife. These are enough to show God's way of inflicting judgments. We observe the second kind—corrective—in God's dealing with Israel when they were punished by other nations. If they turned from their sins, Jehovah heard and spared them. He was choosing out of Israel the "survival of the fittest" for positions in his kingdom. They were those who kept the law covenant. Ex. 19:5-6. Paul gives a long list of such characters in Heb. 11. Since God rejected Israel, he has been taking out of the Gentiles a people for his name. They constitute the Church of God and are placed under a corrective judgment. Those who apostatize will in the final judgment suffer the penalty of the second death which is a retributive judgment. Jude 11, 14, 16; Rev. 20:11-15.

How shall we determine our relation to the judgment? By the same means that we have determined what kinds of judgment have been rendered. There yet remain two classes to be judged. The judgment of the saints and that of the nations. The saints constitute a class who have been counted righteous through faith. Paul states in Rom. 4 that Abraham believed God and it was counted unto him for righteousness. To be counted righteous we must believe God's message as did Abraham. When God required of Abraham the final test, that is, to offer Isaac, and he obeyed, his righteousness remained fixed and he was counted the father of all who believe. In Gal. 3:27-29 we note how this affects us. We are Christ's, and Abraham's seed and heirs according to the promise. In Eph. 2:12 we note that those who are strangers from the covenants of promise, which constitute us heirs of Abraham, are without Christ, having no hope and are without God in the world. Can such hope to be saved? Jesus said to the Pharisees, By your traditions ye have made the word of God of no effect. Again it is written, Not every one who saith to me in that day, Lord, Lord, shall enter into the kingdom of heaven (of God), but he that doeth the will of my Father which is in heaven.

Again, Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man who built his house upon a rock. That house stood. These scriptures apply to those who have renounced the hidden things of darkness. We who believe and are living the new life have been delivered from the present evil world according to the will of God and our Father. When this occurred we were clothed with the righteousness of God our Father. We are now in the race and must so remain faithful to the end as did the Apostle Paul.

When Jesus shall come he will bring his reward with him to give to every one as his works shall be. This reward is promised to him who overcomes. The reward given to the saints will be positions in his

kingdom to be bestowed at the judgment seat of Jesus the Christ. This will immediately follow the resurrection which will render them incorruptible and like the angels and they cannot die. Lu. 20:36. We observe from these scriptures that all who die and have been counted righteous have passed from under the law of sin and death, and are under the law of the Spirit of life. All others will remain under the law of sin and death. Rom. 8:2.

Our next will be the judgment of the nations.

#### WORK.

Any man who gets the right idea about work is absolutely safe for life. It is as simple, as universal and unfailing in its operation as the law of gravitation. Stated by analogy, it is that you can't get a bushel of potatoes at the same cost as you get a peck. Every man has a right to what he works for, and his capacity for work is the absolute measure of his value to himself and to society.—Sel.

#### WAITING.

Wm Huffer, Michigantown, Indiana.  
WAITING for the adoption, towit, the redemption of our body.—Rom. 8:23.

This is the Christian hope. Let us sow to the Spirit. If we do, we shall reap the harvest of everlasting life.

Let us have the love of God in our hearts; that we may be the means of bringing others to Christ.

Let us care more for the Church of God than we do for temporal things. Put our talents to work for the Lord.

Our book is being written. Will we be ashamed of it before the throne of Christ?

Let us be willing to sacrifice for the love of the Lord and his church. And with Paul be "waiting for the adoption, towit, the redemption of our body."

WOULD you look across the plains of Time and see where earth and heavens meet? Broaden your horizon by standing on higher ground. Stand upon the high ground of great thoughts; stand sometimes upon the mountain tops of faith where all the forests, rivers, lakes and plains of experience meet and mingle in pictures of moral beauty; stand there, and God shall speak to you, and you shall know the mystery of the transfiguration.—Perin.

IT IS easy to be generous with what is not our own. Many of our boasted "liberal thinkers" are liberal with matters that belong to God rather than to themselves.  
—Sel.

WHEN husband and wife, in their lives combine,

Each only lives for the other's sake;

They are two silk threads which a man may twine

Into one strong cord that no force can break  
—Chinese Proverb.

WHEN moral courage feels that it is in the right, there is no personal daring of which it is not capable.—Hunt.

IT'S the songs you sing and the smiles you wear that make the sunshine everywhere.—Sel.

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Jessie M. Wilson. 625 Long Ave., Austin Sta., Chicago, Illinois.

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SOFT PEDALING IN DOCTRINE.

IT HAS not occurred to many of our people that the divisions today among God's people are the direct results of false doctrines. In the Word we read of a class of men who speak "perverse things (in order) to draw away disciples after themselves." The only way to remedy this is to get back to Paul and Jesus—to their doctrine or teaching. Today we hear the words flippantly put: "It is no time to insist on doctrines; what we need today is life and service. Let us place stress on them and let doctrine take second or third place, where it belongs." One big preacher says: "Jesus never says, 'You must;' he says: 'You may.'" And yet to Nicodemus Jesus said very plainly, "You MUST be born again." Yes, Jesus says "must," and he means it. Jesus says in Mark 16, "He that disbelieveth shall be condemned." Disbelieveth what? Answer, the Apostles' doctrine. The record says, "They were astonished at his (Jesus') doctrine." Why? Because he spoke uncompromisingly. Let us remember that the sword of the Spirit is "the WORD of God." Right now, when the church of Jesus Christ is surrounded by wicked, unprecedented odds, she needs to get back to Bible teaching. The marshaled hosts against her now will not down when we tone down here and soft-pedal there on doctrine. Why are our young people so ignorant in many places of the plainest New Testament teachings? Because the ministry has toned down on doctrine. While we have odds to confront God's people these days, there were odds many and large in Paul's day. But the church cut her way through because she stuck to the Apostles' teachings. Any one bringing not the teachings of Christ in John's day was not welcome in their congregations. Paul said to Timothy: "Take heed to thyself AND to thy doctrine." To Titus he wrote: "Speak thou the things which befit sound doctrine."

To soft-pedal on doctrine now is as ruinous as anything we could do. We must insist, beloved, that "sound doctrine" is to be kept to the front. If we fail here, we shall be sorry for it later.—Editorial in Messiah's Advocate.

PLEASANT recollections promote cheerfulness; and painful ones, despondency and gloom. Thus, the happiness that flows from the right regulation of the feelings tends to perpetuate itself.—Martineau.

NOTHING is so contagious as enthusiasm. It is the genius of sincerity, and truth accomplishes no victories without it. —Bulwer.

# THE RESTITUTION HERALD.

Volume 9.

Oregon, Illinois, March 23, 1920.

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.

SHEBA.  
2 Samuel 20.

YOU KNOW I told you last week how Absalom tried to take the kingdom away from his father David. At first David grieved to think that Absalom had been killed, but Joab, the captain of his army said, "If you grieve so for Absalom the people will turn against you. For had we not killed Absalom he would have killed you and all your family."

Then David sent word to the people that he was going back to Jerusalem. And he sent a message to Amasa who had led Absalom's army, saying, "You shall be captain of the army in place of Joab."

The people were pleased to think they were going to have their good king back again, and they all joined in a great procession on the way back to Jerusalem.

His kingdom was made up of two divisions, or states we would call them. One was Judah and the other Israel. Israel was the larger of the two, but the capital city, Jerusalem, was located in the land of Judah. On the way back to Jerusalem the two divisions quarreled. Each wanted to do most for David, and because of this jealousy they became angry with each other.

Among the men of Israel was a man whose name was Sheba. When he heard the people quarreling he blew a trumpet calling them all together. Then he said, "We Israelites are not relatives of David. Let us not follow him."

And, would you believe it? All the men of Israel went back to their tents and took Sheba for their leader. But the people of Judah were loyal to their king and went with him to Jerusalem.

When David had reached his own house in Jerusalem he said to Amasa, who was now the commander of his army, "Call the men of Judah here in three days, and you be here, too."

Amasa went about calling the men of Judah before the king. But the third day passed and he did not return. So David called another of his warriors and said, "We must not wait, or Sheba will do us more harm than Absalom did. You take the army and pursue him."

Joab, with his company of men went, too. All the greatest warriors in Judah were in the army that marched out of Jerusalem that morning. And, had Amasa been there, he must have been proud to

## SONG OF CONTENTMENT

**I** ENVY no man's store of gold,  
And no man's wreath of fame;  
Let him who will now boast his skill,  
I'll not resent his claim;  
Though rich men turn to mansions fine,  
Their homes no happier are than mine.

The roof above me shelters me  
When outside blows the storm;  
The fire I make for comfort's sake  
Glow's red and keeps me warm;  
Though rich men's fires are flaming high  
They cannot warmer be than I.

I sit me down to simple fare  
And find its flavor sweet,  
And when I dine this thought is mine—  
I've all that I can eat.  
Like me the rich man also stops  
Who's had his fill of mutton chops.

Untroubled is my rest at night  
And all my dreams are fair;  
When night comes down I quit the town  
And drop my weight of care;  
And when upon my couch I lie  
No man more soundly sleeps than I.

And so I envy no man's fame  
And no man's wealth of gold,  
For while I live life cannot give  
More joys than those I hold;  
Rich men, with all their power to buy,  
Can do but little more than I.

—Edgar A. Guest.

lead them. But he had deserted David before he had done anything to repay the king for making him commander of the army.

As the army marched along the road, the men in the front rank saw a man walking ahead of them. As they came nearer Joab recognized Amasa. Now Joab had been wronged when the command was taken from him and given to Amasa, and he had been very jealous of Amasa since. As he saw the man who had been given his place and then deserted, his anger rose.

He hurried forward and said in a friendly way, "Are you well, my brother?" Then Joab took hold of Amasa as though he would kiss him. But, instead of that, he struck him with his sword and killed him. Then Joab went on his way to the city where he knew Sheba was.

One of the soldiers carried the body of Amasa to a field near by and threw a cloth over it. Then the army followed Joab. They chose him for their leader, now that Amasa was dead; for although Joab was a wicked man, he was a brave soldier.

When they came to the city where Sheba was staying Joab's men began battering at the wall to tear it down. But an old woman called from the city and asked, "Why do you wish to destroy the city God has given us?"

Joab answered, "We do not wish to destroy anything. But Sheba has tried to

take the kingdom from David. Give him to us and we will leave."

The woman said, "His head shall be thrown to you over the wall."

She went to the people in the city and told them what Sheba had done. In a short time his head was cut off and thrown over the wall to Joab's men. Joab then sent the men of Judah to their homes and he returned to the king.

He remained captain of the army as long as David lived, but he was finally killed as a punishment for his evil deeds.

## How To Become Rich.

THERE are two ways of becoming inconceivably rich. One is by adding field to field, million to million, billion to billion, until the selfish grasper at last can say, "The earth is mine." The other way is to renounce the desire to possess, and to give one's self wholly to God. Jesus did this in his prayer in John 17 and immediately he was flooded with the answering consciousness, "All thine are mine."

The man who seeks to possess the earth by dispossessing all others, including God, increases his burden of administration terribly. The man who possesses the earth by renouncing it escapes responsibilities correspondingly, making God the administrator of his world, and leaving himself only the task of finding the will of God for the narrower circle of his own life. He becomes a steward of the manifold grace of God.

In the 6th of Matthew Jesus intimates that the man who so receives the kingdom of God and his own relations to it will have the food and the clothing and the shelter that he needs. "All these things shall be added unto you." And he who taught us to pray, "Give us this day our daily bread," will not forget the needs of those who forget themselves in a passionate service of the kingdom. We are members of his body, and the one way of our getting the life-substance of the things we hold, is to give them back to him.—Sel.

The enemy found his match when he got hold of Paul. He counted not his life dear unto him if he might finish his course and win his crown. Alexander with an army shook the world, but the little tent-maker made it tremble without an army by his earnestness. See him as he goes to Corinth. He is put out of the synagogue. He preaches in the streets. He is paid off in stripes. Surely that was a hard field! But he didn't complain. I like Paul. He fires my soul. When I am tempted to discouragement I think of him.—D. L. Moody.

THERE is a courageous wisdom; there is also a false, reptile prudence, the result not of caution, but of fear.—Burke.

THE best work of the world is done by broken hearts.—Stimson.

## PICTURES.

Lyman Booth, Dixon, Illinois.

"A word fitly spoken is like apples of gold in pictures of silver."—Prov. 25:11.

—o—

DAVID has pictured a man in three attitudes, walking, standing and sitting. He teaches us that there is danger in each. The danger lies not in the attitude so much as in the company we have. He pronounces a blessing upon the man who 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. That is to say, he ponders, reflects upon or weighs the law in his own mind to satisfy himself that his conclusions as to its meaning are right.

Paul in giving Timothy instructions as to the rules which should govern his conduct, both before the church and the world, said to him, Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. 1 Tim. 4:15. This exhortation to Timothy is one which would be profitable for all to heed. Paul also said to the Philippians, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be and virtue, and if there be any praise, think on these things. Those things which ye have both learned, and received, and heard, and seen in me do; and the God of peace shall be with you. Phil. 4:8, 9.

The Psalmist said that such an one's delight is in the law of the Lord and in his law doth he meditate day and night. That means constant meditation, and this means constant service: perpetual life in God, represented by a tree planted by the rivers of water, constantly bringing forth its fruit in its season. It is an evergreen tree; its spreading and leafy branches looking upward to the sun, its sturdy trunk withstanding tempest and flood, because its roots are well grounded and firm. All of God's trees are evergreen, bearing the leaf, bud, half-grown, and ripe fruit at once. They are an ornament to his orchard, a joy to the beholder, a comfort to those who repose in their shade and a blessing to the hungry.

Isaiah says, "Thou wilt keep him in perfect peace whose mind is staid on thee; because he trusteth in thee. Isa. 26:3.

Is this your picture? Is it mine? Are we firmly fixed and immovable? are we like a tree planted by the rivers of water, whose fruit is plentiful, and nutritious and healthful; whose roots extend deep into the crevices of the Rock of Ages? If so no storm of adversity can ever turn us from the path of duty and service, and we may rest assured that we shall not be moved until transplanted into the Kingdom of God, where they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. Dan. 12:3.

PALESTINE is traversed from north to south by a range of hills, which, at places rise to mountains of considerable

size. At Nablus this range is cut by a narrow pass running nearly east and west. On the north of this pass the mountains rise to an elevation of more than three thousand feet above sea level, and twelve hundred feet above the valley. On the south we see Mount Gerizim with its summit almost three thousand feet above the sea. Between these two mountains the valley rises gradually toward the east to the watershed or the ridge which divides the waters of the Jordan valley from the Mediterranean sea. These mountains combine to form a wonderful, natural amphitheater from either side of which the human voice could be heard by many thousands of people, and who knows but this may have been the scene of the ratification of the law? From this place the surface descends gradually toward, and meets the rich plains of El Mukhan, which extends north and south; on the west by Ebal and Gerizim, and right where the valley and the plain meet we find two historic sites of wonderful interest. One is Joseph's tomb; the other Jacob's well. Both hallowed and sacred ground to Israel's children during all these centuries. They are surrounded by a wealth of verdure which covers the mountain slopes of Gerizim, and the valley. Gerizim is called the Mount of Blessing, near which lies the ancient shechem. A more favored spot would be hard to find in all the Holy Land, where the human voice could reach a vast multitude.

In Jesus' day there was no sign of desolation, but numerous olive groves, a wonderful growth of grass and an abundance of water, to all of which this little valley owed its charms and beauty. It was here that Abraham first pitched his tent before the oaks of Moreh. It also became the favorite feeding ground for Jacob's flocks. It was here at Ebal and Gerizim that the Law was solemnly republished to the twelve tribes of Israel after they had crossed the Jordan. What a grand and awe-inspiring scene must have been represented on that occasion. There was the Ark borne by the Levites, and all Israel and their elders and officers and judges, on this and that side, half of them over against Mt. Gerizim and half of them over against Mt. Ebal, and all covering those gentle slopes.

Near the eastern foot of Mt. Gerizim, on a little knoll, about a mile and a half from Nablus, we come to what is called Jacob's well. Tradition is not the only proof of its identity, but its nearness to Sychar, and its great depth all tend to confirm its claim. Besides these, travelers claim that the customs, manners, the dress and speech is substantially the same as it was when Jesus sat near the well and asked the woman of Samaria for a drink.

Here upon this hallowed ground we see two living characters: one the meek and lowly Galilean; the other a woman of Samaria. A woman whose reputation, hitherto was not unblemished, but of doubtful color; one unknown, except to a few; one who moved in the lower plain of social life.

Their meeting was not prearranged, but merely incidental. Strange that the mission and life work of the Redeemer should begin with such small audiences and in such quiet places, instead of being heralded by the public press and coming before a multitude of excited and admiring listeners, after the manner of some of the present

day, self-styled and noted evangelists, who rant and rave like mad men, and who bombard their vast congregations with impolite vulgarisms, indecent vituperations until they imagine they smell the sulphur fumes arising from that region, the torments of which are too terrible for even a friend to inflict upon the worst of criminals.

The law was given to Moses on the top of Sinai's smoking mountain, amid the flashings of lightning and the din of thunder, and the loud voice of the trumpet, while the mountain itself quaked terribly and all Israel trembled. No such awe-inspiring scene preceded our Savior's approach to this well, after six hours walk, where he asked of this woman a drink and was refused, because he was a Jew. Twice our Lord, while among men, asked a favor and was refused, because he was a Jew. Once at Jacob's well; again on the cross when he asked for water and was given vinegar.

Previous to meeting Jesus this woman had no interest in the gospel, only in those things that answered and satisfied the present, bodily needs. She belonged to a people with whom all Jews, except Jesus, would have scorned to hold conversation, and with her in particular. But, looking at Jesus as he sat near the well, we can see in his gentle and kindly manner the manifestation of his pity and patience in unfolding to her the light and life which he alone could give.

Having asked for water and being denied he proceeded to enlighten her mind with some of the holiest thoughts ever given to men. He began by using water as the image best calculated to interest her. She was well acquainted with the use and virtue of water. She knew that if she drank of Jacob's well she would thirst again, but he told her if she would drink of the water he should give her she would never thirst, and in effect told her it would give her everlasting life. It was those words which awakened her thoughts and created in her mind a desire to drink of that water, and she asked that she might drink of it, thinking she would no longer have to come to Jacob's well to draw water. She had not yet discerned his meaning. Her mind had not yet risen above natural things, things earthly and perishable; those things which come from without and serve only our hunger and thirst, and which are required anew each day; while the deeper and more lasting needs of our beings are not reached by them. Whereas the water which he could supply would be a well of water pouring forth a perpetual, gushing fountain ever fresh and living. Thus far she had felt no such needs and therefore did not understand him when he offered to supply it. She evidently had not felt the weight of her sins bearing down upon her heart and therefore did not feel the need of his help.

But he knew and understood it all and sought to call from her a complete confession of her sins and shame. Listen how pleasantly he proceeds. How well he knew the answer and confession that would follow when he said, "Call thy husband and come hither." He knew this would draw from the hidden recesses of her heart, where she had hoped to keep buried from him the stained scroll of her past, the true story of her career. She answered truthfully, "I have no husband." Perhaps



she thought her answer would ward off exposure. She soon learned, as all of us must sooner or later, that she stood facing him who was a discernor of thoughts, for his reply revealed to her that he looked not only upon the exterior; but down into the lowest depths of sinful hearts. Like flashing a brilliant light into a dungeon dispels the gloom, the cloud that hitherto hung before her mind rolled away, and for the first time in her life she saw him as the water of life. That water that can wash away sin, cleans all impurities from the human heart and give life everlasting to perishing men. She now looked upon him as a prophet. Imagine if you can her changed attitude. At first mistrustful, now hopeful. Although her shame was exposed, she now has faith. At first unconcerned, now very anxious and inquisitive. The sublimity and truth of his teaching dawned clearly upon her mind and suggested to her the thought that he might be the Messiah, for whom Jew and Samaritan alike were looking. She has now become very much interested and manifested an honest desire to know the truth, and to learn the true relation of her people to the law and worship of God. She now asks a question in the form of a statement. "Our fathers (the Samaritans) worshipped in this mountain (Mt. Gerizim) and ye say (the Jews) that in Jerusalem is the place where men ought to worship. This revealed to Jesus a state of her mind admirably fitted to receive more light, and he said to her, "Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem worship the Father." After teaching her that the locality had little to do with true worship, and that the only worship that was effective was that which was rendered in the spirit and in the truth, she said unto him, "I know that Messiah cometh, which is called Christ. When he is come he will tell us all things." These things she had learned from the five books of Moses. Jesus now perceives that she is fully prepared to listen to and receive the Messiah. He has established her full faith in a coming Messiah, and now proceeds to disclose himself to her, and said, "I that speak unto thee am he." At last she has received an answer to one of her first questions, "Art thou greater than our father Jacob?" She is now thoroughly converted, nor is that all; she has become an active disciple of his as her works shortly prove.

At this point his disciples, who had gone to town to buy provisions, returned and marvelled that he should converse with a dispised Samaritan, for the Jews and Samaritans were not friendly with each other. Now she is leaving for home without her water pitcher, perhaps so overjoyed that she forgot it. She had forgotten her thirst. She had tasted of other water than that from Jacob's well, and now hastened with joy to tell the story of having found the Messiah. She must have experienced very great joy, and no doubt felt highly honored, for we learn that the first great revelation of the Savior was to humble shepherds; first direct disclosure, as the Messiah, made by himself was to this Samaritan woman.

One other thing I note in this scene. That woman has been gone but a little while and now she is returning with many of the citizens from the town. She has

told them all that she learned from Jesus. Whether they believed her or not is of little moment, for they are coming to see and hear for themselves, and so well satisfied that she had told them the truth they prevailed upon Jesus to tarry two days with them. The result was that many believed on him.

Call this a mere incident if you will, in our Master's life, the result shows what can be done by improving an opportunity. Many a diamond in the rough may be carelessly cast aside, which, if cleaned and polished would prove of great value. Jesus found this diamond in the rough. He did not cast her aside as worthless, but with the spirit of tenderness and pity brushed away the dross and with the water of life and the words of truth polished her mind till its luster attracted many to Jesus. This picture has come down to us through the centuries, bringing the moral that no opportunity for doing good should be permitted to pass unimproved.

#### NO. 10. "DOCTRINE OF DEVILS."

J. W. Williams.

Ripley, Illinois.

**P**ROPHETCY emphasizes particularly that in our time some shall depart from the true way to give heed to seducing spirits and doctrines of devils. When we discover the meaning of this last expression we see how exactly the prophecy is fulfilling. By comparing 1 Cor. 10:19 with the next verse we find that idols and devils were the same thing. And by 1 Cor. 8:4-7 idols were the same thing as "gods." Again in Psa. 106:37-38 we find idols and devils the same thing, and referring to the history of Israel's idolatry we find what they worshipped was the nation's "gods." So again we find devils, idols, gods, all the same thing. But in verse 28 of this above Psalm we discover the sacrifices were offered to the "dead." Hence the devils, idols, gods, were the dead. And finally when the woman of Endor called up the dead she called them "gods." Hence the devils were the spirits of the dead. Ancestor worship is one of the most primitive religions. The Chinese, even in modern times, have been offering food at the graves of their dead, for they are a people strong in veneration for their ancestors. And devil worship is carried on in India yet. That is, not worship for an arch-fiend, but worship of demons, departed spirits. For in the gospel accounts of casting out devils, demons, besides being called by these two names they were also called "spirits." More than one immortal, the proper tenant, in a human body, made no end of trouble. So the proper idea attaching to Paul's words about "doctrines of devils" is doctrines of demons, spirits, departed immortal souls, and they are not devils in the sense in which we think of the devil. That is, when we think of the devil as most people think of him, a super-human evil being. Doctrines of devils, then are the teachings of departed spirits, for doctrine is teaching, instruction. If, then, we find modern "spirits" giving out instruction to mortals, it identifies the doctrines of devils and confirms our interpretation. So listen to these words from Lady Lodge: "I know that our beloved ones in the other world have means of helping and guiding us in our everyday life and work. I have had scores of proofs

of this from Raymond.

Not long ago, for example, I fell ill and was greatly worried by certain symptoms. I did not wish to trouble anyone about it, but finally I became so frightened that I did arrange a sitting with a medium I have long known. We quickly got in touch with Raymond. He said he knew about my trouble and could tell me positively that there was nothing serious the matter. He begged me to go to Vichy rather than to a place I had been considering. "You can go afterwards to Scotland where father is, if you like," he told me, "but go to Vichy first...." So I went to Vichy—and got perfectly well. . . . . Bishop Wilberforce, who died quite a while ago, is forever asking me to do things for him here—to go upon errands, to call upon this person and that among his parishioners. Why, once he made me lend my flat in London to a woman he told me about."

And her husband, Sir Oliver Lodge, tells of holding scientific discussions with "Raymond." So if the departed spirits can teach us science and guide us over dangerous places, these are surely "doctrines," teachings of the spirits, demons, devils.

A man in Indiana once told me his father's spirit once woke him and told him the hogs were in the corn. Some one else said, "If that had been my father he would have driven them out and put up the gap and never bothered me about it."

But when Paul discusses these spirits under name of "idols" he informs us that they are "nothing in the world." Why should they be anything when Scripture explicitly avers that the dead know nothing and when we know that immortal souls are strangers to God's word? So Paul says we know they are nothing. But he says that not all men have this knowledge. If he lived in our time he probably would say that very few know it. But the world must get ready for Antichrist and his image and mark of worship, so the rulers will probably multiply mediums at their courts and consult them often, as Saul did the woman of Endor, who deceived him into thinking he talked to Samuel when in fact he held a dialogue in the dark with an old woman and she not yet dead, at that.

Paul's prophecy has probably only begun to be fulfilled. For he says "some shall depart from the faith" for this delusion. To see people who believe in the immortality of the soul espouse spiritualism is no marvel, for they do not have to depart from their faith to do so. The marvel is that even some in the high church of England reject it, for if the dead are conscious and can talk from Abraham's bosom in heaven over across the gulf to the rich man in hell, surely they can talk to earth about renting flats and hogs breaking into the corn field. If the dead are alive, as most religious folk say, all such religious folk should quit denying the messages Sir Oliver and the Lady are getting from Raymond.

But brethren, beware, for "some" are to depart from the "faith" for this. "Master, is it I?"

HE that does good to another man does good also to himself; not only in the consequence, but in the very act of doing it, for the consciousness of well-doing is an ample reward. —Seneca.



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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 firm 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.**

The editor has entered into an agreement to visit Moriah church, near Casey, Illinois, on the 1st Sunday in each month, beginning the 1st Sunday in April. Let all who live near this appointment please take notice.

Roy and Sr. Louisa Murdock, of Ranger, Texas, are the proud parents of a little girl.

Bro. and Sr. Wm. Laning, of Ripley, Ill., are making a visit to California. So also are Bro. and Sr. Banes, of Goodland, Ind. Somehow California seems to have a lure for some of our people.

Bro. and Sr. J. A. Railton, of Fonthill, Ont., left California for the east on March 3rd. If they went directly home they arrived in time to get a taste of real winter if Fonthill was situated as northern Illinois was.

We have just published a sixteen page tract for George Moyer, Clarksville, Iowa, entitled, "The Gospel of the Kingdom of God."

A friend who is of a statistical turn of mind has figured out, by way of comparison, the value of The Restitution Herald from a purely matter of fact standpoint.

His comparison is made with five other religious journals and he figures that from the amount of space, typesetting, etc., allowing three cents for each ten thousand words, the Herald is worth \$2.74 per year, thus giving each subscriber \$1.24 of actual worth above the subscription price in real money value. His comparison puts us far in advance of the others in this respect.

Bro. E. O. Stewart, of Cleveland, Ark., is to do some evangelistic work in Iowa beginning about the middle of April. We trust he may be the right man in the right place.

Sr. Evelyn K. Harsh of Chicago, is again under the care of a physician, having just passed through a minor operation recently.

Bro. Silas Murphy, Marshall, Ill., is entertaining the measles in his home, not of himself, but by his husky boys.

The flu seems to be having an inning among our people again at Hammond, La., several cases of it having been reported from there.

We expect to preach at the Salem church near Marshall, Ill., on Monday and Tuesday nights, April 5 and 6. Let all interested take notice accordingly.

We receive numerous complaints from subscribers concerning the manner in which their papers reach them. Some complain that their papers are badly mutilated --so much so that they cannot read them. Recently the Fonthill, Ontario bundle was returned to us in such a mutilated condition that we had to send out a new bundle. Brethren, we are helpless. In a large measure, no doubt, the government is helpless. In a measure employees seem to have lost all interest in their employers' affairs and have grown careless and unconcerned. Let us pray for better conditions.

**Please Take Notice.**

As a matter of general information we would be pleased to know just how our readers appreciate our efforts in getting out the Herald. Will those who desire to help us get this information please mail us answers to the following inquiries:

1. When you receive your Herald what do you read first? Please state the general order in which you read the rest of the paper.
2. Which do you prefer, long or short articles?
3. What class of articles do you the most good, practical or doctrinal?
4. Do you think it profitable to publish a directory of churches? If so, how often should it be published?
5. Please make one suggestion by which the general worth of the Herald may be advanced.

Please make reply to these questions only upon condition that you are a subscriber. Sign your name as a matter of good faith. Your name will not be used in any way in connection with the answers. We will try to classify answers and make report in due time. Mail answers so that they may reach us by April 10th.

**REMITTANCES.**

S. J. Wilson; G. W. Johnston; J. R. Elton;

C. H. Adams; Mrs. Joe Couch; Leila E. Whitehead; Mrs. W. H. Allard; Sylvan Richey; Mrs. T. J. Stinnette; Ella L. Hanson; N. L. Anderson; F. F. Upton; Mrs. Lorenz Dittmar; Mrs. J. F. Miller.

**HELPING FUND.**

C. H. Adams,	\$1.00.
Mrs. W. H. Allard,	.50
Mrs. T. J. Stinnette,	.50.
Ella L. Hanson,	5.00.
Mrs. J. F. Miller,	1.00.

**Obituary.**

**Helen Lucia Daniels Corder.**

Helen Lucia Daniels was born Dec. 12, 1892, in the township of Prairieville, Barry county, Mich., the daughter of Henry M. and Martha A. Daniels. She was married to Frank Corder Sept. 1, 1916, and to this union a son was born June 5, 1917

Mrs. Helen Corder died Monday morning, March 1, at the Brainard Hospital at Alma, Mich., of pneumonia, age 28 years. Deceased was for many years a resident of Morey. She was united with the Church of God a few years before her death.

The remains were brought to Lake City on Tuesday, March 2, and funeral services were held at the Methodist church at 1 o'clock, Rev. W. W. Lamport officiating. Burial was made in the Lake City cemetery. The deceased is survived by a husband and little son, also her father and brother, Lloyd.

**Reports.**

**Nebraska Report.**

I am sending herewith a short report for the months of December, January, and February. On account of severe weather in December we only preached some three sermons in our home town. During this month there was five dollars sent to me for the evangelistic fund by Bro A. E. Shaw. During the month of January we held a series of meetings in Holbrook, delivering twelve sermons during the month. Those sending money to me for the evangelistic fund were Bro. Wilson, Bro. Hammond, Bro. and Sr. Bray, Bro. Stedman and Bro. Whorton, totaling the amount of \$40.00.

On account of sickness in our home we were unable to preach more than twice during February. Those giving to the evangelistic fund for February were Bro. Harvey Krogh, \$10.00, and the Ladies Auxiliary, \$90.00.

The prospects for the work during March are very promising. Of course work of this kind depends very much on the efforts of those who are interested.

T. A. Drinkard.

**Gallimore Gap.**

I wish to drop in a few words in regard to the good meeting we have had at Gallimore Gap. Elder J. H. Anderson came on Tuesday before the fifth Sunday in February and stayed a week and preached for us. He preached fourteen as good sermons as could be preached from the lips of man. the reason he did is just because he preached the Bible. So we had a good

meeting although we were small in numbers on account of sickness and bad weather. I am happy to say that there were four baptized: Henry Case, Dewey King, John Taylor and wife, Ira Taylor. So I am well pleased with the interest that was taken in the meeting and hope that Bro. Anderson can come again and preach for us. He said it might be arranged so that he could come about three times a year as there is usually about three fifth Sundays in a year. His time is all filled up except the fifth Sundays, so if he can come or if he can't we, a few of us, are trying to take the good old Bible for the man of our counsel, looking forward to the soon coming of our Lord Jesus Christ.

Your brother in Christ,

J. Manning Case.

## Letters.

Riviera, Texas.

Dear brothers and sisters in the one faith:

I am writing this to withdraw my appeal for an Evangelistic Fund. I have returned the money sent me as so few seemed interested. And so few could not do it alone so will have to drop it for the present, hoping to see it brought up in a better and more effectual way in the near future.

Pray ye the Lord of the harvest that he will send forth laborers into the field, for the harvest is indeed great but the laborers are few.

Yours in the faith,

Mrs. W. L. Robbins.

## The Sunday School.

By Alta King.

Second Quarter—April 4 to July 27.

Early Leaders and Kings of Israel.

### ISRAEL RULED BY JUDGES.

Lesson 1. April 4, 1920.

Lesson Text: Judges 2:8-16.

Golden Text: When in their distress they turned unto Jehovah, the God of Israel, and sought him, he was found of them. 2 Chron. 15:4.

Memory verses: Judges 2:18, 19.

### Questions and Comments.

Through whom did God rule Israel during their exodus from Egypt and their early years in Canaan?

From the death of Joshua until Saul became king they ruled through judges. See Gen. Note 1 and Judges 2. Tell in your own words why those judges became necessary.

What evidence do we have in Judges 2, that the character of a nation is largely determined by its ruler? See verses 7-11, 19. These facts harmonize with the principle laid down in Hosea 4:9. We should not see in this an excuse for and a smoothing over of the sins of the people, but rather the evidence of man's innate weakness and dependence upon God, the degree to which he falls short of the glory of God. From the same verses we see that the material, personal manifestation of God's mercy and power has a telling in-

fluence over fleshly man for righteousness. Has God taken this fact into consideration in his plan of world redemption? See Gen. Note 2.

What proof do we have in Judges 2 of God's infinite patience and love for this people so little able to appreciate and respond to that love? Gen. Note 3 gives some idea of their unworthiness. Will patience finally have its perfect work in regard to this people? Isa. 60:21; Rom. 11:25-27.

Israel entering into rest: What work was assigned to Joshua by God? Josh. 1:1-8. What had God promised that Israel should receive in that land? Deut. 7:1-15. Why did not those Israelites to whom the promises were originally made, realize them? Num. 14:22-30; Heb. 3:16-19. Num. 14:23 says they were not permitted to enter "the land." Heb. 3:16 says they were not permitted to enter "God's rest." From the people's fleshly viewpoint the land stood, primarily for the material rest from enemies and the hardships of wilderness life. From God's viewpoint the land stood primarily for their spiritual rest from sin, for he had decreed that they could possess the land and its blessings only through obedience to his laws. Joshua led the younger generation of Israelites into the land but not immediately nor permanently into its blessings as we have seen by today's lesson. Read also Heb. 4:1-10. Have the Israelites as a nation yet entered into that rest? What is the basic requirement before they can enjoy the material and spiritual blessings which the possession of the land brings to them? (True belief means obedience). When will they meet this requirement? Matt. 23:39

Is a Gentile privileged to enter into "God's rest" in the same way in which a Jew is privileged? Rom. 1:16. Is the warning which Paul gave to the Christian Hebrews just as applicable to Gentile Christians?

Paul's letter to the Hebrews was written to Hebrew Christians. The 3rd and 4th chapters are a warning against unbelief. He reminds them that it was unbelief of the gospel message (the promise of entering God's rest), that kept their forefathers from possessing the promised land and its attending blessings, and that unbelief would bar them, also, from the same things.

The warning applies to Gentile Christians in a secondary way, that is, we recognize that the Israelites are God's sign people—by God's dealings with them as individuals and as a nation he demonstrates how any individual or nation is saved. Hence the same warning Paul gave to the Hebrew Christians applies equally well to Gentile Christians.

### General Notes.

Daily Readings: Mon., Judges 2; Tues., Isa. 60; Wed., Heb. 3; Thur., Heb. 4; Fri., Num. 14:22-30; Sat., Deut. 7:1-15.

1 "The Judges" gave their name to a period of history between Joshua and Saul extending over 200 years and marked by disorder and idolatry, and foreign oppression. The Judge was more than a civil officer. He was generally, as well, a military leader.

The books of Judges and Ruth contain all the Jewish history which has been pre-

served to us of the time between the death of Joshua and the birth of Samuel. Judges consists of three parts: 1, An introduction, 1:1 to 3:6; 2, The history of the twelve judges which falls into a succession of periods of rebellion against God and the oppressions and deliverance by which they were followed, 3:7 to 16:31; 3, Two narratives which especially show the tendency to idolatry and lawlessness, 17 to 21.

2. And the people served the Lord all the days of Joshua... and all the days of the elders who outlived Joshua who had seen all the great works of the Lord... and Joshua died... and also all that generation were gathered to their fathers, and there arose another generation after them which knew not the Lord nor yet the works which he had done for Israel, and the Children of Israel did evil in the sight of the Lord. Judges 2:7-11. Such facts as the above in the life of the Israelitish nation show how unworthy the Israelites were of God's attention and care. So long as they were under the influence of a wise and strong leader, and personally had experienced the benefits of God's miracles they served God, but just as soon as the leader was dead and the generation which had personally witnessed the miracles was gone, they wandered away from God. The new generation knew that the miracles had happened but they were mere facts of history to them. The personal element being removed, the miracles were powerless to draw them to God. Faith had no place in their makeup. Nothing but personal experience could awaken their sense of gratitude and love and bring service.

This innate weakness and sinfulness seen in the Israelites is common to all mankind. Jesus, while here personally, caused multitudes to glorify God by the miracles he performed. But now that the personal element is removed, the multitudes, although they admit these miracles to be facts, have no thoughts of God and his glory in their hearts.

But God's plan of salvation is adequate to cope even with this unworthiness and sinfulness in human nature. He has provided that a wise and strong Leader shall come to earth. His personal influence will be so strong that it will be felt to the ends of the earth, and people will be permitted to taste of his miraculous power personally and individually. Thus all the ends of the earth shall remember and turn unto the Lord. Truly God's love is able to cope with the worst sinfulness and no evil shall be able to withstand the force of that love, fully manifested through Jesus, the king of the earth, reigning on David's throne. And we should not forget that the swift meting out to sinners, personally and individually, the just desserts of their sins, will be one of the ways by which God will manifest love through this king. Even though sinners admit this will be done, they receive no benefit from the fact until they are brought face to face with the Judge. The personal element enters in. There are few who are able to profit by the experience of others.

3. "And the children of Israel did that which was evil in the sight of the Lord and served Baalim," the local gods. The Baals were generally nature gods. Their

altars were high places and offerings were made of animals and the produce of the soil. The Baals had their priests, whose extravagances appear in the story of the sacrifice on Mount Carmel, 1 Kings 18. Gross immorality and the sacrifice of human life were sometimes associated with the worship of the Baals.—New Century Bible.

"And bowed themselves down to them." It was open and shameless worship, not merely worship in secret. "And they provoked Jehovah to anger. He was justly angry, not only at the ingratitude of his people for whom he had done so much, but still more because they had forsaken his pure worship for a worship full of cruelty, leading even to human sacrifice, and full also of the most bestial licentiousness.—Peloubet's Notes.

#### WHAT STANDARD?

J. S. Lyon. Citronelle, Alabama.

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He holds up for our emulation the popular sects and says, "these sects surpass us in both faith and works." I doubt this statement, but allowing it to be true, what deductions are in order from our view point as a church?

If we measure our work by the standard set by the popular sects, we are losing sight of the plan of salvation, and the relation we are now in as regards the world. God has a very miraculous way of separating out from this age a people chosen by grace to share in the priesthood with Christ. 1 Pet. 2:9. As the saints will be few in comparison to the nations they rule over, and as few will have a part in the first resurrection in comparison to those who are raised in the second resurrection, so also in this age we who accept and know the gospel may expect to be few in numbers, insignificant in the estimation of the world. The Lord's teaching and that of the apostles leads us to expect this. We cannot hope for great numbers, prosperous churches, or well paid ministers. An approximation of such results might well cause us to be apprehensive at such signs of growing worldliness.

If we covet the practices and beliefs of the worldly sects we thereby show that we covet the second resurrection, Rev. 20:13. If we instead covet the better resurrection (Heb. 11:35; Rev. 20:6) let us follow the standard set by the Lord and the inspired writers of the gospels. Does Bro. Crowe think that any organization believing in trinitarian, immortal soul, everlasting torment, and sky kingdom doctrines will ever pray or work its members into the inheritance given the saints? Probably not. Yet we know that God does manifest approval of some of their works. In late issues of The Country Gentleman a series of articles on "Big Country Churches" is appearing. To read them is to have your heart warmed in sympathy and appreciation of the good being accomplished in their way of working. Our hearts always beat in sympathy with humanitarian ef-

forts and accomplishments. There are people in the popular churches who love Jesus and are serving the Lord as best they know how. Through their instrumentality the Bible has been printed in every language and tongue and the gospel spread thereby to the whole world. But we know that they are blinded to the gospel truth Rom. 11:7, 25; Jno. 12:40; Rom. 9:18. Just as blindness in part happened to Israel until the fulness of the Gentiles comes in, and just as all Israel will be saved in the end (Rom. 11:25), so like reasoning has shut up together the nations in part, that a people might be taken out of them, that in the end God might have mercy upon all Rom. 2:32.

"Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out!"

And yet there be some who say that God gives no hope to these whom he has blinded, to these who have sought him and found him not!

If God manifestly approves these works, the outpourings of kind and loving hearts, it is not for us to criticize or condemn. But on the other hand, let us not make a mistake of setting up these works as a criterion, in place of the special precious promises made to the little flock (Luke 12:13), beloved of the Lord (Col. 3:12), and which separate us from the worldly churches.

We may expect to be few, indeed, to justify the question asked by Christ when he said, "When the Son of man cometh shall he find faith on the earth?" Luke 18:18. We must also expect a diminishing, a falling away, in these latter days. 2 Thes. 2:3.

If there be those who are giving heed to humanitarian impulses let us rejoice that they do manifest good works. That will be all they have to save them in the world to come. With them our sympathies go out to the suffering, afflicted, starving peoples of this day, but that is no reason we should regret these conditions, which are but the harbingers of the everlasting peace and kingdom of God. Luke 21:28. If we set our hands to ameliorate these sufferings we attempt to stay the punishment meted out by God on a sinful world. We have no business, either by charities or votes to participate in worldly affairs. James 1:27. Let us, as charged, minister to our own brethren who are partakers of the Lord's tribulations, and aspiring to be partakers of his glory, Rom. 8:16-18, in the day of perfect life. 1 Cor. 15:54.

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enumerated:

Patient in temptation, confident in prayer, rejoicing in the honors of others, quick to hear, slow to speak (not impulsive), slow to wrath, bridling the tongue, visiting the orphans and widows, keeping unspotted from the world, impartial in judgment, succoring the hungry and naked brothers (not aliens), believing God will fulfill his promise even as Abraham believed, showing conversations full of blessings, full of the meekness of wisdom, peaceable, gentle, easy to be entreated, without hypocrisy, not friendly to the world, humble, speaking no evil one of another, neglecting not to do what we know we ought, presuming to do nothing without God's approval, confessing our faults one to another, praying for one another.

#### THE NICOLAITAN DOCTRINE.

Frank E. Siple. Oregon, Illinois.

**D**UE TO Sr. Jennie Cox's request for light on this subject, we have taken time here in the office to look the matter up in the most authoritative sources, and it must be admitted that man's knowledge concerning the subject is extremely limited. The Bible offers us no explanation whatever. No direct reference to this class of people is to be found save in the second chapter of Revelation, and there the name occurs only twice, and in such a way as to throw no light on their doctrine. We quote below the statements of some of the best authorities on this subject:

Bible Dictionary.—Nicolaitans, heretical persons or teachers, mentioned in Rev. 2:6, 15. Compare 2 Pet. 2:12, 19; Jude 4:7, 8, 11, 12. Some suppose them to have been followers of Nicolas the deacon (Acts 6:5), but there is no good evidence that he ever became a heretic.

Benson's Commentary.—"It seems not improbable," Doddridge thinks, "that the doctrine of Balaam and that of the Nicolaitans might be the same; or the latter might be more strenuous in justifying and propogating their doctrine, and acting upon it; and that this doctrine might be like that of some modern seducers, namely, that it is lawful to dissemble the Christian faith, and to conform to the established superstition, to prevent persecution: a fatal error, which tends most effectually to overthrow Christianity, the existence of which, in these latter ages, is owing to the contrary doctrine and practice."

Young's Analytical Concordance.—Nicolaitanes, the followers of one Nicolas, whose deeds are condemned without being mentioned. B.C. 70.

A. C. Gaebelein.—The best and perhaps only solution of this mysterious word is to examine its meaning. It is a Greek compound. Nikao means to have the upper hand, to domineer; laos means the people (our English "laity"). Nicolaitanes signifies "the domineers of the people." A priestly class had sprung up in the church, domineering over the rest of the people, the so-called laity. And this domineering class claimed a superior place in the body of Christ and a priesthood which rightly belongs to the Lord Jesus Christ. This evil was rejected in Ephesus, but is fully sanctioned and tolerated in pergamos. Priestly assumption became then, and ever since has been, the corruption of Christianity. This is what our Lord hates and what he hates we must hate with him.

After reading these statements, in connection with the second chapter of Revelation, each one may draw his own conclusions. Personally, we feel that the quotation from Gaebelein throws the most light on the subject, in that it shows the term itself to mean "domineers of the people." Although the 15th verse (Rev. 2) speaks of their doctrine, the 6th verse plainly states that their deeds were the part most offensive. Those that had elevated themselves to this standard evidently attempted to force their views upon the others.

**Question.**— Can we see among our people today any noticeable attempt to force individual views upon the "laity"? If so, would ones doing this merit the same condemnation?

Frank E. Siple.

#### Truth Seeker's Lesson, No. 15. THE JUDGMENT OF THE WORLD.

**T**HERE is no subject in the Bible that is so grossly misrepresented as the one we have for this lesson. Our former lesson dwelt with the judgment of the saints and the distribution of rewards. These will be according as they have labored while in their trial period. Let us accept the fact that this has taken place and the world occupies about the same relation that it does now: eating, and drinking, marrying and given in marriage. The world was not looking for Jesus and therefore they did not see him. The people and rulers have no restraining influence, hence violence and anarchy will ripen. The spirit of God, the hindering cause, has been removed with the church. Human creeds will rule and become intolerant and oppressive. The man of sin will then be manifest and will dominate the whole world. Human governments have proven a failure and will gladly welcome any power that promises the establishment of universal peace. The league of nations will be the last effort of human governments to accomplish this idea. It will fail! Then what? The time of indignation will come. Behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: Isa. 26:20, 21. To keep in touch with events, read the following Scriptures in the order given and note what is taught. Deut. 33:1, 2, 3; Isa. 63:1-7; Hab. 3:1-7; Psa. 24; Zech. 14:1-5. These Scriptures will lead you to Jerusalem which will be surrounded with the armies of all nations where the last great battle will be fought in which Jesus and his saints will be victorious.

Please read Ezek. 38:14-23; Ezek. 39:1-17. These statements are to be taken as a record of literal events. To become more thoroughly acquainted with these events use your marginal references. The only reasonable conclusions that can be drawn from the above testimony is that there is yet a great slaughter of the inhabitants of the earth to take place. This battle will not be fought on the Lord's side with human instruments, but the Lord will fight against those nations as when he fought in the day of battle. See Zech. 14:3, 12-16. After this battle the nations not destroyed will return with their shattered armies, trying to reveal the cause of their defeat. They will not recognize the hand of our God and his Son in the great slaughter. The nations are now ready to sue for peace. During the interval the land around

Jerusalem will be renovated and in a period of time will be made beautiful. Not all the armies gathered about Jerusalem will meet with great slaughter, but those who go there for a spoil.

The next great question to be settled is the Eastern or Jewish question. The nations that are now favoring the Jews will fight for them then. They will unconsciously be fighting for the Lord. The prophet Zechariah (2:8) said that he that toucheth you (Israel) toucheth the apple of my eye. Again he says, Sing and rejoice, O daughter of Zion: for lo, I come and will dwell in the midst of thee, saith the Lord. Zech. 2:10 In following along this line relating to the judgment of the nations we find many events which have the human element in them. We are now on the verge of more startling events. The guiding star for us now is to keep in touch with current events regarding Jewish affairs. The two most powerful nations, U. S. and England, are aiding Abraham's children to possess again the land as of old. We are living in an age when great things are developed in a night. Let none of God's children think from what we have written that therefore the coming of the Lord is far in the future. As far as the fulfillment of the prophetic word is concerned there is but one to be realized and that one is concerning his coming to take his own into the secret chambers. How long it will take the Lord to judge his saints we do not know, but it will take a season or time. While this is being accomplished the mystery of iniquity will grow and develop. See 2 Thes. 2:1-13. Our next lesson will deal particularly with restitution.

D. C. Robison.

#### THE RETURN TO ZION.

**I**T IS interesting to be told that the St. Louis colony in Palestine is the best of the forty-five Zionist settlements. Founded in 1911, it is reported to be very prosperous and has become a model after which later colonies have patterned. It lies 150 miles north of Jerusalem, near the Sea of Galilee, the Lake of Tiberius in Roman times. It is especially a fruit-producing region, there being 10,000 olive and 150,000 almond trees already growing and producing there. All told, the Zion colonists number 50,000, and many more are settling in Palestine yearly. This is a considerable number, yet small when compared with the number of people of the Hebrew race in the various countries of the earth. The present population of Palestine approximates 700,000, much more than a majority being Arabs of the Moslem faith. It will be seen that the influx of Jews will have to be much larger than it is now before they will so outnumber other races and religions that they will be able to control the government under any form of genuine democracy.

The Zionist movement is a religious one in its inspiration, though national in its aspiration. During the more than fifteen centuries since the dispersion of the ten tribes by the Assyrian conquest, followed about a century later by like dispersion of Judah and Benjamin by the Babylonian conquest, this inspiration has kept the Hebrews a distinct and separated people in whatever land they have lived. They are such today, even here in the United States, where there is less separateness in

spirit, though scarcely less in the matter of preservation of racial purity, than elsewhere. This is unique in the history of mankind. No other race of men, driven from their own country and scattered over the entire face of the earth, has succeeded in preserving its racial identity and national spirit. This preservation is founded strictly upon the pure worship of Jehovah as prescribed in the Mosaic law and the following prophets, in which are to be found both the prophecy of their dispersal among the nations and the promise of bringing them back again to the home land. The Zionist movement is an effort to realize that promise, to make actual the restoration of Israel. It does not anticipate the return to Palestine of all the scattered Hebrews in all lands, nor all of them from any land, but only such as desire to go and who can make a livelihood there under the conditions that exist.

Of necessity this makes the movement a gradual one and not a hegira, partial and incomplete, as were the two restorations from Babylonian and Persian captivity, which were far from complete so far as the number of individuals who returned to Palestine is concerned. Indeed, there are large numbers of the Hebrew race who do not favor the present Zionist movement, and declare that they would not surrender their present citizenship under any circumstances, especially those in the United States. However, it seems as though the longing for a restored national life of their own in the land of their fathers may be realized by such of the race as are willing to make the sacrifice to secure it. There is, however, one important factor not generally considered. That is the fact that Palestine is the home land of its present population. They and their ancestors have occupied it for many centuries. It will, therefore, be impossible to drive them out or to ignore them and their interests, even after the returned Hebrews finally outnumber them, should they ever do so. Therefore, expectation of the immediate creation of a Hebrew nation and government in Palestine is not well founded. Whatever nation takes the mandate in that country, England presumably in Palestine proper, will be compelled to consider the welfare and the rights of all elements of the population. Complete restoration of Israel, in the sense of a nation occupying and governing Palestine, is something still behind the curtain of the future.—Editorial in the St. Louis (Mo.) Globe-Democrat.

#### The Test of Friendship.

**WHAT** is it to be loyal to a friend? It is willingness to give up for that friend something that we ourselves want. We sometimes give our cast-off clothing or a bauble of which we have become tired, to the poor or to an acquaintance. It is not charity; it is often not a semblance of real sacrifice or real love. Great giving always involves the parting with that which is dear to us. The father knows it when he takes voluntarily the hard-earned savings of a lifetime and spends on the education of a son or daughter what might make his old age comfortable and free from care. It is the divestiture of a thing we want for the sake of another—this is the proof of real affection—Sel.

THE real test of character is joy.—Van Dyke.

altars were high places and offerings were made of animals and the produce of the soil. The Baals had their priests, whose extravagances appear in the story of the sacrifice on Mount Carmel. 1 Kings 18. Gross immorality and the sacrifice of human life were sometimes associated with the worship of the Baals.—New Century Bible.

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Frank E. Siple, Oregon, Illinois.

**D**UE TO Sr. Jennie Cox's request for light on this subject, we have taken time here in the office to look the matter up in the most authoritative sources, and it must be admitted that man's knowledge concerning the subject is extremely limited. The Bible offers us no explanation whatever. No direct reference to this class of people is to be found save in the second chapter of Revelation, and there the name occurs only twice, and in such a way as to throw no light on their doctrine. We quote below the statements of some of the best authorities on this subject:

Bible Dictionary.—Nicolaitans, heretical persons or teachers, mentioned in Rev. 2:6, 15. Compare 2 Pet. 2:12, 19; Jude 4:7, 8, 11, 12. Some suppose them to have been followers of Nicolas the deacon (Acts 6:5), but there is no good evidence that he ever became a heretic.

Benson's Commentary.—"It seems not improbable," Doddridge thinks, "that the doctrine of Balaam and that of the Nicolaitans might be the same; or the latter might be more strenuous in justifying and propogating their doctrine, and acting upon it; and that this doctrine might be like that of some modern seducers, namely, that it is lawful to dissemble the Christian faith, and to conform to the established superstition, to prevent persecution: a fatal error, which tends most effectually to overthrow Christianity, the existence of which, in these latter ages, is owing to the contrary doctrine and practice."

Young's Analytical Concordance.—Nicolaitanes, the followers of one Nicolas, whose deeds are condemned without being mentioned. B.C. 70.

A. C. Gaebelien.—The best and perhaps only solution of this mysterious word is to examine its meaning. It is a Greek compound. Nikao means to have the upper hand, to domineer; laos means the people (our English "laity"). Nicolaitanes signifies "the domineers of the people." A priestly class had sprung up in the church, domineering over the rest of the people, the so-called laity. And this domineering class claimed a superior place in the body of Christ and a priesthood which rightly belongs to the Lord Jesus Christ. This evil was rejected in Ephesus, but is fully sanctioned and tolerated in pergamos. Priestly assumption became then, and ever since has been, the corruption of Christianity. This is what our Lord hates and what he hates we must hate with him.



# 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.

### AN EASTER LILY. Matt. 6:28-34.

JESUS AND his disciples had been together one day on the Mount of Olives. Jesus always liked to go there, I think, because it was quiet and he could be more alone. There were groves of olive trees growing on the mountain side, and beneath their cool shade the grass was thick and green. Here and there wild flowers raised their heads above the grass, and nodded to each other.

On this day Jesus had gone up on the mountain, and called his disciples to follow him. When they had set down in the cool shade of the olive trees he began teaching them how to live, if they wished to be like him.

After a while he pointed to a flower growing near them. It was a beautiful lily, that stood straight and tall above the grass, and gently nodded in the breeze. Jesus said:

"See these lilies, how they grow. They do not work, but they are dressed more beautifully than the richest king who ever lived. If God watches over the lilies and cares for them, will he not care for you much more? Do not think too much of what you shall eat or what you shall wear. Your heavenly Father knows what you need, and will care for you. Only love him and serve him well."

It is these beautiful flowers that Jesus loved and talked about that we like best to have with us on Easter. The pretty crocus, the narcissus, and the white Easter lily all awaken about the same time; and we usually have them with us on Easter day, when Jesus wakened from the dead.

I shall tell you a story I read not long ago about an Easter lily.

Once upon a time in a big city there lived a little girl, whose name was Ruth. Her papa was dead and her mamma was very poor, so that she had to work very hard all day to get food and clothes for herself and her little girl.

Little Ruth was often alone, and she couldn't run about as most little girls do. When she was a tiny girl she had a fall that hurt her back, so she could never walk. She had to sit in a chair all day and she got pretty tired and lonely, as she had no one with whom to play.

Her mamma would put books and pictures and little toys where she could reach them, and at noon a kind neighbor would

## THE GOOD TEACHER

The Lord is my teacher, I shall not lose the way.



HE LEADETH me in the lowly path of learning,  
He prepareth a lesson for me every day;  
He bringeth me to the clear fountains of instruction,

Little by little he showeth me the beauty of truth.

The world is a great book that he hath written,  
He turneth the leaves for me slowly;  
They are all inscribed with images and letters,  
He poureth light on the pictures and the words.

He taketh me by the hand to the hilltop of vision,  
And my soul is glad when I perceive his meaning;

In the valley also beside me,  
In the dark places he whispereth to my heart.

Even though my lesson be hard, it is not hopeless,  
For the Lord is patient with his slow scholar;  
He will wait awhile for my weakness,  
And help me to read the truth through tears.  
—Henry Van Dyke.

come in and prepare her lunch if her mamma had to be away. She sat at the window, so she could watch the people passing, and the children would wave their hands to her.

One of the neighbors went to sew for a lady who was very rich and lived in a beautiful home, a little way out of the city. As she was sewing there one day the lady's little girl, Mary, ran into the room and said: "Oh, Mrs. Burns, I'm tired of playing, won't you tell me a story?"

"Would you like to hear of a little girl I know who is about your age?" asked Mrs. Burns.

"Yes, indeed," said Mary, as she sat down in a little chair.

Then while Mrs. Burns sewed she told all about poor little Ruth who had to sit still all day and was often alone for hours at a time. Mary was very sorry for the poor little girl and she ran and told her mother about her.

"Can't I do something for her, Mamma?" she asked.

"I will see, dear," replied her mother. "I'd like you to help her if you can."

The next afternoon Mary's mother drove to Ruth's home and found her playing alone in her little chair by the window. She stayed with her quite a while and a few days afterward she took Mary to see her. Oh, how glad Ruth was to have such kind visitors!

Mary brought her some new books, a lovely dolly, and some flowers. She gave her a little paper bundle, also, which she told her to open. Ruth untied the string, unwrapped the paper, and then she was a little disappointed, for there was only a queer little brown thing inside that was hard and round, and not one bit pretty.

She didn't know what to do with it, but Mary said, "It is a lily bulb, Ruth, and I thought you would like to watch it grow."

She and her mamma helped Ruth plant it in a pot they had brought, covering it with soft, black earth. Then they put some straw on top to keep it dark.

"After two weeks," said mamma, "you can take away the straw and then I think you will find something new."

It was hard for Ruth to wait so long, but at last the two weeks passed and when she took away the straw she found a little green shoot.

"That is your lily beginning to grow," said Mary's mother, who was again visiting her. It is now November and when Easter comes, away in the spring, there will be lovely white blossoms on your plant. You must water it every other day and give it plenty of sunshine to help it grow."

Ruth could get the water and care for it herself, as she could now go about her room. She couldn't walk, but Mary and her mamma had sent her a comfortable chair, in which she could wheel all around. It was so nice not to have to stay in just one place.

She had many playthings, too, which they had brought her, but best of all she loved her little plant. Day by day the stalk grew taller and around it came long, slender, dark green leaves. Ruth never tired of watching it and when spring came she saw one day something besides the leaves upon it. Can you think what it was? Buds. Day by day they grew larger, and whiter and whiter, until at last one of them opened into an exquisite blossom. The sunshine had turned its heart to gold and the white petals glistened and shone, while a delicious fragrance filled the room.

Mary had told Ruth a great deal about the beautiful Easter Sunday, which was soon coming, when the church would be trimmed with lilies, and such lovely songs would be sung. When the blossoms opened, Ruth thought, "Oh, I'd like my lily to go to church on Easter!"

The next time Mary and her mother came. Ruth showed them her beautiful lily, which now had five snowy blossoms and two buds.

"Won't you take it to Sunday School tomorrow, Mary," she asked, "so all the children can see it?"

"Yes, indeed," said Mary, "Mamma and I will drive here on our way to church and carry it with us."

The next day when the little people came to the Sunday School Kindergarten, their teacher asked Mary's mother to tell them about the little sick girl who had watched the lily so many weeks and when it blossomed had wished to send it for them to enjoy.

If Ruth loved her lily and watched it so carefully, just think how much more carefully our heavenly Father watches over us!

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#### The Purpose of Christ's Coming.

Dear readers of the Herald: The second coming of Christ is the greatest theme that can employ our minds. It is the hub around which all other truths revolve. Blot out the second coming of Christ and you leave the whole world helpless. It was the hope of the apostles and they have spoken of it in plain terms which cannot be misunderstood.

But what is the purpose of his coming? The first thing he will do when he comes will be to raise the sleeping saints and change the living saints. 1 Thes. 4:16. The Lord himself shall descend from heaven... the dead in Christ shall rise (not come down) first.

But, says one, what about the verse just above there, where it reads, even so them also which sleep in Jesus will God bring with him. Dear friend, did you know that the preposition with does not always mean in company with? Listen, I raise the log with a pry pole. The pole is the power with which I raise the log. The same with this passage. Christ is the means with which God raises the dead. Notice God does the bringing. He brings them just like he brought again our Lord Jesus from the dead. The Bible says God shall send Jesus Christ. Acts 3:20. And bring the dead. This difficulty being cleared up, we will proceed. The next thing he will do will be to reward his saints. Please read Matt. 16:27; Luke 14:14; Rev. 11:15; Rev. 22: 12.

These passages everyone say he will reward the faithful when he comes. He is coming to give his saints rulership in the kingdom. Listen, unto him that overcometh and keepeth my works unto the end, to him will I give power over the nations. Rev. 2:26. And sit with me in my throne, Rev. 3:21, and judge the twelve tribes of Israel, Matt. 19:28. And reign with him, 2 Tim. 2:11, a thousand years, Rev. 20:6. So we can see that the second coming of Christ is very important. No coming, no resurrection. No coming, no crown of life. No coming, no reigning with him. No coming, no kingdom. No coming, no judgment. 1 Cor. 4:5.

Yours in hope,  
E. O. Stewart.

JUST to be good, to keep life pure from degrading elements, to make it constantly helpful in little ways to those who are touched by it; to keep one's spirit always sweet, and to avoid all manner of petty anger and irritability—that is an idea as noble as it is difficult.—Anon.

IT IS only the true hearted who can be true friends; the mean and cowardly can never know what true friendship means. —Kingsley.

But the reasoning would be just as valid if reversed, by which we could conclude that God is flesh and blood because man who is his image is so. Or just as valid if we begin with any other statement, not only of God's nature, but his character also, then anything affirmed in Scripture of Deity can be affirmed of humanity because man is God's image. Then we would conclude that man is not only an immortal spirit but that he is omnipotent, omniscient, spotless and perfect, which shows the absurdity of thus reasoning wildly on this primary statement in Gen. 1. But why suffer ourselves to reason? Why not take the Lord's own commentary on this as on other Scriptures? By doing this we find the first use of this expression "image of God" after its first use is in Gen. 9:6, and in the context here we find the rulership of man over the animal creation mentioned. This matter of man in God's image is spoken of in three other places in Scripture. In 1 Cor. 11 we find it again referring in the context to man's rulership. In Col. 3:10 it is used in connection with knowledge. Going back to Gen. 3 we find it was the knowledge of good and evil that made human beings "as" God, or like him, in his likeness, image, and here again man's contemplated knowledge of good and evil at Gen. 1:26, had something to do with him being in God's image. The remaining Scripture, Jas. 3, in speaking of this image, mentions again the dominion of man over the lower animal creation. Then since every later Scripture either mentions in the context the dominion of man over animals or gives some connection with it, it indicates in God's own commentary a strong hint that dominion may be the image referred to in Gen. 1:26-28. Let us see how it will work out.

God is king over all.

Man was made to be in his image.

Therefore man was made to be a king, and the image is the likeness of dominion. Even here in Gen. 1 the image plainly seems to be this dominion of kingship, for immediately after saying, "Let us make man in our image," he said, "and let them have dominion." Then immediately after creating man in his image he said, "Have dominion."

Let us further test this interpretation: Adam was a figure of Christ. So just as Adam in his image was a king having dominion over his animal subjects, so also Christ is declared to be the image of God, and also is to be given dominion from sea to sea over every kindred and tongue and people and nation of human beings. Then the interpretation suggested in all places where the image is expressed in Scripture works out as we subject it to scrutiny of the word, it seems to us, and we coincide with this view expressed many years ago by Bro. Wincee.

Then instead of reasoning that because God is immortal man is, or because God is perfectly holy man was before he fell and is to be restored to that in sanctification as the view is sometimes expressed, or that God is immaterial spirit, "principle," therefore man is wholly immaterial, has no substance, "is not matter; he is not made up of brain, blood, bones and other material elements," as Mrs. Eddy says, instead of these and many other reasonings of flesh as to the meaning of God's image, let us take his own interpretation of it.

We have no objection to material form

being suggested of God by man's outward form. Surely God is personal. "Principle," abstraction, cannot love, create, save. Can a created universe be less than what brought it into being? There is in Paul's speech at Mars' hill an implied argument of the manlike form of God in his argument, paraphrased as follows:

Since men are God's offspring, and since parent and child resemble, therefore we should not regard God like unto gold or silver or brazen idols, graven by art and man's device, hence should not worship such things since they are not God-like, but since men are God's offspring, the Godhead is rather to be regarded as being manlike in form, rather than idol like.

But while these words of Paul suggest the manlike form of God we consider that none of the Scriptures do so which use the expression, "image of God," but that the image is the image of kingship, "dominion," and not the image of an immortal spirit.

Truth Seeker's Lesson, No. 16.

THE RESTITUTION AGE.

D. C. Robison.

Salem, Ohio.

**T**HIS LESSON will deal principally with the work of Jesus and the saints after the great battle around Jerusalem called the battle or Armageddon. This will be the beginning of reconstruction or Restitution. Jesus will establish his throne in Jerusalem and gather together dispersed Israel and prepare them for a citizenship in the new government. Behold, a king shall reign in righteousness and princes rule in judgment. Then will the saints judge the world. Isa. 32:1; 1 Cor. 6:2. It seems a gross idea to believe that Jesus and his immortalized saints will have any part in such work. They have been taught for ages that a divine being cannot be seen nor heard by any ordinary being. You cannot teach the world that an immortalized saint has a personality. John said that we shall be like him for we shall see him as he is. His apostles handled Jesus after his resurrection and recognized him as the same Jesus whom they had known and afterward were his witnesses. This being true why may we not come in touch with mortal men and women in the time of restitution. How can we be judges, kings and priests and reign on the earth and not know the subjects whom we rule? We shall be made of quick understanding in the fear of the Lord. We shall not judge after the sight of our eyes, neither reprove after the hearing of our ears. In that age as judges we will need no witnesses to determine the innocency or the guilt of one with whom we deal. Peter knew as soon as Ananias came into his presence that he had lied about his property. The angel knew that Cain had murdered his brother. When the Lord's judgments are in the world the inhabitants will learn righteousness. If evil doers today knew that their evil deeds could not be hidden they would reform. When worldly rulers and their subjects become convinced that there is one who has the power to destroy or extend peace they will conclude to submit to that power. It will require time for them to see this. How beautifully this is illustrated in Psa. 2 and 149. Let the high praises of God be in their (saints) mouth and a two edged sword in their hand to execute vengeance upon the heath-

en (nations) and punishment upon the people; to bind their kings with chains and their nobles with fetters of iron; to execute upon them the judgment. This honor have all the saints. In further proof we wish to call your attention to the parable of the tares. Matt. 13. This parable is applied to the kingdom age and not this as some writers do. The Lord said, The kingdom of heaven is likened unto a man who sowed good seed in his field. When Jesus declared the parable to his apostles he brings to our view a judgment. In this parable the saints are represented as gathering out of the kingdom all things that offend and them that do iniquity. These are cast into a furnace of fire and destroyed. The angels in the parable are the saints. We are then presented with a very beautiful picture, viz., The righteous shall shine forth as the sun in the kingdom of their Father. This parable cannot be applied until the kingdom shall have come. The work of the saints in the kingdom age is alluded to in a general way. We must be able to add the details. If we are assigned a kingship in the judgment our work will be localized, that is, we will be assigned to a certain territory with other saints as our judges. We will be under the direction of Jesus or elder brother. The judges will be directed from our capital. The law will be enacted and sent out from Jerusalem. The uttermost parts of the earth will communicate with the King through wireless telegraphy and telephone without human instruments. The messages which pass through the air cannot be taken by the enemies. The transportation of the saints will be much quicker than any means now provided. Read 2 Kings 6:8-13. After the resurrection of Jesus he could withhold his identity from his apostles as he did as they journeyed to Emmaus and at the sea where his apostles were fishing. In this respect we shall be like him and see him as he is. He announced to his apostles, Matt. 28:18, All power is given to me in heaven and in the earth. In a measure that power has been reserved for a future use. He will clothe his saints with this power as he did the apostles when he sent them out to preach the gospel. Acts 1:8; 2:1-14. With this power they were enabled to perform miracles as he did. They had the promise to do greater works than they did while preaching the gospel. As saints they will be as gods. Greater works than these shall you do. The time to use these gifts must allude to a future work which evidently means during the kingdom age when Jesus will send his angels (messengers) to destroy the children of the wicked one. Then will the saints shine forth in the kingdom of their Father. What a glorious time that will be when the morning stars shall sing together and the sons of God shall shout for joy. Then will the earth be full of the glory and knowledge of our God. Praise God for the blessing, viz., this honor have all the saints.

WHEN we look into the long avenue of the future and see the good there is for each one of us to do, we realize, after all, what a beautiful thing it is to work, and to live, and to be happy.—Stevenson.

HE who hunts for flowers will find flowers; and he who loves weeds will find weeds.—Beecher.

## THE LORD'S SUPPER.

Lottie E. Young, Denver, Col.

FOR ages the Jews celebrated the Feast of the Passover in remembrance of their wonderful deliverance on that awful night in Egypt when the death messenger visited every Egyptian home but passed over the homes of the Israelites. At this feast they ate a lamb and remembered as they ate it that they owed their deliverance in Egypt under God to the blood of a lamb which had been spread on their doorposts. The lamb which they ate not only pointed back to the lamb whose blood was shed for them in Egypt, but it also pointed forward, though they did not apparently so understand it, to the lamb of God who was one day to be slain and whose death would result in a more wonderful deliverance—the deliverance of the world from the death of sin.

When Jesus came to Jerusalem he knew that he was to be put to death at the time of the Passover, and that he was the great Passover lamb whom the Father had set apart to be slain for the deliverance of mankind, and so we can picture him and the twelve disciples as they were gathered in that upper room to celebrate the Passover—the last time they would celebrate the rite of the Old Testament (or Covenant) church together. The church of the New Covenant was now about to be set up and it was meet that the new church should have a rite answering to the Passover of the old. "And as they did eat Jesus took bread and blessed and brake it and gave to them. And he received a cup, and when he had given thanks (given thanks for the shedding of his own blood) he said, Take this and divide it among yourselves."

The Lord's Supper is a memorial of Christ's death, which the Master himself established for the purpose of keeping the benefits of his death in the minds of his followers, and of helping us to grasp and use them. A Christian should not live in the past, but can never look back too often upon the things which excite our gratitude. We never lose time by looking backward toward the cross. The bit of bread and the sip of wine are to help us to see it, and to bring before the mind's eye the Lamb of God, our sacrifice for sin.

The Supper also speaks to us of the infinite love of God and his Son. The Supper is a feast of love. It was inspired by love. It is partaken of by those who have learned to love. Every time we eat the Supper we ought to obtain a clearer vision of our great pattern.

The Apostle Paul in his account of this memorial feast says, "For as often as ye eat this bread and drink the cup ye proclaim the Lord's death till he come." And so it turns our thoughts not only backward to the cross and him who suffered upon it, but also toward his coming again, not as a sin-offering, but as the greatest of kings, when the final victory shall be consummated over death and him that hath the power of death.

If we will notice in all the miracles performed by our Lord, the person helped had to do his part; it was no one-sided affair—Jesus spoke the word, but Lazarus had

to come forth from the tomb, and the on-lookers were told to unfasten the bandages. It was a "stretch forth thy hand," "take up thy bed and walk," "show thyself to the priest and offer the gift that Moses commanded," etc., and so this Lord's Supper has a personal meaning for us.

Suppose we lay a loaf of bread on a shelf and look at it three times a day, or fall down and worship it the same number of times, would it do us any good? We all know that bread not only has to be put into the mouth, but chewed, digested and passed into the fibers of our body before it does its part in making us stronger.

In the same way Jesus tells us that he has given himself as bread. He says to us, "Take, eat. If you will feed on me—if you will receive me—I will give you nourishment and strength; I will build up the tissue of your spiritual being."

If I want to get the strength that is in a slice of bread I must give it the right of way in my body. So if I want the strength which Jesus has for me, I must open up my whole being to him. I cannot say that I am willing he shall control my conduct in certain things, but not in others; that I am willing to obey him today, but wish to have my own way during the vacation season; that I am willing to be guided by him so long as his commands appeal clearly to my reason and judgment, but no longer. If we want to be like our great Example, we must completely surrender ourselves to him and let him have his way with us in all things. If we do this, we can be assured we shall hear his "Well done, good and faithful servant, enter thou into the joy of thy Lord," when he comes again.

## The Coming Day.

AND IF I go and prepare a place for you, I will come again. John 14:3.

Nearly 1900 years ago these words were uttered to the disciples. Not yet has this promise been kept, but it soon will be.

The Apostle Peter tells us, 2 Pet. 3:10, that the day of the Lord will come, and Paul in 1 Thes. 5:4, says, we are not in darkness that the day should overtake us as a thief.

Acts 17:31, God has appointed a day in which he will judge the world. So it is recorded that a day of judgment is set; and Jesus said he would come again.

We are today living in days of intense perplexity. There is a deep conviction amongst all classes of mankind that something serious is about to happen, and man is, as it were, living in a state of expectancy for some climax.

This being a fact, it is profitable, yea, vital, that we should know what will occur and prepare to face it.

Jesus said, Matt. 24:23, So likewise when ye see these things, know ye that it is near, even at the door.

He had been answering the questions the disciples asked him as to his second coming and the end of the world. After stating the signs preceding he said, When ye see these signs know that he is near.

So if we are to see signs and know something let us notice the events mentioned.

Matt. 24:29. The sun and moon shall be darkened, the stars shall fall from heaven,

and the powers of the heaven shall be shaken.

History records the wonderful darkening of the sun, May 19, 1780, and the same night the moon failed to give its light. Nov. 1833, the stars fell from heaven.

In Luke 21:25, 26, Jesus says, Upon the earth distress of nations with perplexity, the sea and the waves roaring. Men's hearts failing for fear, and for looking after the things coming upon the earth. For the powers of the heaven shall be shaken.

The earth today is a vast sea of unrest, trouble and distress. Nations are in perplexity. Famine and disease are on every hand. Storms and earthquakes are increasing in intensity; these events herald the approach of Jesus.

In the social life conditions are just as bad; these also are noted in Scripture as marking the last days. Matt. 24:38. For as in Noah's day they were eating, drinking, marrying and giving in marriage, so shall it be when Jesus comes; a condition of pleasure seeking and revelry unheeding the duties of man to God.

Dr. W. T. Ellis, of the N. Y. Herald says, "We have left God out of our calculations, we have put other gods before him,—the sacred family relations have been disregarded by a generation proud of being self-made. Adultery has passed from its old place of being a deadly sin to a mere form of personal liberty.

Individual stealing is still bad form, but wholesale stealing, by nations and organized commercial groups, has reached a vast magnitude; the bearing of false witness has become an art, and finally, our covetousness as nations and as men and women has led the world first into war and now into revolution.

This is a true statement, as in Noah's day the world was bent on nothing but evil, so it is today.

The day of judgment is at hand. Jesus soon will come. 2 Pet. 3 says that day this earth will be on fire, the heavens also, and will pass away. A new heaven and earth will take its place, and those who have met God's requirements will be placed on the new earth, given immortal life in a world of beauty, nevermore to know sorrow, pain, death or suffering.

Are you ready to face Jesus when he comes?

W. R. Peterson.

## NO. 11. THE IMAGE OF GOD.

J. W. Williams, Ripley, Ill.

WE ARE considering the Scriptures which are usually cited to support the immortality of the soul, because of the prominence of spiritualism in these times. We are considering Scriptures on immortality of the soul in connection with spiritualism because there is a very vital connection between the two, for the reason that if the former is a false faith the latter can have no existence. And then, too, the connection between the two is so close that no believer in the former can consistently deny the latter. So we will begin now at the beginning, with the first Scripture supposed to teach man's present immortality, Gen. 1:26-28. The reasoning is this:

God is a spirit.

Man was made in his image.

Therefore man's spirit is immortal, like God's



ing the period of the twelve judges?

Today's lesson is the story of one of these deliverances.

1. Israel's usual backsliding: Judges 4: 1-3. These few verses narrate the terrible bit of history so often repeated during this period. There is only one beautiful viewpoint of this part of the nation's history—the emphasis which its continual backslidings gives to God's love and mercy to sinners and his unchanging hatred of sin. See Gen. Note 1 concerning Jabin, their oppressor, and Judges 3:26-31, concerning Ehud.

2. Deborah and her work: Judges 4:4-7. General Note 2. What statement does she make which shows her unwavering confidence? What gave her this confidence?

3. Barak and his work: Judges 4:8-24. General Note 3. Was he showing doubt, or reliance on God's power in verse 8? How was Deborah's prediction in verse 9 fulfilled? What evidence do we have that Barak was not undertaking this work with thoughts of his own glory? What were some of the possible ways by which God could have discomfited Sisera without performing a spectacular miracle? See Deborah's song of triumph, Judges 5:4, 5, 20, 21. See also General Note 4, concerning the place of battle.

Why did God stand by the Israelitish nation after they had shown so unmistakably their utter unworthiness and lack of appreciation of his care—why did he not cast them off after they had deserted him so many times for heathen gods? Deut. 9:25-29; 7:6-8; Ezek. 36:16-38.

Did he later find out that the development of them into a nation that would be an honor and glory to his name, was a bigger piece of work than he could manage, and so cast them off? Rom. 11:1-7, 25-29.

Is not the part Deborah played in the deliverance studied in today's lesson out of harmony with Paul's teaching in 1 Tim. 2:10; 1 Cor. 14:34, 35.

#### General Notes.

Daily Readings: Mon., Judges 3:26-31; Tues., Judges 5; Thur., Deut. 9:25-29; Ezek. 36:16-38; Sat., Rom. 11:1-7, 25-29.

1. Jabin was a chief of the Canaanites, the ancient inhabitants of the land, having his seat of government at Hazor in the land assigned to Naphtali in the extreme north of the country. His general was Sisera, probably a foreigner who lived in Horosheth of the foreigners on the north side of the Kishon not far from Mt. Carmel, where Elijah, in later years, was to win his great triumph over the prophets of Baal. General Sisera's headquarters were thus on the edge of the plain of Esdraelon, by far the greatest stretch of level country in Palestine, the plain over which the armies of Egypt and Assyria, of Greece and Rome, of the Crusaders, and recently the British forces in the Great War, have fought some of the world's greatest battles.—Peloubet's Notes.

2. Deborah means "a bee." She is called a prophetess because God inspired her utterances. "She judged Israel." She was not a judge in the sense of a deliverer; Barak was technically the "judge" of his time. But she was the judge in the legal sense; her wisdom was so great and the respect

paid her so widespread that disputes were brought to her to settle and public opinion enforced her decision.—Sel.

3. Barak: "This hero lived at the northern extremity of the country, at Kedesh, in the region assigned to the tribe of Naphtali. The town is now called Kadesh and it is about four miles from the upper waters of the Jordan. Deborah must have had considerable authority to summon Barak from such a distance Barak's unwillingness to go unless Deborah went with him did him honor. It was not a refusal of God's command, but a reliance upon it. Deborah represented to him the spirit of Jehovah, and he meant that with that spirit attending him he would undertake the great task, though in his own strength he felt absolutely unequal to it.

Barak's obedience was made doubly honorable by Deborah's prophecy that it should not redound to his honor: a woman was to take from him the glory of victory. The true hero never does his deed for the sake of the glory, but for the sake of the deed.—Sel.

4. The Kishon is the second river in Palestine, and from the farthest of its sources to the sea is thirty-five miles long. With its tributary streams, which are small but numerous it drains the plain of Esdraelon and the sides near it of the hills surrounding. As a rule it is not deep nor wide, and is impassable in only one or two places. In the summer parts of it are quite dry. The mouth is usually blocked by a sand bar which is only broken through when the stream receives the violent rain which falls at certain seasons. In the winter, and even more in spring, the sudden rains convert an insignificant stream into a torrent and the surrounding land into a marsh. This was the river Kishon that "swept them away."—Sel.

5. Such cases as Deborah's public leadership in connection with God's work seemingly contradicts Paul's statement that a woman should not teach nor usurp authority over the man, but should be in silence. 1 Tim. 2:10; 1 Cor. 14:34, 35.

There is this difference between those women whom history shows to have been teachers and even public leaders in God's work and those women whom Paul was rebuking. The first were acting under authority from God, received either through inspiration directly, or natural, inborn talents and ability. The latter were merely disturbing, by the much unauthorized talking, the peace and order of a meeting in which the men, who were inspired, and thus had authority, were trying to get truths before the brethren. They were pushing themselves in, ignoring and setting aside the authority of these inspired men in their excitements at revelations made, asking and answering questions until all was confusion. Thus they usurped the authority of men to whom God had given authority.

Deborah had a husband but there is nothing said about his having any authority concerning God's work.

The authority she exercised was not authority usurped from her husband, but authority which God had given her.

IF YOU have done something that is good, forget it—and do something better!

—Lavater.

## Berean Column.

Edited by

NATIONAL BEREAN SOCIETY,

Leota B. Hanson, Editor.

106 South Second St., St. Louis, Mo.

Motto: Search the Scriptures Daily.

Slogan: We Stand For Unity, Truth and Righteousness.

Put Yourself in His Place.

WHILE WE do not believe every soul will be saved, yet there will be many more in the kingdom than some people think. God is consistent and would not tell us to love our enemies (Matt. 5: 44) and fail to do so himself. If destroying the creatures of his hand is his way of showing his love, it is strange that he tells us a different way of showing our love for our enemies.

One writer mentions "the despisers of all that is good, the low and beastly of all nations, natural born fools and idiots upon whom had been visited the sins of generations," etc. Right here I want to ask who started or made such a state of affairs possible, and for what purpose? Was it that God might be so selfish as to permit such countless millions to go down into eternal death and a mere handful in comparison to be saved? Suppose the one holding such a view had happened to be one of the unfortunately born ones, would his friends hold such a doctrine? I think not. It is very hard for us to put ourselves in the other one's place, and love him as ourselves.

No, dear friends, "God is love," and will prove it to us by his actions if we will but let him run this world his way instead of our trying to dictate how things ought to be done. What would you think of a big strong man standing with folded arms, looking at a small child walking toward a precipice? God is allowing his children to walk just close enough to see what a fate they would have, and only few, in comparison to the whole, will finally refuse to heed his warning. He will stop them just at the right time, after they have been surfeited with sin, and see that man cannot get along without his heavenly Father. He loved us when we were yet sinners, and "he is not willing that any should perish, but that all should come to a knowledge of the truth." If this is true you may rest assured that comparatively few will go over the precipice.

There will be very few in the first resurrection, as God is still working out the plan to bless all mankind that he started in Abraham, viz., developing a chosen generation, a royal priesthood, an holy nation, through which he will fulfill his promise to Eve, Abraham, Isaac, etc. This number is about completed, and when it is our precious Savior will gather his elect from the four corners and organize them to begin the great work of saving and blessing the most of the human race. 1 Jno. 2:2; 2 Cor. 5:19, show that the sins of two separate classes are propitiated, and Jas. 4:4 proves that the world, or second class, is still in enmity with God even in its sin (original) covered state, and condemned as 1 Cor. 11:32 states; but not to eternal death unless they commit wilful sin in the next age when the teaching by Christ and his co-workers will not be in parables and dark sayings, but so plain that "a wayfar-



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S. J. Lindsay, Editor and Manager.

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## Editorials and Church News.

Bro. and Sr. J. H. Williams, Ashton, Ill., will soon move to Marshalltown, Iowa, to make their home near their daughter, Sr. Grace Marsh, and family. While we have no right to complain of their decision, yet we feel keenly the loss that will be sustained by the church in Illinois. We have only good words for them and our prayer is that they may be to the church in Iowa what they have been to us in time past.

While in Rensselaer, Ind., upon our regular appointment on Sunday, March 22, we visited Bro. John Gray who is sick and in very critical condition. Bro. Gray has been for a long time badly crippled by rheumatism and in his sickness he suffers intense pain. We trust relief may soon be had and that he may soon be able to get out again.

Will all Bereans please take notice that until further announcement Sr. Leota Hanson's address is 106 S. Second St., St. Louis, Mo.

Bro. T. H. Durham, Corley, Ark., 83 years old, fell on the ice early in the winter and fractured the left hip and has been bed-fast ever since.

Report comes to us that Bro. Harold Simpson of Grand Rapids, Mich., has joined the navy. Harold has had this in mind for

a long time and now he will be able to see the difference between a dream and a fact.

A Correction.

I notice in my article discussing Phil. 1: 22, 23, you omitted a sentence, or part of one, which leaves the whole clause obscure. "Having a desire to depart (die) and to cease to suffer with Christ, which is far better (for me). Nevertheless," etc. You omit "depart (die) and cease." Would you enter correction.

W. E. Jones.

REMITTANCES.

H. J. Mead; G. W. Heller; Miss Susie Todd; Mrs. E. W. Mead; Mrs. O. George; H. Krogh; Mrs. Clara VeNard; Mrs. Ollie Bradley; Weldon McCoy; Mrs. Ella Vickery; Alvah Casterline; J. C. Lindsey; Mrs. L. C. Anthon; Albert Siple; Mrs. Mary D. C. McLaughlan; Mrs. W. T. Glass; T. H. Durham; E. E. Boggs; Miss Lila M. Maring; W. T. Fish; Mrs. J. W. Eckle; I. E. Arnold; Miss Bernice Lake; L. M. Howell; Mrs. Abbie J. Lemon; Mrs. Hugh Shafer; Mrs. J. F. Carpenter; Quincy Carpenter.

HELPING FUND.

Mrs. Ollie Bradley, \$50.  
L. M. Howell, 2.00.  
Mrs. J. F. Carpenter, 1.00.  
Quincy L. Carpenter, 1.00.

Housekeeper Wanted.

Wanted, housekeeper on farm in central New York, by father and son. Elderly lady preferred, although woman with one or two children would not be objected to. Christian home with wages. Write the Editor for particulars.

## Obituary.

Harvey William Elton.

Harvey William Elton was born in Omaha, Neb., Dec. 19, 1914, and died at Santa Ana, Cal., March 10, 1920. He was the second son of Enos and Carrie Elton.

It was with sad heart that we received the news of little Harvey's death. About a week ago we were at Bro. Elton's home, and Harvey had had a little touch of the croup the night before. Nothing of a serious nature appeared until a few days afterwards. He coughed considerably and Sr. Elton took him to the doctor and he pronounced it a case of whooping cough. Two days afterwards he lost his voice, but did not appear sick at any time as he was up and around all the time, seemingly well as usual. Tuesday evening we were at their home. Nothing but the hoarseness seemed to be the matter. During the night he had several coughing spells, and Wednesday morning was seemingly no worse. About 9:30 A.M., after having a coughing spell he laid down upon the sofa and Sr. Elton thinking him asleep was busy at her sewing. She heard a sigh from him, and his face being turned from her she came to the sofa and went to turn him towards her, but he had quietly fallen asleep to wake no more.

Harvey's death was surely a great shock to all who knew him as he was so generally

loved by all because of his quiet, lovable disposition. Words of comfort were spoken by the writer, assisted by Bro. H. L. Ladiou, pastor of the Christian Advent church at Tustin.

O. J. Allard.

Bro. J. A. Vaden.

Another one of God's noblemen has fallen under the power of death. Bro. J. A. Vaden was born in Marshall county, Tenn., Sept. 7, 1862. He was baptized into the church known as the "Church of Christ," by T. B. Laremore, at the age of 14. Two years later with his parents he moved to Arkansas.

He was married to Miss S. A. Ford April 3, 1884. To this union were born six children, two boys and four girls. His children all lived to see him laid to rest except one son, who preceded him in death about one year.

His wife and children and one brother, S. P. Vaden, of Ada, Okla., were all present at his funeral.

In the death of Bro. Vaden Sr. Vaden lost an affectionate husband, the children a kind and loving father, the community a good neighbor, and the Church of God a devoted member. I have known Bro. Vaden for thirty years. He was of a fine family of people. After hearing the truth as it is in Jesus Bro. and Sr. Vaden read and studied the Bible till they became dissatisfied with their former baptism and wrote for me to come to Stoney, Denton county, Texas, and baptize them into the Christ of the Bible. Bro. Vaden had a great desire to spread the truth and showed his faith by his works. He alone supported me in three protracted meetings and two religious discussions and notwithstanding he was a renter he did it well, giving me from \$40.00 to \$60.00 for each meeting and debate.

But his noble work is ended. He died March 9, 1920, and on the 10th we laid him to rest in the Dido cemetery, in Tarrant county, Texas. As proof of the high esteem in which the people held him, some of his neighbors from Stoney, and Denton, among whom he had lived, came thirty-five miles to see him laid to rest. While Bro. Vaden is at rest we, the living, remain to fight against troubles, trials, sickness and death. He rests peacefully, being asleep in Jesus. Sleep on, dear brother, we will soon meet you in the kingdom of God. The writer tried to speak words of comfort to the weeping ones.

A. S. Bradley.

## The Sunday School.

By Alta King.

DEBORAH AND BARAK DELIVER  
ISRAEL.

Lesson 2. April 11, 1920.  
Lesson Text: Judges 4:1-7.

Golden Text: God is our refuge and strength, a very present help in trouble.  
Psa. 46:1.

Memory Verses: Rom. 11:25, 26.

Questions and Comments.

What was the general history of the Israelites after the death of Joshua and dur-

only seven of the Christian churches?

The answer is that the book is constructed on the number seven, that is to a large extent.

The symbolism of the number seven goes back to prehistoric times; and is found among the Persians, and other nations where time is divided into the week of seven days.

The six days of creation, and one of rest formed the weekly cycle, and when continued, forms a circle like a wheel, that is a symbol of eternity, without beginning or end.

Under the law most of the ceremonies were performed by sevens; and in the revelation we have seven spirits, seven churches, seven seals, seven trumpets, seven horns, seven eyes, and seven last plagues.

In these seven spirits that are before God's throne there is for us a good lesson. They are here as a source of blessing to the seven churches.

In Paul's salutation in all of his epistles it runs this way, "Grace to you and peace from God our Father, and the Lord Jesus Christ."

There was no triune Deity in Paul's theology, for he never mentions the Holy Spirit as a third person of the God-head.

These seven spirits are God's spirit in seven fold manifestation; that spirit by which he garnished the heavens, and brought order out of chaos.

They are before God's throne, not on the throne.

They are conferred on Jesus Christ, see chap. 3:1, "And unto the angel of the church of Sardis write, these things saith he that hath the seven spirits of God, and the seven stars."

"And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders stood a lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth." Rev. 5:6.

In chapter 5, after the Lamb receives the book out of the right hand of him that sat on the throne, . . . . Then was heard ten thousands of voices, "Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." These are the seven spirits of God, given to Christ.

Or as we read of my servant, "the Branch." "For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold I will engrave the graving thereof saith the Lord of hosts. Zech. 3:9.

This Scripture brings to mind, "As the Father hath life in himself, so hath he given to the Son to have life in himself." John 5:26.

1st, Power. And Jesus came and spake unto them saying, All power is given unto me in heaven and in earth. Matt. 28:18.

2nd, Riches. Christ as the son of David is heir to David's throne, and as the Son of God he is heir to the world. And who can estimate his riches in all the saints?

3rd, Wisdom. It is written of Christ that on him should rest the spirit of wisdom and of understanding. Isa. 11:2.

Solomon is noted for wisdom, but Christ is greater than Solomon; Solomon failed of steadfastness with God in his last days.

Christ by his wisdom astonished his

hearers, so they said, "Whence hath this man this wisdom, and these mighty works." Matt. 13:53.

"And the child (Jesus) grew and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." Luke 2:40.

4th, Strength. And of Christ it is written, "He shall not fail nor be discouraged till he hath set judgment in the earth: and the isles shall wait for his law. Isa. 42:4. His strength is seen in Gethsemane when he prayed, saying, "O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt. Matt. 26:39.

5th, Honor. What more honor could be given than a seat at God's right hand on the throne of the universe?

6th, Glory. "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus." Acts 3:13.

Also when he appeared to Paul, his glory was above the brightness of the sun. Every creature in heaven and earth is destined to ascribe glory to the Lamb.

7th, Blessing. "And every creature which is in heaven, and on the earth, and such as are in the sea. . . . heard I saying, blessing and honor and glory and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." Rev. 5:13.

#### A CONVERSATION.

J. M. Gunn,

Knox, Indiana.

IN THE third chapter of John's gospel there is a remarkable conversation as between the Lord Jesus the Christ and one Nicodemus a ruler and Master in Israel. Remarkable because touching very important truths, slightly mooted prior to said conversation, to the human race. How the son of an obscure carpenter had left his father's bench and went forth proclaiming to the world many sayings and doings unheard of before. At this time Nicodemus had apparently reached the apex of his career. The offices he had held betokened popularity. He was an affiliated Pharisee, a sect vain and jealous of their traditions and high up among the enemies and opponents of the Lord Jesus. Doubtless Nicodemus had heard the name and fame of Jesus, and resloved he would see and hear for himself under shadow of the night. This wonderful missionary. To do so in any way was equivalent to social ostracism in the eyes of his sect who regarded Jesus as an out impostor. Accordingly, after dusk the ruler found Jesus and began the conversation by stating, "Rabbi, we know thou art a teacher come from God." There is no recorded comment on this intimation, Jesus proceeding to call attention to and contrast the difference as between nature and spirit birth. "Except a man be born again he cannot see the kingdom of God." Nicodemus was devoutly surprized when thus dragged beyond the depth of his knowledge, asking, "How can a man be born when he is old?" Jesus replied with variation the former proposition, "Except a man be born of water and of the spirit he cannot enter the kingdom of God." Following with a brief disquisition on the difference in the two births, That which is born of the flesh is flesh, and that which is born of the spirit is spirit. Cautioning the ruler to marvel not because it was

necessary he must be born again. That which is born of the flesh is flesh, and comparable to water which cannot rise above its own level, because of the earth, earthy. That which is born of the spirit is spirit. Boundless and free to come and go likened to the wind which can be heard and felt and yet unseen. No obstacle nor law can obstruct or restrain their every movement. Everything repellent shall be dominated and subservient to the favored ones of spirit birth, they having the title deeds to immortal life, and as the angels, having power to become visible and invisible at any and every opportune moment. Practically Nicodemus was puzzled inquiring of the Great Teacher, "How can these things be?" Jesus replies with another question, Art thou a master in Israel and knowest not these things? The Master upbraiding him for unbelief. Thus, we speak that we do know and testify that we have seen and ye receive not out witness. How shall ye believe if I tell you of heavenly things? No man hath ascended up to heaven but he that came down from heaven, the Son of man which is in heaven. This 13th verse may look like a figurative text as it does to some, but if "the word" was admitted to brackets it appears more feasible. Thus, No man hath ascended up to heaven but he (the word) which came down from heaven, the Son of man (the word) which is in heaven. Otherwise it is inconceivable how Jesus the Christ could be in heaven and on earth at one and the same time.

We have the words of the Savior when he revealed his identity to Mary lamenting the immolation of her Lord and Master in the garden, when he declined her emotional touch, Touch me not, for I am not yet ascended to my Father. . . . I ascend unto my Father and your Father and to my God and your God.

In conclusion, reverting to Nicodemus greatly enlightened and edified, we find him with the friendly and reverent group assisting at the burial of Jesus, having much spices, myrrh and aloes.

#### The Boy Who Will be in Demand.

ONE OF the finest qualities in a workman is the quality of seeing what needs to be done, and doing it without being told. One of the rarest in a servant in the house is the doing of things that need to be done without being told. Young men working their way through college are invaluable if they have this quality. A tool is left out on the lawn; there is a rail off the fence; there is a lock broken from the door; there is a window pane gone somewhere. The boy who tends to these things because they need attending to, without specific directions, is the boy who, other things being equal, is going to be in demand when he gets out into the great world, and it is the attention to the little things and the habit of observation, which sees what needs to be done, and then does it, which makes exceedingly useful men and women. There will always be a position for such persons. There will always be a call to come up higher.—Sel.

THE one who would "call us down" when we deserve it, must be the one who would praise us when we merit it. No one else has the right!—Munn.

ing man, though a fool, cannot err therein." But the world will not get as great a reward as the saints who have loved and served the Lord in his way now, having strong faith to believe all the prophets wrote of him and his wonderful plan to bless all mankind. Then they will have to go through the terrible time of trouble ending in the Armageddon which is foreshadowed by the present titanic conflict, but will be so terrible that no flesh would be saved except the Lord shorten those days. Let us study carefully James 5 and throw our earthly idols to the moles and bats, and show by our daily walk and conversation that our heart is not on the perishable things of this world but on the things that will insure the true and lasting riches. Let us say, Thy will be done in all things. Let us not rob the Lord by using time and money for selfish pleasure instead of giving him our first and best love. If we do this we have an eternity of bliss instead of a few short years with more pain than pleasure. We must give up every secret idol before we can hope to secure the wisdom for which we are told to pray, and will be ours only as we fulfill the conditions laid down. God is not mocked and will not let a single one get into the ruling class unless they are willing to give up self, so that they may be vessels fit to be filled by the Master, then to dispense the blessing to the world.

Gertrude M. Logan.

Dear Bereans.

HOW MUCH I enjoy the letters written by those of the "Household of Faith," only I wish there might be more of them. Perhaps it never occurred to you that even though not experienced in writing for the Berean Column your letter would be of interest to others. I had often thought of writing a few lines of appreciation, but dismissed the idea by thinking I would be occupying space which more competent writers should have, until Sister Moore kindly suggested that different ones write. Each year steals some of our able correspondents, and should the Lord delay his coming who will take up their work unless some of the younger people begin to practice now?

Today as we are just stepping on the threshold of another year I am wondering how our record is being balanced in the sight of an all-wise Father. Are we being weighed and found wanting in the balances of the Lord? Phil. 3:15 admonishes us to be perfect minded and "if in anything ye be other-wise minded God shall reveal even this unto you." So with another year before us let us earnestly resolve to strive more zealously to "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 1 Tim. 2:15.

The general unrest that prevails throughout the world today, of which even the people of the world are taking notice, surely is fulfilling the words of Jesus as spoken in Matt. 24, concerning the end of this age.

So let us don our wedding garments, for lo, he "cometh quickly to give to every man as his work shall be." And "to him that overcometh will I grant to sit with me in my throne even as I overcame and am set down with my Father in his throne." Rev. 3:21.

Paul bids us to "Exhort one another, and so much the more as ye see the day approaching." May the Lord strengthen us in upholding the banner of truth, for the day of the Lord is near, perhaps at our very doors. And may we "grow in grace and in the knowledge of our Lord and Savior Jesus Christ," as the days come and go, and "to him be glory, both now and forever. Amen."

Nora Long-Johnson.

Dear Bereans:

I have often wanted to write and try to tell you all what a comfort you have been to me. I will now try to do so. It is the ones that are alone in the faith that can appreciate what you are doing. I sometimes wonder if you realize how blessed you are. I would feel so thankful if I could have the privilege of meeting and studying the word with you. How I do wish I could just meet once with the church. I have never had that blessing. Just a few of us met for a while, some died, others moved away and I am left alone and a shut-in, being somewhat crippled. Your cheerful letters help me so much.

I often ask our loving Father to bless you. Your Berean pins are so pretty, let it be a reminder that you are to study the Word. I like the names, we have all Bible names, and our church paper, how I love it. I love to think of the promises that God gave to Abraham. I think they will soon be fulfilled. May the good Lord soon come. I hope to meet you in the earth made new. I think I shall know you all. Go on cheering the sad and lonely. May God bless you in your good work, is the prayer of an old sister.

Mrs. C. Seely.

**STATEMENT OF FAITH**  
OF THE MEMBERS OF THE LOCAL  
**BEREAN SOCIETY**  
PIEDMONT, S C  
WELDON MCCOY, . . . . . PRESIDENT



**Article I.**

We believe in an all-wise, merciful and just God. We believe that God is the Creator of the entire universe, and that he created "The heavens and the earth and all that are therein."

**Article II.**

We believe that Jesus Christ is the Son of the true and living God, and that he came in the flesh to redeem men and women from the curse of sin, which, when it is finished, "Bringeth forth death."

**Article III.**

We believe that Jesus Christ is the way, the truth and the life, and that no man cometh unto the Father except through Jesus Christ.

**Article IV.**

We believe that man is mortal, Job 4:17. And that the first man is of the earth, earthy. 1 Cor. 15:47.

**Article V.**

We believe that man when he is dead, is dead, and not alive, because the Bible says: The dead know not anything, neither any that go down into silence. Eccl. 9:4; Psa. 115:17. And that when man dies his breath goeth forth, he returneth to his earth, in that very day his thoughts perish. Psa. 146:3, 4.

**Article VI.**

We believe that which is buried returns to dust, because God said to Adam: Dust thou art, and unto dust shalt thou return. Gen. 3:19.

**Article VII.**

We believe that man in the death state, instead of knowing more than when alive, knows not anything, because the Bible says: The dead know not anything, Eccl. 9:5. And there is no work nor device nor knowledge nor wisdom in the grave whither thou goest. Eccl. 9:10.

**Article VIII.**

We believe that if there were no resurrection, even those who have died "in Christ" would remain in the congregation of the dead, for the Bible says: If the dead rise not, then they which are fallen asleep in Christ are perished, 1 Cor. 15:18.

**Article IX.**

We believe that the dead will be raised to life again, because the Bible says: All that are in the graves shall hear his voice and come forth; they that have done good unto the resurrection of life: and they that have done evil unto the resurrection of damnation. John 5:28, 29.

**Article X.**

We believe that the kingdom of God will be established in the earth with Christ as King of kings, and that the saints will be joint heirs with him in the government of the nations.

**Article XI.**

We believe in the literal resurrection of the dead, and the final destruction of the wicked, and life only through Christ.

**Article XII.**

We believe that the only way into Christ is through baptism by immersion.

**Article XIII.**

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

**GEMS FROM THE APOCALYPTIC MINES.**

Geo. Francis.

Albany, Wis.

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. Rev. 1:1. The gem of truth revealed here is the fact that the source of the Revelation is he who knows the end from the beginning; and with whom the past, the present and the future are one eternal now.

If this truth needs testimony in its favor, it is forthcoming of the highest order:

"Heaven and earth shall pass away, but my words shall not pass away. But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father, Mark 13:31-32. If this truth had found an abiding lodgment in the minds of early Christians it would have been a protection against the worship of saints, of the virgin Mary, and of the fabled trinity. The worship of any being other than the one God is nothing less than idolatry.

**Another Apocalyptic Gem.**

John to the seven churches which are in Asia: grace be unto you and peace, from him which is and which was and which is to come; and from the seven spirits which are before his throne. Rev. 1:4.

Why the salutation to seven churches and no more? Has the Master no care for

# 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 GARDEN THAT AWOKE.

ONCE upon a time there was a garden that was asleep. All winter long its trees had been bare. Its flower beds had been empty. Its birds had been away. The little tinkling fountain that had played and sung for so many happy days was quiet.

"That garden is not pretty any more. Perhaps it will never be pretty again," said the children who used to run in and out of it at play. And they did not come to the garden. Everyone said that the garden was too fast asleep ever to wake up again.

One day something happened. A little brown bird which had flown a very long distance stopped on the tiptop of a tree in the fast-asleep garden. He had a secret from his heavenly Father to sing:

"It's coming, it's coming;

I'm sure; I know.

I'll fly and sing,

If you'll burst and grow."

The little brown bird sang to the hard, brown branch of the tree on which he rested.

His song was so sweet that the branch suddenly felt the warm sap filling its heart. It burst open and sent out many fluttering green leaf-fingers. They waved in the wind just as the leaves had fluttered and waved the year before.

The wind in the tree made the brance sing its heavenly Father's secret. This is what the branch, all covered with green leaves, sang:

"It's coming, it's coming;

I'm sure; I know.

My leaves shall wave,

If your grass will show."

Deep down in the ground the sleeping roots of the grass heard. They awoke and sent their slim, green little arms up through the bare ground. And the grasses stretched and reached and rustled. They told the secret that they had heard to the yellow daffodils that dreamed beside them down under the ground. This is what the grasses told the daffodils:

"It's coming, it's coming;

We're sure; we know.

The grass will rise,

If you'll bud and blow."

The yellow daffodils that slept down in the bare ground heard the sweet, rustling songs of the grasses. They decided to push themselves up through the earth to see

## MY OWN WORK

**T**HIS is my work; my blessing, not my doom;  
Let me do my work from day to day  
In field or forest, at the desk or loom,  
In roaring market place or tranquil room;

Let me but find it in my heart to say,  
When vagrant wishes beckon me astray,  
"This is my work; my blessing, not my doom;  
Of all who live, I am the only one by whom  
The work can best be done in the right way."

Then shall I see it not too great nor small,  
To suit my spirit and to prove my powers;  
Then shall I cheerful greet the laboring hours,  
And cheerful turn, when the long shadows fall  
At eventide, to play the love and rest,  
Because I know for me my work is best.

—Henry Van Dyke.

what was happening. And when they did, they saw the new, green leaves and the bright green grasses. So they decided to put out their yellow bonnets, indeed, all trimmed with ruffles. They decided that they would tell the secret to the fountain. This is what the daffodils, in their yellow, ruffled bonnets, told the fountain:

"It's coming, it's coming;

We're sure; we know.

We'll bud and bloom,

If you'll tinkle and low."

The fountain had been sleeping very soundly indeed, but when it heard the calling of the daffodils it sent one drop of water as clear as crystal up into the sunlight. Then it let the drop tinkle down into the stone basin again. That began its soft, beautiful song. Then it sent another drop of water up into the sunlight, and then another and another. Soon there was a whole shower of drops, as clear as crystal, tinkling into the basin and making sweet music.

"Oh, see the garden! The garden is pretty again!" cried all the children. "What has happened to the garden?" they asked.

"We have a secret. Shall we tell the children?" sang the little brown bird to the tree. And the tree asked the new, green grass, and the new, green grass asked the yellow daffodils. Then the yellow daffodils asked the tinkling fountain, and the fountain said, "Yes." So they all told the children the secret from their heavenly Father—"Easter has come!"—Selected.

## NO SNOBS.

"DO YOU suffer from snobbery among the boys here?" was asked the principal of a well-known boys' preparatory school.

"No," he answered thoughtfully, "I think we can honestly say that we have got clear of that at last. Did you see that large, strong boy who sat on next to the last row of seats in chapel? He is a house boy at one of the finest homes in the village—a mighty good student, and, besides that,

one of our best athletes. He loves athletics, but he is such a conscientious fellow that he wouldn't slight his studies or his housework in order to practice on the field.

"Two lads here with us came out of very rich families, and who, I suppose, never did a stroke of work at home in their lives, were very much interested in the athletic reputation of the school. They were worried because their big friend didn't get out to practice more. They couldn't manage his lessons for him, but they put their heads together and figured out another way that they could get him more time for athletics.

So there were a lot of afternoons in the fall when you could have found those rich lads up at the fine house scrubbing floors like good fellows, while the boy who had to work his way through school was down on the field practicing. You wouldn't call that snobbery, would you?"—Sel.

## "Step in Anywhere."

DURING one of the great battles of the Civil War, a recruit, who had lost his company in the tumult of strife, approached General Sheridan and timidly asked where he should "step in."

"Step in?" thundered Sheridan, in a voice that frightened the already terrified recruit almost as much as the roar of cannonading and musketry. "Step in anywhere, there's fighting all along the line."

An accident occurred recently which very forcibly brought Sheridan's words to mind. A heavy piece of machinery was being moved into a building by means of a block and tackle. Suddenly one of the ropes parted, and the machine began to slide backward. The two men who had charge of the work sprang to stay its progress, but it was more than they were capable of doing.

"Give us a lift," one of them shouted to a by-stander.

"Where shall I take hold?" asked the man thus addressed, unmindful of the fact that both men were exerting every muscle to control the machine, and there was not a second to lose.

"Grab hold anywhere!" yelled the mover. But another had already seen the necessity for instant action, and rendered the necessary assistance.

It may be that we are in a field where we are unaccustomed to work, and are timidly asking where we shall "step in." We may find our answer in the words of Sheridan: "Step in anywhere; there is fighting all along the line."—Sel.

DO we want to be strong? We must work. To be happy? We must be kind. To be wise? We must look and think.

—Ruskin.

IF I must choose between righteousness and peace; I choose righteousness.—Roosevelt.

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### TRUTH AN ETERNAL PRINCIPLE.

Geo. Francis, Albany, Wis.

GOD IS a spirit: and they that worship him must worship him in spirit and in truth. John 4:24.

Therefore our words in teaching, in singing, and in praying, should express the truth; in order to be acceptable to “the God of truth.”

“Hear, O Israel. The Lord our God is one Lord.”

“And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like this, Thou shalt love thy neighbor as thyself. Mark 12:29-31. Moses and Christ are in exact harmony on this truth; but apostate mankind has in all ages been a worshipper of many strange gods. Israel at Sinai, when they lost sight of Moses, made a calf and bowed down to it, saying, These are thy Gods, O Israel, that brought thee up out of the land of Egypt. This was a lie, and in direct opposition to the eternal principles of truth; and therefore obnoxious to the God of truth. Therefore their severe punishment. In those days men made literal images and bowed down to them.

Nebuchadnezzar the king of Babylon made an image of gold and commanded all to fall down and to worship the golden image, and those refusing to worship the image were to be cast alive into a burning fiery furnace. Three servants of the Deity, Shadrach, Meshach and Abednego refused to worship the golden image, and were by the king's command cast into the burning fiery furnace: but God delivered them, the fire having no power over their bodies. This was a great lesson to the king and his counsellors, and for a time they gave glory to the God of heaven. The continually besetting sin of Israel was the worship of false gods. And in our day, while men do not make literal images to worship, they make mental images. For instance, the doctrine of the trinity is mental idolatry. See Rev. 13:15.

Watch the “Church Federation.” They are preparing to take the kingdom by storm, buy it with money, Simony, like Simon Magus. Acts 8:19.

FOUR things a man must learn so do  
If he would make his record true:  
To think, without confusion, clearly;  
To love his fellow-men sincerely;  
To act from honest motives purely;  
To trust in God and heaven securely.  
—Van Dyke.

WE are more heavily taxed by our idleness, pride and folly than we are taxed by the government.—Franklin.



a bird out of the snare of the fowlers: the snare is broken, and we are escaped." Psa. 124:6, 7; 91:1-3, 11; 141:8-10; Eccl. 9:11, 12; 2 Tim. 2:24-26. "And ye shall know the truth and the truth shall make you free." John 8:32. "If the Son therefore shall make you free, ye shall be free indeed." John 8:36; Rom. 8:2; Gal. 5:1.

#### TRUTH SEEKER'S LESSON. NO. 17.

The Earth Beautiful.

D. C. Robison.

Salem, Ohio.

**W**E WILL close this series of articles by giving the Scriptures that allude to the change wrought on the earth. Previous articles refer to the change wrought in the earth. These aspects allude to political and moral issues. We must be able to add details to explain what is meant by general statements. We learn that the earth was beautiful before Adam transgressed. The curse brought upon the earth thorns and thistles and every evil thing. A normal climate must do away with abnormal conditions. A climate that will give joy to the inhabitants will be the result of a future work. The climate must be healthful which requires that all poisonous matter will be eliminated. The time will come when no one can say, I am sick. All animals will become domesticated. It is written, "A child shall lead them." There will be no carnivorous animals as the prophet (Isa. 65:25) tells us that the lion shall eat straw like the bullock. They shall not hurt nor destroy in all my holy mountain. The child shall play on the hole of the asp. He shall put his hand on the cocatrice den. Carniverous animals will become herbiverous. All will be fed from what the earth produces. It is written, The earth will (then) yield its increase. Then will the sower and the reaper provide plenteous fruitage. In that day there will no parasites exist. All abnoxious weeds will become useful plants. A weed is defined as "a plant misplaced." This will remove all poisonous matter from herbage. Poison will not be extracted from the earth and used as medicine. Sicknes will not exist on the earth then. The excessive heat of summer and the cold of winter will merge into a temperate climate. Trees and plants for fruit and pleasure will again be found plentiful on the earth. There are a few details that must in a measure help fill the saying, the earth will be filled with God's glory.

We wish now specially to confine ourselves to the Scriptures that speak of beautifying the earth as a planet. It was beautiful once and to fulfill the prophetic word it must become so again. In Isa. 25 we have a detail that helps us to see clearly what Jehovah will do for his chosen Israel. This feast of fat things will be spread for them alone first. Secondly, it will apply to all people. Universalists gather great comfort from this Scripture. It can neither be applied to their doctrine nor to the universal resurrection. The feast will be held when the land has been made beautiful; when the kingdom has become the full grown mustard seed. That is fully established. When the Lord shall build up Zion, (Jerusalem and the land), he will appear in his glory. Psa. 102:16. Then all rulers will serve and obey him. To know that we shall inherit the earth without knowing any of the details would be of little comfort. But when we by careful

and painstaking study are able to explain the promise by giving those Scriptures that enlighten, we are greatly blessed. Then we can say with the Psalmist, O Lord, our Lord, how excellent is thy name in all the earth! Who hath set thy glory above the heavens? Psa. 8:1. In speaking of the land (Canaan) the prophet says, He will comfort all her waste places; and he will make her wildernesses like Eden and her desert like the garden of the Lord. I give waters in the wilderness, and rivers in the desert, to give drink to my people. Instead of the thorn shall come up the fir tree, instead of the brier shall come up the myrtle tree. Isa., chapters 35, 43, 32, 60.

The fruit of the earth shall be excellent and comely to them that are escaped of Israel. Isa. 4:2. The seed shall be prosperous; the vine shall give her fruit, and the ground shall yield her increase. Zech. 8:12. Ye shall dwell in the land (Canaan), and I will call for corn and will increase it, and lay no famine upon you. Ezek. 36:28. Some may object to my applying all these sayings to Israel restored. The Lord will make this his dwelling place. Here Jerusalem exalted, or heavenly Jerusalem will be established. While this is taking place the saints will establish themselves in the portion that has been given them by the Lord. We ask that you study and be able to analyze the 72nd Psalm. It will require time to accomplish all therein written. This may be applied to the world and not Israel. Some of the saints will have the rulership over our own country. This will necessitate the need of subordinate rulers. Each state will need a governor and cities an executive officer.

In Daniel 6:1-4 Daniel was chosen above the presidents and princes. He was chosen because of his excellent spirit. The king thought to set him over the whole realm. If we reject these details we fight against Jehovah's set purpose. Human governments must have rulers. Why not a divine one?

May our Father strengthen us for this work is our prayer.

#### TWO QUESTIONS

J. W. Williams,

Ripley, Illinois

**A**SISTER requests answer through the Herald of the following: "Is baptism that is not made in natural, flowing water right?"

We understand that it is. There is no specification in Scripture that it must be in a natural body of water or in flowing water. The only Scripture requirement is to be buried in water and raised out of it in likeness of Christ's burial and resurrection, to show the baptized person's faith in the gospel of Christ. No statement is made as to whether it is face up or face down, forward or backward, or whether the person walks or is carried into the water and out. It only certifies that Christ did himself come out of the Jordan and that the Eunuch went with Philip into the water and came out, so we have that much example to follow. Our conclusion is that a baptism would be valid if the person were placed in any receptacle and enough water poured in or on to bury him. For this reason: The baptism of spirit on Pentecost occurred by the apostles being in a room first, then the spirit came and filled the room. Of course this method

would be too laborious and dangerous to the life of one baptized to be likely ever to be followed. Our only reason for citing it is to show that there is no iron-clad rule as to the procedure in baptizing.

The sister also says her daughter's husband is a member of one of the commonly known churches and they cannot understand why she does not take communion with them nor why she should say it would be mockery for her to do so.

A clear statement of this whole matter is made by Paul in 1 Cor. 8, 9, 10. He explains that in his own conscience he could freely go into an idol's temple and eat the things offered, doing it unto the Lord and not to the idol. But if a brother who was weak sat by and saw this he might also imitate Paul's eating, but do it as an act of worship to the idol, not understanding Paul's mind in the matter, and so the weak brother would be offended, caused to stumble and fall from Christianity to idolatry. Paul says that would make his eating sinful and admonishes us to offend neither Jew, Greek nor the church of God. Then we conclude we may eat the bread and wine anywhere as a memorial of Christ's passion and return as far as our own conscience is concerned, and doing so need not endorse the views of others present who may be eating with entirely different views.

But inasmuch as the bread and wine are a symbol of communion, fellowship, and since other denominations generally construe our eating with them as a recognition that we are all Christians, all united in the essentials of a common faith, the writer never uses the liberty of conscience Paul grants lest he cause those who say, "We are all Christians and our doctrine is Christian doctrine and our works Christian works, we are all striving for the same place and it makes no difference what we believe," to think we by eating with them assent to these statements and so make some weak brother stumble.

In the case of a brother who is rejected from our fellowship because of corruption in faith or works, by refusing to eat with him we do not say he will not be saved and we will, but we refuse to do it in order that he may be saved. 1 Cor. 5:5. So also with other churches. We need not judge every body unworthy of salvation by refusing them our companionship in eating. We rather by refusing call their attention to examine their ways, that they may be saved. Our whole conduct in the matter is to be governed by love, a consideration for what is best for the others concerned. 1 Cor. 10:24. Whatever course in any given case will most benefit in a Christian sense, the ones other than ourselves, who are concerned, will be therefore the right course to follow. And no body can decide this so well as the one who is familiar with the case, the people and the circumstances.

YOU must learn to deal with odd and even in life as well as in figures.—Eliot.

IT'S no use to grumble and complain,

It's just as cheerful and easy to rejoice;  
When God sorts out the weather and sends  
rain,

Why—rain's my choice!

—Riley.

WHAT a man does for others, not what they do for him, gives him immortality.

—Webster.

## SPIRITUALISM.

Rufus A. Curtis,                      Scottsburg, Ind.

THE DOCTRINE of Spiritualism, like many other false systems of religion, is based upon the unscriptural doctrine of the immortality of the soul. To "believe and know the truth," revealed in God's precious word concerning our "mortal," "corruptible" nature, is the best antidote in the world against this gigantic delusion of "seducing spirits and doctrines of devils," speaking lies in hypocrisy, with consciences seared as "with a hot iron." Job 4:17; Rom. 1:23; 1 Tim. 4:1-3. To be seduced is to be enticed, led astray, corrupted. To be found giving heed to hypocritical lies, spoken by parties whose consciences are seared as with a hot iron, past feeling, is to depart from the faith, reject sound doctrine and be turned unto fables. 1 Tim. 4:1; Eph. 4:17-20; 2 Tim. 4:3, 4. Love "out of a pure heart, and of a good conscience (unseared with error), and of faith unfeigned," not put on, or assumed for the occasion, will be abundantly able to deliver the possessor of these noble traits of Christian character from giving heed to fables, either of Spiritualism, Swedenborgianism, Mohammedanism, Catholicism, Mormonism, universalism, or the doctrine of eternal torment for the finally impenitent of the human race. 1 Tim. 1:3-6. All these erroneous doctrines are built upon the stupendous error of the ages, the immortality of the soul, "Ye shall not surely die." Gen. 3:4; John 8:44. "Wherefore, by their fruits ye shall know them." John 8:20.

Sheep's clothing may, for the purposes of deception conceal ravening wolves, therefore the divine injunction is timely, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Wherefore by their fruits ye shall know them." Matt. 7:13-20. Almost the first thing that a devotee of Spiritualism is led into is the rejection of the Bible. This fact alone is sufficient to indelibly stamp the "tree" that bears such fruit as "corrupt," and meriting swift destruction at the hands of an avenging God, whose words they reject and whose Son they deny! Matt. 12:30, 33; 2 Pet. 2:1-3.

"Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life." Ezek. 13:22, 23. Endless life is not a natural endowment of the race, as taught by Spiritualists, but is God's gracious gift, through Jesus Christ our Lord. Rom. 6:23; Titus 1:2; 1 John 2:25. God's word emphatically declares, "He that hath the Son hath life, and he that hath not the Son of God hath not life." 1 John 5:9-12; John 15:1-6. Spiritualists teach that man has immortality now. That it is the birthright of the race. The Bible teaches that God "will render to every man according to his deeds. To them who by patient continuance in well doing seek for glory and honor and

immortality (God will render) eternal life." Rom. 2:6, 7.

The Bible doctrine of immortality is as diametrically opposed to the so-called "orthodox" conception of immortality, as it is to the views of Spiritualists. Spiritualism is "orthodoxy" gone to seed. The one is but the natural outgrowth of the other. Orthodoxy teaches that man is a deathless being, and that "death is but an accident to him, in his endless and boundless career. The Spiritualists accept this part of "a wall" ready built for their superstructure, and then attempt to daub it with untempered mortar. Ezek. 13:10-15. Spiritualists claim all those who hold to the immortality of the soul. Yes, they boastfully say, we know you are right. Our friends who have gone on before and have crossed the great divide, are alive and conscious, and we have just advanced a step in advance of the on-coming crowd and claim we can converse with them through our spirit mediums. But this "untempered mortar" will not hold the wall intact, for the defense of natural immortality, for "the Lord hath opened his armory," and the weapons of our warfare are not carnal, but 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. Jer. 50:25; Eph. 6:10-18; 2 Cor. 10:4, 5. The Lord "which teacheth my hands to war and my fingers to fight," has taught me in his Book, which ante-dates all other books, "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." Job 14:1, 2; Psa. 144:1. Man dieth and wasteth away. Job 14:10. "Man is like to vanity; his days are as a shadow that passeth away." Psa. 144:4. For what is your life? It is even a vapor that appeareth for a little time and then vanisheth away." James 4:14. Spiritualists with their orthodox coadjutors, desire an unclothed, intangible existence. I once heard a Spiritualist say that "one thousand immortal souls could dance upon the point of a cambric needle. I have no desire for such Utopian existence. For my part I would rather be "called to inherit substance." Prov. 8:21. Their contention for an "unclothed" state is just the reverse of Pauline theology. "For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the self same thing (that mortality might be swallowed up of life) is God, who also hath given unto us the earnest of the spirit. Therefore we are always confident, knowing that whilst we are at home in the body (of mortality) we are absent from the Lord; (for we walk by faith, not by sight). We are confident, I say, and willing rather to be absent from the body (of mortality), and to be present with the Lord, not in a bodiless condition, however, but with an immortal body. "Mortality," having then been "swallowed up of life." 2 Cor. 5:2-8. "Immortality," as exemplified by a risen Christ, "who hath abolished death, and hath brought life and immortality to light through the gospel," by being literally "raised from the dead," and is now "alive forever more," reveals by contrast, to the mind of the candid, the

puerility of Spiritualism. 2 Tim. 1:9, 10; Rom. 6:9; Rev. 1:18; Luke 20:17, 18. It is preposterous to claim that we can converse with the dead, for "the dead know not anything." Eccl. 9:5. Their love and hatred have alike perished. Verse 6. When death kills the thinker, the thoughts cease. It has been said that when man can see without eyes, hear without ears, breathe without lungs, and feel without nerves, then may it be assumed that he can think without a brain. "There is no work nor device nor knowledge nor wisdom in the grave whither thou goest." Eccl. 9:10. When man's breath goeth forth, and he returneth to his earth, "in that very day his thoughts perish." Psa. 146:3, 4. "As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption and this mortal must put on immortality. So when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15:48-54. This is God's method of bestowing immortality upon those who seek for it, "by patient continuance in well doing." Rom. 2:6, 7. But thanks be to God which giveth us the victory through our Lord Jesus Christ. 1 Cor. 15:57; Luke 20:35, 36; Phil. 3:17-21. Dear brethren, "Continue in the faith, grounded and settled, and be not moved away from the hope of the gospel." Col. 1:23. Those who will not hear and hearken unto God's gracious speech, or in other words, show no love of the truth that they might be saved, but prefer lies as their refuge and falsehood as their covering, will some day reap the fruit of their own sowing. Isa. 28:12-23; 2 Thes. 2:9, 10; Gal. 6:7, 8. "And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thes. 2:11, 12.

Terrible indeed will be that day of reckoning! "Because I have called and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would have none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge and did not choose the fear of the Lord. They would none of my counsel: they despised all of my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices." Prov. 1:24-31. "Blessed be the Lord, who hath not given us as a prey to their teeth. Our soul is escaped as

when they heard the words of the dream, "The sword of Gideon" ringing out on the night air, their fear of the supernatural knew no bounds and they fled, without making one attempt at defense, killing each other in their confusion and fear.

3. Like Gideon we should place no confidence in the flesh as the source of strength and activity in God's work. But unlike Gideon we should not permit lack of confidence in the flesh to result in doubt of God's word. God's power is not limited by our weakness. Rather the manifestations of God's power, when they come through weak instruments. The weaknesses that limit, or rather obscure the manifestations of God's power are pride and self-confidence.

Who ordered Gideon forth

To storm the invader's camp,  
With arms of little worth.

A pitcher and a lamp?

The trumpets made his coming known,  
And all the host was overthrown.

Oh I have seen the day

When with a single word,  
God helping me to say,

"My trust is in the Lord,"

My soul hath quelled a thousand foes,  
Fearless of all that could oppose.

But unbelief, self-will,

Self-righteousness and pride,  
How often do they steal

My weapon from my side!

Yet Daniel's Lord and Gideon's Friend  
Will help his servants to the end.—Sel.

God strengthens faith. The gentleness of God stooped to the feebleness of Gideon's faith, because it was faith that had striven unto fainting.—Sel.

The same gracious willingness to help a tremulous faith, which carries its tremulousness to God in prayer, moves the father's heart today.—Sel.

## Letters.

Dear Bro. Lindsay:

I would like to tell Bro. Christensen that the words "is the Lord from heaven," are not to be found in the Diaglott, nor the American Standard Version, nor the Jamison. Faussett and Brown Commentary says that they are omitted in all the oldest manuscripts and versions, and when we know it was 1611 before the King James Version was given to the world is it to be wondered that he and the fifty men that helped in the work added many words that are not found in the ancient manuscripts? Let me give you the Standard Version of 1 Cor. 15:47. I will quote the whole verse. The first man is of the earth earthy; the second man is of heaven. Diaglott,—The first man was of the ground, earthy; the second man is from heaven. And the angel that God sent to Mary told her how he was to come from heaven. Luke 1:35. Now I do not want to start a controversy over the preexistence of Christ, but I feel it my duty to let not only Bro. Christensen know how the true versions read, but also others that perhaps are interested. And the fact that Paul has told us that the natural man came first, and the spiritual man afterward, ought to settle our minds on the subject. And I cannot see the sense of

God's language used when he told Eve that her seed should crush the serpent's head. And again to Abraham, when he said, In thee and thy seed shall all the nations be blessed; and in Gal. 3:16, Paul tells us that promised seed was Christ. And, brother, we ought to be willing to believe what is so plainly stated, and when Paul has told us that Adam was a type of that being about to come. Diaglott, Rom. 5:14. Nevertheless, death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression. Who is a figure (or type) of him that was to come. American Standard Version. With all this testimony from God's word I cannot see how a preexisted Christ could be the Christ of the Bible. I am truly sorry that we as a church cannot see alike and be of one mind. I am trying to stick close to the word, and am very careful not to add to or take from, for we all know what God has said will happen to those that do that. Rev. 22:18, 19. May the good Father above guide us all to his praise and glory is my prayer.

Your sister in hope of that better time soon to come,

Mrs. Clark McClelland.

## A DIALOGUE.

J. H. Anderson, Woodstock, Va.

Student: Elder, will our future home be in heaven or on the earth?

Elder: The answer to your question must be found in the Bible. Have you ever read in the Bible that we shall find a home in heaven?

Student: I can't say that I have, but the preachers teach it and the people believe it.

Elder: Saving faith comes from hearing God's word, not what the people say. Rom. 10:17.

So unless the Bible, God's Word, teaches that we go to heaven it would not be saving faith to believe that we do.

In Psa. 115:16, we read, The heaven, even the heavens are the Lord's: but the earth hath he given to the children of men. In Acts 17:26 Paul 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, and the bounds of their habitation—made us to dwell on the face of the earth and fixed it as the bounds of our habitation. Shall we ever be able to leave the earth and go to heaven?

The righteous shall never be removed: but the wicked shall not inhabit the earth. Prov. 10:30 For the upright shall dwell in the land, and the perfect shall remain in it. Prov. 2:21. If the righteous are never removed and the perfect remain in it (the earth) then the earth will be our future home. Christ says, Blessed are the meek: for they shall inherit the earth. Matt. 5:5. See also Psa. 37:11, 22, 29.

Student: But I heard a Sunday School teacher read Christ's promise, I go to prepare a place for you, that where I am, there ye may be also.

Elder: Is that the way he read it?

Student: Yes, those were his very words.

Elder: Let's see how the passage does read. 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. Jno. 14:2, 3.

Student: I see he left out two clauses, which makes quite a change in the meaning. I see also that Christ comes back here to receive us and that we may be with him here. However, I don't understand why he went to prepare us a place if we can't go.

Elder: Don't you think the place might be brought here? Let's see. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. Rev. 21:2.

Student: I believe you people have the truth, but I thought the earth would be burned up and I would love to have you explain 2 Pet. 3:6-13.

Elder: You will notice that heaven is connected with the earth in verse 7, and is to pass away. Verse 10. So should you go to heaven you will be in no better condition than those who stay on the earth: for if the earth is destroyed, so is heaven.

Let me ask you who made the earth?

Student: God, of course.

Elder: Very well; in Eccl. 3:14, we are told that what God does is forever. So, then, if God made the earth it will remain. Eccl. 1:4. God swears to give the earth to Abraham and his seed for an everlasting possession. Gen. 13:14-18; Rom. 4:13; Heb. 6:17-20.

So you see that God will not destroy it and thus break his oath. What, then, does Peter mean? The key is found in verse 6. Here Peter declares one world perished at the flood. Turning to Gen. 6:13, we learn that the earth with the wicked was to be destroyed. After the flood the ground was still here. Now, Peter says, by the same word (in the same way), earth and heaven are reserved unto fire. The arrangements that existed before the flood were destroyed by water but the globe was left. So the present arrangements will pass away and Christ will make all things new—not make new things. Rev. 21:5. The Greek word translated earth in 2 Pet. 3:10 is translated world in Rev. 13:3, and is said to wonder after a beast. Not the ground, of course, but the present order of things. And no man hath ascended up to heaven, but he that came down from heaven. 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. 3:13; 13:33. This is important. We must believe the gospel. Mark 16:16. The gospel was preached to Abraham. Gal. 3:8. The things preached to Abraham as the gospel were that in his seed the nations would be blessed and the earth given for an everlasting possession.

## Saving the Boys.

THEY tell a story of a man in a covered wagon, driving through a western town, who stopped and hailed a man on the street.

"Hey, any saloons in this town?" he asked.

"Yes, four," was the answer.

"Giddap," said the man, moving on. "I can't locate here; I've got three boys in this wagon."

"My business is to save these boys," came back the answer, as he disappeared around a bend in the road.—Exchange.

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S. J. Lindsay, Editor and Manager.

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Oregon, Illinois.

**Editorials and Church News.**

Bro. Earl Koontz and wife, of Adeline, Illinois, report the arrival of a little boy into their home. As this is their first, those who have had the experience can understand the rest—others never can.

We read recently in an exchange that a prominent food manufacturer has imported a monkey which is from now on to teach people what to eat. He gave the animal a strawberry, then a lettuce leaf, with neither of which it had ever been acquainted before, and before eating these it carefully examined each, then ate them. A banana was eaten without examination because the monkey knew by experience that it was proper food. This is the animal that is to direct what foods shall be eaten by the human family. We presume, of course, that they who follow this monkey's advice will have "cooties" on their menu, for monkeys are very fond of this delicacy.

So much of this desire, to direct what others eat is unwise and unbiblical. There are persons, to whom bananas are poisonous. No two people are constructed along the same lines as to the use which can be made of food. No man should judge another in meat or drink.

The "Articles of Faith" published last week by Bro. Weldon McCoy, Piedmont, S. C., have been put in tract form. Write him

about them.

Bro. Cramer, of our Corvallis, Oregon, Church, received severe injuries recently when caring for his orchard, by falling from a ladder.

Bro. Jacob Reed, of Arkansas City, Kansas, writes that their Bible class now meets at 10:00 o'clock Sunday mornings at Sr. Hadricke's home, 201 N. C. St., and anyone passing through is invited to meet with them.

Bro. F. V. Blakely, of Grand Rapids, Mich., has had further trouble with one of his limbs and has been obliged to resort to the help of crutches for a few days. No doubt this had something to do with his having a double wedding recently, the grooms feeling that in case they weren't satisfied with their bargain, the one on whom they would vent their vengeance could not get away from them. The contracting parties were James R. Pumphrey and Miss Ruth Wilbur, of Saginaw, Mich., and Floyd Bush and Miss Muriel Shaw, of near Greenville, Mich.

**REMITTANCES.**

Rufus A. Curtis; Ernest Platts; James T. Fox; W. E. Bowen; J. W. Harshaw; Mrs. Emma Sutherland; Mrs. Mary L. Bailee; Miss Lila M. Maring; Ada M. Eldridge; Mrs. Mary J. Norman; Mrs. S. J. Elton; Mrs. Mattie Pate; Ben Hitchins; S. J. Wilson; Mrs. C. J. Lamberson; Jacob Reed; Paul C. Johnson; Susie Lesh.

**HELPING FUND.**

L. M. Howell,	\$50.
Mrs. Emma Sutherland,	3.50.
Ada M. Eldridge,	5.00.
Mrs. Lulu Zeigler,	.50.
A Friend,	.50.
Jacob Reed,	2.00.

**Notices.**

**Housekeeper Wanted.**

Wanted, housekeeper on farm in central New York, by father and son. Elderly lady preferred, although woman with one or two children would not be objected to. Christian home with wages. Write the Editor for particulars.

**CONFERENCE DATES, 1920.**

Illinois Bible School and Conference.	August 3-15.
Nebraska Conference,	August 15-22.
Iowa Conference,	August 22-29.

By order of the Presidents of the Three conferences.

**The Sunday School.**  
By Alta King.

**VICTORY OF GIDEON'S BAND.**

Lesson 3. April 18, 1920.  
Lesson Text: Judges 7:1-7.

Golden text: There is no restraint to Jehovah to save by many or by few. 1 Sam. 14:6.

Memory verses: 2 Cor. 12:9, 10.

**Questions and Comments.**

What happened after Deborah and Barak delivered Israel? Judges 6:1-10.

From your reading of Judges 6 discuss the following topics in class: God's call of Gideon to leadership; Gideon's prominent trait of character; his lack of faith in God's spoken word and the sign granted to give foundation for faith (why was this request refused to Gideon and a similar request refused to the Pharisees by Jesus?); Gideon's first step in his work of deliverance; his strong argument against Baal; the people's usual susceptibility to a strong personal leadership; Gideon's last minute fearfulness. Does true humility result in doubt of God's word?

Gideon's army: How and why diminished by God. Judges 7:1-8. Explain how the manner of drinking distinguished those fit for military service from those unfit. Gen. Note 1.

How did God again bolster Gideon's courage just before the battle? Judges 7: 9-15.

The battle: Describe the stratagem used by Gideon. Judges 7:16-22. By what two events had the Midianites come to know and hold the name of Gideon in such fear that they fled at the mere mention of it? Gen. Note 2.

In God's repeated deliverances of the Israelitish nation was he not giving that nation repeated "second chances," or was it having one chance of such foreordained duration that God's purpose (that it should be a righteous, God fearing nation), should be accomplished in it? Will its final restoration to its own land be a "second chance"?

What does today's lesson teach concerning faith, humility, God's method of carrying on his work? Read Daily Readings for Wednesday, Thursday and Friday.

**General Notes.**

Daily Readings: Mon., Judges 6; Tues., Judges 7; Wed., 1 Cor. 1:25-29; Thurs., Jer. 17:5-8; 2 Cor. 1:9; Fri., Eph. 6:10; 2 Tim. 2: 1; 2 Cor. 12:7-10; 13:4; Sat., Rom. 8:28-39.

1. In that hot climate the attitude of a soldier toward water was very significant and important. Those that knelt down leisurely and drank directly from the stream put themselves in a defenseless position with the enemy near and showed that they were sluggish and had not a soldierly command of their appetites. Those, on the contrary that merely stooped hastily, swept up a little water in their hand and quickly lapped it up showed that they were hardy and could do with little water, that they were prudent, and that they were quick in thought and action.—Peloubet's Notes.

2. When the Midianites heard from out of the darkness the cry, "The sword of the Lord and Gideon," coming from three hundred throats amid the flash of torches and the breaking of the pitchers' all the host ran and cried and fled."

This fear of Gideon had been growing in their hearts. They had heard how he had dared to cast down their idols, facing opposition from his own people and yet had won them all over to his side. The dream that one of the soldiers had told to his fellow and its interpretation had, without doubt, gone the rounds of the camp, and



him throughout the world, or, summing it all up in one, a giving to us our Bible, which surely is and has been a witness of his divine power. Now if the baptism of the Holy Ghost was being poured out today, we would surely see some of that great power made manifest in some divine way. Some say we could do the same things today as the apostles did if we had as strong faith as they. Was it just a matter of faith that they could perform these miracles? I am sure not, because we find Paul, in the very latter part of his life, without those divine and miraculous powers. And we know that it was not because Paul's faith had wavered any, for in one of his very last epistles to Timothy (2 Tim. 4:7-8), we find him saying, "I have fought the good fight I have kept the faith," and yet we find Paul in his latter years unable to do the things he had once done. So we must know that the baptism of the Holy Ghost was for a divine purpose and that was of giving to us our Bible and the establishing of the church. The purpose is now completed, why should we need such today? For instance there was a time when we needed a Gethsemane. The time finally came and is now passed, its purpose is fulfilled. Do we need another Gethsemane today?

The gift of the Holy Ghost that Peter speaks of in Acts 2:38 is none other than the gift of God. Paul says in Rom. 6:23, "The gift of God is eternal life through Jesus Christ." Into this name Peter exhorts them to be baptized and by so doing they will receive this gift. When? Paul says in 2 Tim. 4:8, it is at his appearing that he is to receive this gift of God, and further notice what he says, not only to me, but unto all that love his appearing. How well this harmonizes with the same promise Peter gave on the day of Pentecost when he says in the following verse, after he tells them that they shall receive this gift if they are obedient, The promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And we well know that if we are faithful and obedient to his word that when the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel and with the trump of God, we shall be changed and called to meet him, whether dead or alive, and so shall we ever be with the Lord. 1 Thes. 4:16-17. Oh, that we all might so study to see such beauty and harmony. And may we be so careful not to do as those that Paul speaks of in Gal. 1:7-9, who have perverted or changed the gospel of Christ. For Paul says, "Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. And so by hearing his word rightly divided and by believing and obeying we will know as Christ says in the remaining lines of John 5:24, that we have everlasting life and shall not come into condemnation, but are passed from death unto life. Do we have this "everlasting life as soon as we hear, believe and obey his word? Yes, we surely do. But how? We have it only by promise now. But because God's promises are sure, and sure to be fulfilled, Paul says in Rom. 4:17 that God speaks of things that are not as though they were. Peter, Paul, and all other of our inspired writers tell us that we have this everlasting life at our Lord's appearing. So as yet

we have it only by promise and we do not yet have it in our possession. Jesus tells Peter in Luke 18:30 that he is to receive life everlasting in the world to come. And thus we see how God's word does harmonize and not contradict as many tell us.

Oh, may we all so search, study and obey the light of truth we obtain from this wonderful book, our Bible, that we may not miss the mark for the prize of the high calling of God in Christ Jesus. Phil. 3:14. And may we all gain an abundant and everlasting entrance into his kingdom is my most earnest and desired hope.

"If any little word of mine  
Can make a heart the lighter,  
If any little deed of mine  
Can make a life the brighter,  
God help me say that little word  
And take my bit of singing,  
And drop it in some lonely vale  
To set the echoes ringing."

#### PRAYER—ITS IMPORTANCE.

Alta King, Glenwood, Iowa.

EPH. 6:18, R. V., reads, "With all prayer and supplication praying always at all seasons in the spirit, and watching thereunto in all perseverance and supplication, for all saints."

Prayer is the last thing Paul mentions in his description of the Christian's armor of defense to be put on in his conflict against evil. Read verse 16 and emphasize all the strong terms he has used and you will get some idea of the importance and necessity of prayer.

The following Scriptures show what an important place prayer occupied in the lives of the apostles and Christ.

"But we will give ourselves continually to prayer," Acts 6:4; "Without ceasing I make mention of you always in my prayers," Rom. 1:9. I... cease not to give thanks for you, making mention of you in my prayers, Eph. 1:16. We do not cease to pray for you, Col. 1:9. Night and day praying exceedingly, 1 Thes. 3:10. Without ceasing I have remembrance of thee in my prayers night and day, 2 Tim. 1:3.

And in the morning rising up a great while before day he went out and departed into a solitary place, and there prayed. Mark 1:35. He went out into a mountain to pray and continued all night in prayer to God. Luke 6:12. He went up into a mountain apart to pray. Matt. 14:23. And he saith to his disciples, sit ye here while I shall pray. Mark 14:32. He took Peter and John and James and went up into the mountain to pray. Luke 9:28.

"The words 'pray' and 'prayer' are used at least twenty five times in connection with out Lord in the brief record of his life in the four gospels, and his praying is mentioned in places where the words are not used. Evidently prayer took much of the time and strength of Jesus, and the man or woman who does not spend much time in prayer cannot properly be called a follower of Christ." —Torrey.

The importance of prayer is further emphasized by Paul's repeated instructions to the church:

Be careful for nothing, but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God. Phil. 4:6. Continue in prayer, and watch in the same with thanksgiving. Col. 4:2. Pray without ceasing. 1 Thes. 5:17. Brethren, pray for us. 1 Thes.

5:25. I exhort, therefore, that, first of all, intercessions and giving of thanks be made for all men. I will, therefore, that men pray every where, lifting up holy hands without wrath and doubting. 1 Tim. 2:1, 8.

The above Scriptures do not, by any means, represent the full number of times that Jesus and the apostles made use of prayer and commanded and urged the church to pray, but enough times have been mentioned that our minds should be deeply impressed with the importance and necessity of prayer in order that an harmonious relationship may be established and maintained between God and man.

Contrast the importance of prayer, as it is revealed in the above Scriptures, with the importance of prayer in your own life, privately, and in public worship.

We are apt to permit human reasoning concerning three attributes of God, obscure the importance of prayer. We reason thus: God knows all our needs before we ask for them, Matt. 6:8. He is able to do exceeding abundantly above all that we ask or think, Eph. 3:20, and he has the true Father desire and willingness to give good things to his children, therefore my prayers are of minor importance. He knows my needs, he has abundant power to give and the desire and willingness of a Father, therefore I am safe in his care.

Notwithstanding this sound (?) reasoning, James tells the brethren, "Ye have not because ye ask not," showing that the obtaining of God's good things depends upon our asking, our prayers. Not that we must make him conscious of our needs, or that we must coax and induce an unwilling God, or that we expect to change an unchangeable God from his definite purpose. The reason that prayer is effective to the obtaining from God of our needs is much simpler than any of the above heathen reasons. Prayer is merely the manifestation of the change in man which makes it possible for God to give him the good which he always holds in store for his creatures, so that the giving will be beneficial to the man. Hence prayer, the condition of heart which produces prayer, is necessary to the reception of good things from God. It is true that temporal good things are received by both good and bad, largely without their asking, but eternal blessings must come through our asking definitely and openly. The asking is the result of repentance and the realization of our dependence on God. These two conditions of mind are absolutely necessary before God will give to his creatures. And this condition is not an arbitrary condition laid down by God without any special reason except to show authority and power. It is a condition that works to man's good.

TO love and to labor is the sum of living; and yet, how many live who neither labor nor love. —More.

IF WE find but one to whom we can speak out our hearts freely, with whom we can walk in love and simplicity without dissimulation, we have no ground for quarrels with the world or God.—Sel.

IF you want to "serve the people" it isn't necessary to run for office. Work hard, attend to your own business and pay your bills on the first of the month. Follow that plan and you will be more popular than any statesman and will have less grief. —Anon.



## MILLENNIAL JUDGMENTS.

W. L. Crowe,

Chauute, Kansas.

WILL THE law of the millennium be the law of Moses, or the law of Christ?

Will the saints judge and rule the nations of the new earth by fear and force, or by love; by the old covenant standard, or by the new covenant law?

How will the disobedient among the nations be punished in the kingdom age?

T. S.

My view of this matter is that ever since the fall of man there have been two systems of law, or two opposite principles underlying the law. for two classes of people: the outward law of force and the inward law of love, as represented by the old and new covenants.

Carnal and rebellious spirits always had to be restrained by some outward law of fear and force, while holy and God fearing people are a law unto themselves, being actuated by love and by the Holy Spirit within, and so it will be in the millennium.

Ever since the fall of Adam there have been children who walked and lived after the flesh, and children who lived and walked after the spirit; sons of God and children of the devil, old covenant bond-servants and new covenant sons of God, even before either of these covenants were made with Israel and Judah. Ex. 19; Jer. 31.

Even in this age, while the letter of the whole Mosaic system of law is abolished for every true Christian (2 Cor. 3), it is still binding on the Jews, and is the foundation of all civil laws for world government.

As long as there are mortals in the flesh these two systems of law will continue, and that will be at least till the end of the millennium, or until the last enemy, death, is destroyed. 1 Cor. 15; Rev. 20; Isa. 65.

When the Jews establish their new government in Palestine their old laws will be restored and enforced, except those parts of the ceremonies fulfilled by Christ, such as the high priests' work in the Most Holy place, the passover lamb, etc. The Prince takes the place of the high priest in the new temple to be built, and offers bullocks instead of lambs. Ezek. 45:17-25.

Since outward laws are not for the righteous, but for unruly and rebellious people (1 Tim. 1:9), therefore the judgments or penalties of the law of Moses will be inflicted under the rule of the "rod of iron" in the kingdom of God, while love and kindness of the saints will draw every dutiful, spiritually inclined person to obedience from the heart, until all who survive will render obedience from love to God and love to mankind as taught by both Moses and by Christ. Deut. 6:5; Lev. 19:18; Matt. 5 to 9.

When the kingdom of Israel is restored, and the tabernacle of David is set up "as in the days of old," (Amos 9; Ezek. 36), I believe the same law and judgments will be reenacted and enforced among the natural subjects of the kingdom. Modern jails and prisons never teach a man the golden rule like the penalties of the law of Moses did. Nothing will lead beastly man to think of his neighbor's grain, ox, eye, tooth or life as his own life, like a law that requires the forfeiture of his own grain, ox, eye, tooth or life for his crime.

Ex. 21; Lev. 24. No better penalty for stealing can be invented by man than God's requiring the thief to restore double or more, what he stole; not to prison officials, but to the man from whom he stole anything, or if unable to do so, to compel him to labor until he paid back all he stole with interest. Ex. 22. Thus the principle of the golden rule was forced into the minds of criminals until they had to regard their neighbor's eye or tooth or life as their own.

"And the judges shall make diligent inquisition. . . . Then shall ye do unto him as he had thought to have done unto his brother; so shall thou put evil away from among you." Deut. 19:18, 19.

Jesus did not set aside the law of "eye for eye and tooth for tooth and life for life" for worldly, natural men; but only for his spiritually minded followers; but he teaches that with what judgment we judge we shall be judged; and with what measure we mete it shall be measured to us again. He also teaches that only the merciful will obtain mercy, as James also teaches, that he will have judgment without mercy who shows no mercy; but mercy rejoices against judgment. Matt. 7; Jas. 2:13.

Both Christ and the saints are to rule the nations with a rod of iron, or with firm law. Psalms 2; Rev. 2:26, 27; 1 Cor. 6; Psalms 149. "To execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgments written (by Moses): this honor have all the saints. Praise ye the Lord." Then the meek and the humble shall be exalted and the proud and the haughty and tyrannical will be treated just as they treated their victims.

If Christ should come today there would be many tyrants and profiteers and slave drivers and oppressors of the poor among "the left of the nations," (Zech. 14:16), over whom faithful saints will be appointed as judges. And since God changes not (Mal. 3:6), and his law is perfect (Psalms 19:119), the same judgments will doubtless stand: "Do to him as he thought to do to his brother." Did he under pay and poorly feed his servants? Put him in the same servant's condition.

When indignation, wrath, tribulation and anguish is rendered to every man that doeth evil, to the Jew first and also to the Gentile. . . . in the day when God shall judge the secrets of men by Jesus Christ (Rom. 2); and when few and many stripes are meted out for reformation of all unruly children, as a fiery trial to purge them, must it not come by placing every tyrant under the same treatment that he dealt out to others in this unjust and unequal world? Then the first shall be last and the last shall be first; the exalted shall be abased and the humble shall be exalted, for He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. Psalms 72.

In Matt. 18, Jesus shows that these judgments of the Sinaitic covenant will be enforced in the kingdom age, when he says that the unmerciful servant who was forgiven a debt of ten thousand talents, but who refused to forgive a fellow servant a debt of one hundred pence, is delivered to the torments until he paid all that he owed his lord.

And Jesus adds: "So, likewise, shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

Thus only the merciful will obtain mercy; and only those who forgive will be forgiven; and every man will reap as he sowed in this life; and only those who now sow to the Spirit shall reap life everlasting. Gal. 6.

Then judgment will be laid to the line, and righteousness to the plummet; and hail will sweep away the refuge of lies, and the waters will overflow, and sweep away the hiding places of error and of superstition. Isa. 28.

"And that servant that knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given of him shall much be required." Luke 12:47:48.

"Salvation, and glory, and honor, and power, unto the Lord our God: for true and righteous are thy judgments." Rev. 19.

## SALVATION AND REWARDS.

Their Possession.

Mrs. Roscoe Dunbar,

Delta, Ohio.

JOHN 5:24:- "Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me hath everlasting life, and shall not come into condemnation, but is passed from death unto life." In this verse, and not only this one, but in many others, we find the first thing Jesus calls their attention to is his word. Do we today hear his word taught as he taught it, or as he taught it to his apostles? I fear we hear but very little of it today taught as they did. It is true we hear his word, but is it rightly divided as Paul exhorted Timothy to? It surely is not. We so often hear ministers of the gospel today so dividing the word that we know that it is a sure contradiction of other verses within the same book. For one instance we have Peter on the day of Pentecost, at the beginning of the church, preaching the word, and also we notice that he rightly divided it, making complete harmony. And yet today we hear that the gift of the Holy Ghost was promised by Peter to those in Acts 2:38 who had already acknowledged their belief in the word, "to repent and be baptized everyone of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Now if this gift of the Holy Ghost that Peter speaks of here was the baptism of the Holy Ghost that the apostles had received, the 3,000 were to receive it very differently than the apostles. For the 3,000 were to receive this gift as a result of belief, repentance and baptism. The apostles did not receive their baptism of the Holy Ghost for several years after they had chosen Christ, and it seems that Christ did not consider it necessary for them to have it while he was with them, because he tells the apostles, the only ones to whom he ever promised it, that they were to receive it after his departure from them. Jesus said that it was to be to them a comforter, a guide and teacher to bring the things to their minds that he had said to them while with them, and that through this power they were to be witnesses of

# 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.

STEPHEN.  
Acts 6 and 7.

AFTER Jesus had bidden his disciples good-bye and had gone to heaven to live with his Father, his followers all came together in Jerusalem. The priests and others who did not believe in Jesus told his disciples they must not teach in his name, but Peter and John answered, "We cannot help telling people of the things we have seen him do and heard him say."

All their money was put together and whenever one of them fell sick, or needed food or clothing it was given to them. The apostles spent their time preaching to all who would listen and many believed in Jesus and were baptized. As the number of disciples grew, they found it hard for each one to get his share of food and clothing. Then the apostles called all the disciples together and said, "We want to spend all our time preaching the word of God. We cannot look after the food and clothing for all of you. Choose seven men from among yourselves. Be sure they are honest men, who have the love of God in their hearts. They can look after this business for you."

The disciples liked the idea and chose seven deacons. The first of these men was Stephen. When the men had been chosen, the apostles prayed and laid their hands on them, and the men were then able to perform miracles, too.

Stephen performed many miracles before the people, and, converted many people to Christ. Some of the priests and doctors in the synagogue tried to dispute with Stephen, but he answered them so wisely that there was nothing they could say more. They did not want to believe in Jesus and they did not wish the people to learn of him, so they hired men to tell untrue things about Stephen.

These men stirred up the people and it was not long until he was brought before the council to be tried. At his trial Stephen told his enemies that they were resisting and turning against God. This made them so angry that they ground their teeth at him. But when Stephen looked up and said, "I see the heavens opened, and the Son of man (Jesus) standing on the right hand of God," they rushed upon him and threw him outside the city wall. Then they threw heavy stones upon him till he died. Even as he died

## A CHOICE

**S**URE, they get stubborn at times: they worry and fret us a lot; But I'd rather be crossed by a glad little boy and frequently worried than not.

There are hours when they get on my nerves and set my poor brain all awlirl, But I'd rather be troubled that way than to be the man who has no little girl.

There are times they're a nuisance, that's true, with all of their racket and noise, But I'd rather my personal pleasures be lost than to give up my girls and my boys. Not always they're perfectly good; there are times when they're awfully bad. But I'd rather be worried by youngsters of mine than lonely and childless and sad.

So I try to be patient and calm whenever they're having their fling; For the sum of their laughter and love is more than the worry they bring. And each night when sweet peace settles down and I see them asleep in their cot, I chuckle and say: "They upset me today but I'd rather be that way than not."  
—Edgar A. Guest.

he prayed that they might be forgiven.

Do you think we have such pure love in our hearts as that?

## TEDDY LEARNS A LESSON.

**W**HY, JOHN, how late you are!" exclaimed Mrs. Hermann. "Supper has become cold. Where have you been?"

"Well, wife, it was this way: I saw little Mrs. Brown trying to saw wood for herself, and I felt sorry for her; so I helped her, and I think she has enough now for several days."

"You are the best man I ever saw! That was a kind deed. But now how about something to eat?"

"Well, I think I could eat something; but don't heat anything."

"I am sure a man who has been sawing wood needs something warm," said Mrs. Hermann as she bustled about. "I wonder why Mrs. Brown doesn't set her big boy to work. I heard she had a boy, though I've never seen him."

Next morning, on his way to the post office, passing through the snowy streets, Mr. Herman saw some boys pelting every passer-by. "Surely they won't hit an old man like me," he was thinking, when a ball whizzed by and sent his hat rolling down the street. At that a shout went up from the boys. One chased after it and held it up, saying: "Ten cents a shot! Be sure not to hit any of the holes!" Volleys of balls were sent at the old hat, until it was quite buried in the snow.

Poor old Mr. Hermann walked on bareheaded, and was soon overtaken by a small boy holding a dripping hat. "Here it is, mister! I waited till those bad boys had gone."

"Thank you, little man! And what is your name?"

"Bobby Brown," replied the small boy; and my brother was one of those bad boys. I'll tell mother on him, too!"

That night, Mr. Hermann didn't sleep very well; and he awoke in the morning with a bad cold.

"Why, John," exclaimed his wife, "where did you catch it?"

"Oh, I went about bareheaded and got my head wet," he replied.

"Well, well!" muttered Mrs. Hermann to herself as she got ready hot lemonade and fomentations.

As she was doing this a rap sounded at the door. Opening it she saw a little boy.

"I want to see Mr. Hermann," he said.

"I'm afraid you can't, sonny, for he is sick!"

"Oh, but I must see him, for I'm afraid I made him sick. I'm so sorry!"

At that he was let in, and he spent some time with Mr. Hermann.

When he started to go, he said: "I will always remember this, and never, never again be rude to any one who is old. I'm so glad you are better! I would never forgive myself if you shouldn't get well, and I'm going home now to split wood enough to last mamma a week."

"That's right, my lad. Treat your mother as your best friend, and you'll always then be kind to others."

Teddy could scarcely do enough for Mr. Herman. Every day he came over to see what he could do, and he never forgot this lesson. —Sel.

## By Hook or By Crook.

The church was in dire financial straits. The congregation was slow with its contributions and interest lagged. The minister arose Sunday morning and made the following announcement:

"I need not say here how much the church stands in need of immediate funds. We have tried to obtain this in the customary way, and have tried honestly. Now we will see what a bazaar will do."—Sel.

## Ancient.

"What happened to Babylon?" asked the Sunday School teacher of her Brooklyn class.

"It fell!" cried the pupil.

"And what became of Nineveh?"

"It was destroyed!"

"And what of Tyre?"

"It was punctured."—Sel.

## Making Progress.

Two girls returning from Sunday School in the country were discussing their progress in the shorter Catechism.

"I'm past original sin," said one. The other immediately responded:

"Oh, I am farther on than you, for I'm past redemption."—Sel.

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OLD FRIENDS.

WE JUST shake hands at meeting  
With many that come nigh,  
We nod the head in greeting  
To many that go by.  
But we welcome through the gateway  
Our few old friends and true;  
Their hearts leap up and straightway  
There's open house for you,  
Old friends,  
Wide open house for you.

The surface will be sparkling,  
Let but a sunbeam shine;  
But in the deep lies darkling  
The true life of the wine.  
The froth is for the many,  
The wine is for the few;  
Unseen, untouched by any,  
We keep the best for you,  
Old friend,  
The very best for you.

"The many" cannot know us,  
They only pace the strand  
Where at our worst we show us,  
The waters thick with sand;  
But out beyond the leaping  
Din surge "'tis clear and blue,"  
And there old friends we're keeping  
A waiting calm for you,  
Old friends,  
A sacred calm for you.—Sel.

What the Young Man Wanted.

A YOUNG man in Massachusetts, who was recently offered a package of infidel publications, replied: "If you have anything better than the Sermon on the Mount, the parables of the Prodigal Son and the Good Samaritan, or if you have any better code of morals than the Ten Commandments, or anything more consoling and beautiful than the twenty-third Psalm, or, on the whole, anything that will throw more light on the future and reveal to me a Father more merciful and kind than the New Testament, please send it along."—Sel.

A Bag of Heavy Stones.

IF A boy should try to run a race with a bag of heavy stones over his shoulder he could never hope to win against those who were running without any such hindrance to keep them back. Some one has said that bad habits are like a bag of stones. Every bad habit that a boy forms keeps him down and prevents him from doing his best. Stop your bad habits, boys, and then you will be able to run a good race in the journey of life, and will not be ashamed of your record.—Sel.

THERE is nothing so powerful as truth—and often nothing so strange.—Story.

a purification process for twelve months. In Esther the second chapter, we have an interesting story of the preparation of Esther before presentation to King Ahasuerus. The Lord's bride, in this dispensation, is purified by faith, trials and chastenings. Titus 2:4; Acts 15:9; 1 Pet. 1:22.

It was unlawful for free men to unite in marriage with servants or bondmen. Christ was the direct descendant from King David, and the bride, his elect, are heirs according to the promise made to Abraham, and children of the free woman. Gal. 4:31.

The bridegroom himself went for the bride after her term of purification was ended; but in some instances the bride was brought to the bridegroom, or the two parties set out at the same time to meet at a desired place. So Jesus will come to meet his bride, gathered "by the angels from the four winds and uttermost parts of the earth." Mark 13:27. And those who are raised and those who are alive are caught up together to meet the Lord in the air. 1 Thes. 4:16-17.

At the ceremony, which was held in an upper room, the betrothed pledged one another with a cup of wine and on their heads there were placed crowns which were frequently interchanged as a sign of equal authority and power with each other, a loving partnership. The Lord himself shall give the bride a crown of righteousness, 2 Tim. 4:8, and as joint-heirs the saints will rule with him. Rom. 8:17. The location of the marriage ceremony in the sky, the "upper room," is not clearly revealed. It is enough to know that we will be with the Lord. 1 Thes. 4:17.

After dark the bridegroom and the bride walked to the groom's home, in a ceremonial manner, attended by their friends. On the way other friends, bearing torches or lamps were wont to join the wedding procession. Here is where we may look for the ten virgins, bearing lamps, at the midnight hour, and hence long after the marriage ceremony itself had been performed. To say that the virgins represent the church is to violently distort the beautiful symmetry and parallelism running through this whole ceremony, type and antitype. As the virgins awaited the coming wedding procession we must look for the antitype among those in the world who will be looking for the coming of Christ with his saints after the resurrection.

When the wedding procession came to the bridegroom's home and future home of the bride, a wedding feast was served at which many were entertained who had not been present at the wedding ceremony. This feast often lasted many days where the parties concerned were able to afford it. It was on such an occasion that Jesus turned water into wine at the marriage in Cana. The virgins who were ready were able to go in to this feast, while those who were delayed in finding oil for their lamps found the door closed.

In this world, what will be the result when the bride of the Lord shall be taken away? Matt. 24:40-41. Papers here and there will at first report unaccountable disappearances. Neighbors and friends will search in vain, speculate on the evidently temporary absences, since work, clothes and all worldly affairs have been left apparently as though no thought of departure had been planned. Gradually it will be noised about, reported and dis-

cussed in the papers, that a great number of people have disappeared, and that the missing ones all had been people of peculiar or uncommon religious beliefs, that they had taught and expected Jesus would return a second time and gather his elect from this world. What they believed would soon be known the world over, and cause in the religious world in particular, the greatest sensation ever known.

Those who call themselves Christians would feverishly study their Bibles afresh with a new understanding of long neglected truths. The churches would be unable to hold the multitudes seeking from the ministers, who had failed them, an explanation of the world wide catastrophe. Made acquainted with the fact that it was God's saints who had been taken away, they would, with sure discernment, see that that event was but preparatory to his visible appearance with the bride, a second time, to establish the kingdom. Sorrowing over failure to accept the truth in the past they will make themselves ready to accept Christ, when he does come, with repentance and new faith. However, as the days and years pass, and the terrible times that come upon all men detract their attention, interest in the second coming will flag, and old habits and customs again hold sway. When suddenly the Lord shall appear, just as when the cry arose, "Behold the bridegroom cometh," there again will be despair as those unprepared find themselves shut out from participation in the kingdom. Matt. 25:10.

In Rev. 19, we read, "The marriage of the Lamb is come and his wife hath made herself ready," "and he said unto me, write, Blessed are they that are called to the marriage supper of the Lamb. Here is hope for many who fail of the better resurrection. Heb. 11:35. As half of the ten virgins were ready, we may expect a large number of earnest believers will be awaiting the Lord and go into the kingdom age where the Lord and his saints shall rule gloriously, not however, as participants in their honors, but as peoples and nations who shall serve the Lord.

In Micah 4:2 we read, "And many nations shall come and say, Come, let us go up to the mountain of the Lord and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths.

#### AT JESUS' FEET.

David L. Norrie. Edinburgh, Scotland.  
"Mary...sat at Jesus' feet, and heard his word.—Lu. 10:39.

AND YET again the scene changes, and now it is a time of rejoicing, for Jesus has again come to Bethany, and they have made a feast in his honor (John 12:1-9; Mark 14:3-9). Sitting at table with him is Lazarus. What a blessed privilege is his! And Martha is serving; great also is her joy. And where is Mary? You will look in vain for her sitting at the table with Lazarus. Nor will you find her standing by her sister as she serves. Where is she? Ah! It is a story that will be told wherever the gospel is preached.

Since ever the feast had been arranged Mary's thoughts had been busy. And at a time when Judas was secretly scheming how much he could get for his Master, this true and loving heart was with still greater secrecy planning how much she could

give to him. She had saved (so I understand the story) a sum equal to ten pounds of English money, and her heart could not be satisfied till she had given it all to the Lord whom she adored. True, she might put it into the collection bag which Judas carried, but that somehow would not satisfy her. She felt it would not be like giving it to the Lord himself. Should she offer it to him, then? She shrank from this ostentatious act. Perhaps, too, he would refuse it. He never seemed to set any value upon money. And if he did accept it she knew that he would at once scatter it all amongst others. How, then, could she lavish her all upon himself? Her mind was at last made up. She would purchase the most precious ointment that was to be had in all Jerusalem, and she would watch her chance when Jesus was occupied with the feast. She would come softly behind him and break the box over his feet before ever he was aware what she was about. Yes, she would not give him the chance of declining her offering, and so would her love be satisfied. And that is why Mary is not sitting at meat with him as Lazarus was, or serving him like Martha. She had chosen her place at this feast at Jesus' feet, for the Master had graciously said that this place should not be taken away from her.

Why did she not spend this money on the poor? So asked the disciples. They called it waste. That was a stinging word, and she had no wit to answer them; but the Lord silenced their criticisms. "She hath wrought a good work on me," was his gracious comment, and Mary's heart overflowed with joy that the Master had accepted the tribute of her worship. Doubtless Mary came behind none in her gifts to the poor, but here was one in their midst who was indeed so poor that he had not where to lay his head. He had once been rich she knew, and she had not yet fathomed the mystery of his present poverty; but she knew that it was all through love for such as herself that God had sent him into the world, and her love could not be satisfied till she laid down all her riches at his feet.

Martha might misjudge her and think she was neglecting her work; the disciples might blame her for not remembering the poor. It was enough for her that the Lord understood the one motive of her life, and that was in all things to give him the pre-eminence.

And so we part with Mary of Bethany. It is our hope to meet her one day. Do you ask where? Surely in the one and only place that would satisfy her heart and ours, even the place that she chose for herself long, long ago, and which the Master himself promised should not be taken away from her. Yes, we shall meet—at Jesus' feet. 1 Thes. 4:13-18.

#### Victory in Defeat.

Defeat may serve as well as victory  
To shake the soul and let the glory out.  
When the great oak is straining in the  
wind  
The bows drink in new beauty and the  
trunk  
Sends down a deeper root on the wind-  
ward side.  
Only the soul that knows the mighty grief  
Can know the mighty rapture. Sorrows  
come  
To stretch out spaces in the heart for joy.  
—Edward Markham.



## SAUL AND THE WITCH OF ENDOR.

Rufus A. Curtis,                      Scottsburg, Ind.

**S**PIRITUALISTS, when hard pressed for proof of their claims, invariably quote the language recorded in the 28th chapter of the first book of Samuel, concerning Saul, the God-forsaken king of Israel, and the witch of Endor. This seems to be their Gibraltar of defense; their citadel of strength. In the candid investigation of this subject facts may compel us to discredit a great many of the bombastic claims of Spiritualists. Not abashed with their flying colors, painted fire, and paper swords, we will step into their fortress and look around. Turning to 1 Sam. 28, by reading the third verse we are informed that "Samuel was dead," and "buried" in Ramah; and as "the dead know not anything," having no "knowledge" whatever, it is a foregone conclusion that he could not impart any information to Saul (through the bidding of a witch) concerning his future. Eccl. 9:5, 10. The whole transaction bears the ear marks of deception. It would be an Herculean task, even for one who professes to do marvelous, spiritualistic stunts, to acquire information from one whose thoughts had perished. Psalms 146:4. Saul knew that all those who were consulters of familiar spirits, wizards, or necromancers, were "an abomination unto the Lord," and he had himself put away those that had familiar spirits, and the wizards, out of the land; now, however, in his perplexity and fear he seeks unto them that "peep and that mutter." Deut. 18:9-12; 1 Sam. 28:3-5; Isa. 8:19, 20. Let us follow the narrative further, and witness the deception that each tries to palm off upon the other. Saul is going to try to deceive the woman, and the woman is going to try to deceive him. This is a case of "deceiving and being deceived." 2 Tim. 3:13. "And when Saul saw the host of the Philistines (in Shunem) he was afraid, and his heart greatly trembled. And when Saul enquired of the Lord the Lord answered him not, neither by dreams, nor by Urim, nor by prophets. Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold there is a woman that hath a familiar spirit at Endor." 1 Sam. 28:5-7. Now note the attempted deception by King Saul. "And Saul disguised himself and put on other raiment, and he went, and two men with him, and they came to the woman; and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up whom I shall name unto thee." Verse 8.

Let us pause for a moment here. Is it reasonable to suppose that the witch of Endor did not know who the person was that addressed her, even though he had put on other raiment, when we remember that he was head and shoulders "higher than any of the people"? 1 Sam. 9:2; 10:23. A person might easily change his raiment, but he could not change his height. Evidently she knew him by his unusual height and had some reason to fear him, as he had attempted to put away those that had familiar spirits, and the wizards out of the land. Verse 3. The death penalty hung over such as she represented. The law was very explicit as touching witchcraft. "Thou shalt not suffer a witch to live." Ex. 22:18; Lev. 20:27. With the cunning that generally goes with deception the woman of En-

dor now feigns ignorance, as to who the person is with whom he is holding this clandestine meeting. "And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits and the wizards out of the land: wherefore then layest thou a snare for my life, to cause me to die? And Saul sware to her by the Lord, saying, As the Lord liveth there shall no punishment happen to thee for this thing. Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel. And when the woman saw Samuel she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me?" Verses 9-12. Who saw Samuel? Did Saul, or his two companions? The record does not say so. I wonder why they could not see him as well as the witch, if we reason upon the supposition that he was actually there, at the bidding of a witch, when God had refused to answer Saul, either by dreams, or by Urim, or by prophets, and Samuel was a prophet. 1 Sam. 3:19-21; 28:6, 15. Did the witch surreptitiously get the information for Saul that God had refused to give? Listen. "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God? for the living to the dead? 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. 8:19, 20.

After the witch had pretended to bring up the dead prophet she cried with a loud voice, as if terrified at what she saw, and just at this juncture of her deception she pretends to have discovered who her tall visitor is, who was more terrified, in fact, than she was in pretense. "Why hast thou deceived me? For thou art Saul." And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. Verse 13.

Now I could just as readily believe the woman saw Samuel as I could believe she saw gods ascending out of the earth, but as her statements do not coincide with the testimony of God's word I believe neither of them. Subterranean polytheism might just as well be accepted as Spiritualism, for they are both attested by the same "familiar spirit," in the woman of Endor. Saul, forsaken of God, terrified, and weakened by hunger, falls an easy victim to the machinations of this wicked woman. So mystified and agitated is he, thinking of the prophet Samuel, that when the woman spoke of a plurality of "gods" he said unto her, "What form is he of?" And she said "An old man cometh up; and he is covered with a mantle." Verse 14. It would not require aid from the unseen world to know that anciently prophets wore mantles. Saul saw nothing. His inquiries, "What sawest thou?" and "What form is he of?" is conclusive proof of this statement. "And Saul perceived (by her description of an old man covered with a mantle, the garb of a prophet) that it was Samuel." The conversation that follows, attributed to Samuel, could have been uttered by the woman herself, using the art of ventriloquism to further mystify Saul, who had "no strength in him; for he had eaten no bread all the day nor all the night." Verse 20. After having eaten of the meat and unleavened bread that the

woman had hastily prepared, "they rose up and went away that night."

As this incident in the life of Saul is cited as proof of the immortality of the soul, there must be some mistake as to where souls go at death. Unfortunately for that theory, however, the word soul does not occur in the whole narrative. Saul did not enquire for the soul of Samuel, but for Samuel himself. Neither did he request that Samuel be brought down, but "up." And after the witch had pretended to bring Samuel up, and claimed she saw him I fear her description of what she said she saw will not coincide, either with Spiritualists, or their "orthodox" abettors, so far as natural immortality is concerned. "And she said, An old man cometh up; and he is covered with a mantle." Verse 14. It would seem by the foregoing that this good man had not soared to worlds on high and attained the fountain of perpetual youth, but had somehow taken the wrong direction, and as a consequence had to be brought up, instead of down. Language attributed to the "old man" (described by the witch) conveys the same idea with reference to location. "Why hast thou disquieted me to bring me up?" But times have changed. Then they called them "up." Now they call them "down." If you would not have reason dethroned, health destroyed, Christian faith annulled, and hope extinguished, heed God's word, "Regard not them which have familiar spirits, neither seek after wizards, to be defiled of them: I am the Lord thy God." Lev. 19:31. "And when they shall say unto you, Seek unto them which have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God?" Isa. 8:19. God's reprobation should forever deter us from having any thing to do with Spiritualism, or any of its deceptive paraphernalia. "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 that do these things are an abomination unto the Lord." Deut. 18:10-14.

James Douglas compares Spiritualism to "an inclined plane, the descent of which is easy, but the return doubtful and difficult." The place for the Christian is to stand ever faithful to the cross of Christ, in abiding union with the risen Savior, and in the blessed hope of his glorious appearing.

## WHO ARE THE TEN VIRGINS?

J. S. Lyon.

Citronelle, Alabama.

**I**F WE understand the customs of the Jewish people on occasion of a marriage celebration we will observe how beautifully a marriage typified the gathering of the saints in the day when the Lord shall come.

The bride was purchased of the father, by the bridegroom, either with money or suitable gifts. Christ purchased his bride with his own blood. Acts 20:28.

The espousal was arranged by negotiation of the groom's friends. The elect have been espoused by the Lord's friends, just as Paul says in 2 Cor. 11:2, "I have espoused you to one husband, that I may present you a chaste virgin to the Lord."

After espousal the bride was subject to



a purification process for twelve months. In Esther the second chapter, we have an interesting story of the preparation of Esther before presentation to King Ahasuerus. The Lord's bride, in this dispensation, is purified by faith, trials and chastenings. Titus 2:4; Acts 15:9; 1 Pet. 1:22.

It was unlawful for free men to unite in marriage with servants or bondmen. Christ was the direct descendant from King David, and the bride, his elect, are heirs according to the promise made to Abraham, and children of the free woman. Gal. 4:31.

The bridegroom himself went for the bride after her term of purification was ended; but in some instances the bride was brought to the bridegroom, or the two parties set out at the same time to meet at a desired place. So Jesus will come to meet his bride, gathered "by the angels from the four winds and uttermost parts of the earth." Mark 13:27. And those who are raised and those who are alive are caught up together to meet the Lord in the air. 1 Thes. 4:16-17.

At the ceremony, which was held in an upper room, the betrothed pledged one another with a cup of wine and on their heads there were placed crowns which were frequently interchanged as a sign of equal authority and power with each other, a loving partnership. The Lord himself shall give the bride a crown of righteousness, 2 Tim. 4:8, and as joint-heirs the saints will rule with him. Rom. 8:17. The location of the marriage ceremony in the sky, the "upper room," is not clearly revealed. It is enough to know that we will be with the Lord. 1 Thes. 4:17.

After dark the bridegroom and the bride walked to the groom's home, in a ceremonial manner, attended by their friends. On the way other friends, bearing torches or lamps were wont to join the wedding procession. Here is where we may look for the ten virgins, bearing lamps, at the midnight hour, and hence long after the marriage ceremony itself had been performed. To say that the virgins represent the church is to violently distort the beautiful symmetry and parallelism running through this whole ceremony, type and antitype. As the virgins awaited the coming wedding procession we must look for the antitype among those in the world who will be looking for the coming of Christ with his saints after the resurrection.

When the wedding procession came to the bridegroom's home and future home of the bride, a wedding feast was served at which many were entertained who had not been present at the wedding ceremony. This feast often lasted many days where the parties concerned were able to afford it. It was on such an occasion that Jesus turned water into wine at the marriage in Cana. The virgins who were ready were able to go in to this feast, while those who were delayed in finding oil for their lamps found the door closed.

In this world, what will be the result when the bride of the Lord shall be taken away? Matt. 24:40-41. Papers here and there will at first report unaccountable disappearances. Neighbors and friends will search in vain, speculate on the evidently temporary absences, since work, clothes and all worldly affairs have been left apparently as though no thought of departure had been planned. Gradually it will be noised about, reported and dis-

cussed in the papers, that a great number of people have disappeared, and that the missing ones all had been people of peculiar or uncommon religious beliefs, that they had taught and expected Jesus would return a second time and gather his elect from this world. What they believed would soon be known the world over, and cause in the religious world in particular, the greatest sensation ever known.

Those who call themselves Christians would feverishly study their Bibles afresh with a new understanding of long neglected truths. The churches would be unable to hold the multitudes seeking from the ministers, who had failed them, an explanation of the world wide catastrophe. Made acquainted with the fact that it was God's saints who had been taken away, they would, with sure discernment, see that that event was but preparatory to his visible appearance with the bride, a second time, to establish the kingdom. Sorrowing over failure to accept the truth in the past they will make themselves ready to accept Christ, when he does come, with repentance and new faith. However, as the days and years pass, and the terrible times that come upon all men detract their attention, interest in the second coming will flag, and old habits and customs again hold sway. When suddenly the Lord shall appear, just as when the cry arose, "Behold the bridegroom cometh," there again will be despair as those unprepared find themselves shut out from participation in the kingdom. Matt. 25:10.

In Rev. 19, we read, "The marriage of the Lamb is come and his wife hath made herself ready," "and he said unto me, write, Blessed are they that are called to the marriage supper of the Lamb. Here is hope for many who fail of the better resurrection. Heb. 11:35. As half of the ten virgins were ready, we may expect a large number of earnest believers will be awaiting the Lord and go into the kingdom age where the Lord and his saints shall rule gloriously, not however, as participants in their honors, but as peoples and nations who shall serve the Lord.

In Micah 4:2 we read, "And many nations shall come and say, Come, let us go up to the mountain of the Lord and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths.

#### AT JESUS' FEET.

David L. Norrie. Edinburgh, Scotland.  
"Mary...sat at Jesus' feet, and heard his word.—Lu. 10:39.

AND YET again the scene changes, and now it is a time of rejoicing, for Jesus has again come to Bethany, and they have made a feast in his honor (John 12:1-9; Mark 14:3-9). Sitting at table with him is Lazarus. What a blessed privilege is his! And Martha is serving; great also is her joy. And where is Mary? You will look in vain for her sitting at the table with Lazarus. Nor will you find her standing by her sister as she serves. Where is she? Ah! It is a story that will be told wherever the gospel is preached.

Since ever the feast had been arranged Mary's thoughts had been busy. And at a time when Judas was secretly scheming how much he could get for his Master, this true and loving heart was with still greater secrecy planning how much she could

give to him. She had saved (so I understand the story) a sum equal to ten pounds of English money, and her heart could not be satisfied till she had given it all to the Lord whom she adored. True, she might put it into the collection bag which Judas carried, but that somehow would not satisfy her. She felt it would not be like giving it to the Lord himself. Should she offer it to him, then? She shrank from this ostentatious act. Perhaps, too, he would refuse it. He never seemed to set any value upon money. And if he did accept it she knew that he would at once scatter it all amongst others. How, then, could she lavish her all upon himself? Her mind was at last made up. She would purchase the most precious ointment that was to be had in all Jerusalem, and she would watch her chance when Jesus was occupied with the feast. She would come softly behind him and break the box over his feet before ever he was aware what she was about. Yes, she would not give him the chance of declining her offering, and so would her love be satisfied. And that is why Mary is not sitting at meat with him as Lazarus was, or serving him like Martha. She had chosen her place at this feast at Jesus' feet, for the Master had graciously said that this place should not be taken away from her.

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

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THE RESTITUTION HERALD

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

Sr. Mauvine Green, of Quincy, Ill., recently met with a serious accident which caused her to spend much time at the hospital.

The response to our 5 queries recently sent out is very gratifying both as to matter contained and the class of those responding. After sufficient answers have been given in we will publish a variety of them without giving names, to make our word good.

The word "progressive" works both ways in replies received to our questions. We have wondered if any two persons using the word have the same ideas concerning it. Isn't it a little like the fellow's understanding of the word "orthodox"? He said, "Orthodox means my dox." Many get the idea that to be progressive one must be in a continual change of mind. We know one such progressive who changed so much (and boasted of his progressiveness) that when he died he had given up all but very little of the Bible. Others feel that you are not progressive until you see eye to eye with them. Examine yourselves on this word.

Absorb This Slowly.

The ordinary reader of the ordinary newspaper should take a hint and start a

bank account while the starting is good. A few months from now a little surplus might come in handy. It is cruel to sound this alarm in an intoxicated country that grows more intoxicated as the days and years go by. But somebody must sound the alarm. If reason could come back for a visit once in a while—not necessarily to stay permanently—it would be a good thing for these United States.—Editorial in Ogle Co., (Ill.) Reporter.

We believe the above to be worthy a place in our columns. There are rough times ahead. Better stint and save now.

REMITTANCES.

Geo. Knife; F. R. Robison; T. E. Wickwire; J. W. Macallister; Weldon McCoy; W. L. Robbins; Mrs. S. P. Renner; James Wag-ganer; Miss Rilla Drew; W. G. Ford; Iza Selleck; N. A. Hardison; Otto H. Momsen; Mary A. Petty.

HELPING FUND.

Mrs. Alice Worford, \$2.00.  
Otto H. Momsen, 4.00.  
Friends, 8.50.  
W. G. Ford, 1.00.

NOTES.

Our Easter Sunday appointment was with the brethren at Dixon, Illinois, and it must be said to their credit that the attendance was extra good for the kind of weather we had. The ground was covered with snow and the cold wind was full of the sharp, white flakes all day long. In all it was more like Christmas than Easter, but nevertheless we had our Easter attendance, in both adults and children. The Ford twins, who are just one year old now, made their debut into society on this occasion, and if they are always as good at church as they were this first time they will be winners. We are glad to see children brought to church, and taught to like to go. We trust that all who are permitted to raise children now may raise them in the fear of the Lord so that they will be prepared for the days ahead.

The Parcel Post man brought us a can of maple syrup a few days ago which is the finest of the fine. All we know about where it came from is that on the outside was written "From the Coates families, Hastings, Mich." We surely appreciate being remembered like that as it brings sweet thoughts as well as a sweet taste.

To the many friends who have enquired and sent their good wishes during our plentiful supply of sickness this spring, let us say that the family are all well, and we are enjoying life as usual at the old home. The red signs no longer decorate the house, and we hope that we shall not have to pass through another such spell soon, at least.

Frank E. Siple.

CONFERENCE DATES, 1920.

Illinois Bible School and Conference, August 3-15.  
Nebraska Conference, August 15-22.  
Iowa Conference, August 22-29.  
By order of the Presidents of the Three conferences.

Obituary.

Lorene Beardslee.

Miss Lorene Beardslee, at the age of twenty-seven years, born at Artesian, S. D., Nov. 18, 1892, and died at Sioux Falls, Jan. 28, 1920. She had been sick of influenza a week and pneumonia developed, and she was taken to the hospital, as her mother was suffering the same epidemic at the time. She lived only a few days after.

She and her mother had gone to make their home at Sioux Falls only the first of last May, hoping to fare better in a widow's struggle in the world. She leaves her mother, her sister Fae, and as far as the writer's knowledge goes another sister, married, and living near Marathon, Iowa, and a brother at Sioux Falls.

We knew Lorene and her mother and Miss Fae as cheerful and faithful attendants at the church sessions in Waterloo, Iowa, before they moved to Dakota. The influenza has left much sorrow among us and we hope for the soon coming time when sickness shall cease and all sorrow end. Lorene came to Iowa with the family when only a few years old, and they lived at Marathon for some years, where she heard the truth preached and was baptized about 12 years ago. They lived in Waterloo nine years and were missed from the circle there when they went to Dakota, and now we shall miss Lorene for the rest of our mortal time, but are hopeful to meet again when the Savior shall swallow up death in victory.

She was taken to Artesian for burial, Jan. 30. A short service of prayer was held there at the home of her grandmother, Mrs. Little.

Our prayers are with the sorrowing survivors.

J. W. Williams.

Reports.

Nebraska Report For March.

	Sermons.
March 5-7, Kennard, .....	4.
" 8, 9, Blair, .....	2.
" 10, Avery, .....	1.
" 13-15, Mulberry Ridge, .....	4.
" Pleasant Ridge, .....	2.
" 21, Holbrook, .....	2.
" 26, 27, Trenton, .....	2.
" 26, 27, Trenton, Bible lessons, ..	2.
Total,	17.
Expenses during the month,	\$18.20.
Money Received.	
Brother Harvey Krogh,	\$20.00
Bro. C. O. Krogh,	10.00.
Brother Harper,	10.00.
Ladies Auxiliary,	10.00.
Brother Crouch,	10.00.
Bro. Stinnette,	5.00.
Bro. and Sr. A. E. Shaw,	5.00.
Total,	\$70.00.

The above is a correct report of the number of sermons preached, the expenses, and the amount of money received for the work during the month. I have done what I could to build up the cause, and as to whether the work will be lasting rests with the brethren. The duty not only rests upon the minister but also upon the efforts of the brotherhood to stand. It

is too many times the case that if the work as planned does not show up as it should the responsibility is kindly extended to the preacher. Please remember that the preacher in this case begs to say that he does not look at the matter in this light, but contends that if all do not enter into brotherly cooperation to push the work to success, but put the whole responsibility on the poor old preacher, methinks some disappointment will be experienced in the end. And remember if you don't do anything now to build up, in the place of tear down the work, don't come to Conference and tell how much you have done for Jesus Christ. A profession without fruit is about like the man who says but never does. Without the cooperation of all I can do nothing. A little showing can be made, but why try to show-out before God and the world just for manners' sake? Do you think we will secure a good man's reward for our faithfulness in that direction? Not if I have read my Bible right. We say with all boldness that we have the truth, and that we are right in our understanding of the truth. If the Church of God people are right in this their claim, doesn't it look reasonable that we ought to be the happiest and hardest working people in the world? Why not if we are right? What reason can you assign for our not being so? The only way in which the cause in this state can be built up where it will be one of power in the direction of doing good is for all who are interested to get to work. But if you are trying to work just to satisfy some selfish ambition, or to carry out some special purpose, you better resign yourself to the fact that it will do you no good. The cause of God is the most sacred cause in existence today. It should not be used as a place of personal gain. And when the effort is put forth in this direction it will come to naught in the end. Think on these things and if you are not working as you should get the book of directions—the Bible—and look up the special directions in your case and abide by the same.

T. A. Drinkard.

Report of Tract Fund.

Balance, Dec. 1, 1919,	\$23.40.
Dock Copeland,	1.00.
Lillian Peck,	1.00.
Dr. E. Wilson,	1.00.
Harvey and Birdie Krogh,	1.00.
Mrs. E. C. Railsback,	2.00.
Total,	\$29.40.
1000 "Essential Truth,"	\$1.50.
1000 "Resurrection,"	1.50.
1000 "Jesus is Coming,"	2.00.
	5.00.
Balance, April 1, 1920,	\$24.40.

**The Sunday School.**  
By Alta King.

RUTH'S WISE CHOICE.

Lesson 4, April 25, 1920.  
Lesson Text, Ruth 1:11-20.

Golden Text: Thy people shall be my people, and thy God my God. Ruth 1:16.

Questions and Comments.

Read Gen. Note 1 before taking up the lesson. It will give you a general idea of

the story and help you to enter into the spirit of it.

History of Naomi: Ruth 1:1-5. Give a possible reason for the famine in Israel.

Naomi's return to her native land: Verses 6, 7. "They went on their way. This does not mean that the two daughters-in-law intended to go with Naomi, for the people of the east seldom say good-bye in the house, but accompany a departing friend part way on his road." Peloubet's Notes.

Naomi's advice to the girls: Verses 8-13. What kind of relationship had existed between Naomi and the wives of her sons? What Israelitish custom, established by law, did she refer to in verses 11-13? Deut. 25:5-10.

The difference between the two girls: Verses 14-19. Had Orpah's worship of the God of Israel while her husband was living been based on heart conviction, or was it merely in deference to her husband? Repeat the words of Ruth's choice. Compare the spirit of these words with Jesus' words in Matt. 10:36-38. Do Ruth's words voice the choice which all people will eventually make? Zech. 8:23; Psa. 72:11; Phil. 2:9-11. Account for the fact that there was a stronger love between Ruth and Naomi than between Ruth and her own mother.

Relate, or read in class if there is time, the rest of the story. General Notes will help you to understand the customs of the time. How did Ruth show her love for Naomi through humble service? What thrift lesson may we learn from the custom of gleaning?

How did Boaz show that worship of God was carried into his daily work? Ruth 2:4. In these greetings we find the remedy for capital and labor troubles. Discuss the meaning and spirit back of these greetings.

Read Ruth 2:11, 12. Bring out various ways in which Ruth was rewarded. See especially Ruth 4:17.

General Notes.

Daily readings: Mon., Ruth 1; Tues., Ruth 2; Wed., Ruth 3; Thurs., Ruth 4; Fri., Matt. 10:36-38; Zech. 8:23; Phil. 2:9-11; Sat. Ruth 1:12; Psa. 91.

1. We do not know the author of the book of Ruth, nor the date. It tells a story of the period of the judges, which extended over three and a half centuries. The book of Judges is full of war and commotion and Ruth is a peaceful idyl. But between the wars there were many intervals of peace when these events might have occurred.

The story of Ruth is of special importance because it gives the ancestry of David, the ancestor of Christ. It is of special interest also because of the prominence it thus gives to a Moabite in spite of the fact that, on account of their unkind treatment of the Israelites as they went up from Egypt to Canaan, Moabites to the tenth generation were forbidden to enter the Israelitish religious assemblies. Deut. 23:3.

But the beauty of the character of Ruth, the charm of her simple story, are enough in themselves to account for the popularity of this little book. It is the loveliest narrative of the Old Testament, which abounds in beautiful stories. Merely as a piece of literature it is perfect and priceless."—Peloubet's Notes.

2. Ruth chose the task that lay plainly at hand. Both custom and sacrificial law (Deut. 24:19-22; Lev. 19:9, 10; 23:22) forbade the too close reaping of the fields, and allowed the poor to glean after the reapers. Of this merciful custom Ruth took advantage.

Four girls of Stony Beach, Saskatchewan, western Canada, asked a farmer's permission to go over his stubble fields with rakes and glean what they could. The girls worked steadily for four days, threshed their gleanings and sold the wheat for \$315.

The goel: The goel, redeemer or next of kin among the ancient Hebrews, had many duties. If his poor relative was obliged to sell a field, the goel should buy it back; if he were sold as a slave, the goel should redeem him; if he were accidentally slain, the goel should avenge him; if he died without children the goel should marry his widow and rear children to receive his property.

Naomi doubtless knew that Boaz was interested in Ruth but he was much older than the young Moabite, and there was a nearer goel than he so he held back and Naomi decided to help him out. Therefore she sent Ruth to him at night, as, according to a custom still observed in Palestine, he slept beside the grain on the threshing floor. Ruth virtually asked him to perform the duty of a goel, and he was greatly pleased and flattered that she had thus honored him, passing by the younger men. But Boaz was honest and prudent. He must first see what the nearer kinsman had to say about it. So he loaded Ruth with six measures of barley and sent her home.—Peloubet's Notes.

3. There was a much stronger love between Ruth and Naomi than between Ruth and her own mother. This was due to the fact that worshipping and loving the true God is productive of the highest, strongest love between human beings. Ruth had learned to love and worship the true God, which Naomi also loved and worshipped. The characteristics which spring out of such love and worship, such characteristics as gentleness, kindness, forbearance, sympathy, etc., are productive of love between the worshippers, hence the love between Naomi and Ruth which was stronger than the love between Ruth and her own people.

Ruth, a maid of heathen parentage, but with the heart of a true child of God, became the grandmother of David, the ancestor of Jesus the Savior of the world. And in David we see much of Ruth's character reproduced, her kindness and gentleness and her love and loyalty to her friends and her God.

The church bells rarely sound; the full cask returns no sound.—A proverb of the Chinese directed against babblers, for whom they have a great aversion.

Thought For the Day.

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 helped with willing feet,  
Just to be cheery when things go wrong,  
Just to drive sadness away with song.

—Anon.

## TIME PROPHECY.

W. E. Jones.

Quincy, Ill.

DAN. 9:24. Seventy weeks are determined upon thy people, and upon thy holy city, to punish the transgression, 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.

This vision of Daniel's is double, portraying two mighty events in the history of Israel—God's people. To finish the transgression, to end sin and to anoint the most holy (high) is to overthrow all governments and set up Christ's kingdom at the end of the world's seventy weeks, whilst to make reconciliation for iniquity is another event which we must discern from the following verses. Verse 25, From the commandment to restore and rebuild Jerusalem unto Messiah the prince shall be seven weeks and three score and two weeks. Then we have three score are sixty, and two and seven are 69 weeks. Now we know that Ezra received his commission to go to Jerusalem 458 years B. C. (see Ezra 7), which was Israel's second return, and to build the wall around the city. Also we know that Moses gave a sabbath law of the seven year week (Lev. 25). Every seventh year was a Jewish sabbath year, which is our key. Then 69 weeks times 7 years are 483 years, which is beyond A. D. as we count time. But we learn that A. D. began when Jesus was in his 5th year, and (Luke 3:23), that Jesus appeared at the river Jordan to be baptized of John when he was 30 years old. Therefore we must add 25 years to the 458 years B. C. to A. D. (458 plus 25 equals 483), which brings us to exactly our prophetic data of 69 weeks of 7 years each, or 483 years from the time King Artaxerxes commissioned Ezra to rebuild the wall around Jerusalem, to the coming of the Messiah (Jesus appeared at Jordan). And to further confirm our calculations Jesus' ministry lasted 3½ years to crucifixion. The 27th verse, He (Messiah) shall confirm the covenant (new testament in his blood) with many for one week, and in the midst of the week he shall cause the sacrifice to cease. (End the Jewish dispensation of bulls and goats). And he shall make desolate, even until the consummation (end, 70 weeks). The temple and city were desolated till the coming of events mentioned in verse 24, when he shall be anointed King of kings and Lord of lords, and sit upon David's throne and usher in the reign of everlasting righteousness, and there shall be no more sin nor death. Now what is the time indicated for the end of sin by the 70 weeks of verse 24?

Let us see what Moses gave Israel as the sabbath. Lev. 25:2, 4 commands that every 7th year be a sabbath year. Lev. 25:8, 17. Here Israel must keep the sabbath year for 7 times or 7 times 7 equals 49 plus 1 equals 50 years, which is the year of Jubilee, a year for restitution. And every man shall return unto his possessions of the land, and freedom of slavery and indebtedness. Lev. 25:10.

Here study Isa. 61:1, 2; 63:4; Jer. 34:8, 17. The Lord told Israel that they had violated his sabbath years in not liberating their brethren, therefore, "Behold, I proclaim a liberty for you, to the sword and pestilence and famine; and I remove you into the kingdoms of the earth. Lev.

25:1, 2. When ye come into the land I give you then shall the land keep sabbath. Here then is the starting point when Israel entered Canaan. Lev. 26:3. If ye walk in my commandments, keep my statutes and do them. Blessings are promised that other nations shall be tributary to Israel. But if ye keep not my statutes and do not my commandments, I will set my face against you. Verse 21. I will bring 7 times more plagues upon you, etc. Read all this 26th chapter.

God promised to scatter Israel among the nations to be the tail and not the head as promised among the blessings for obedience. Israel failed to keep the sabbath years as Moses commanded. So God drove them out of the good land into captivity. Jer. 25:11. And Israel was to serve Babylon 70 years. Dan. 9:2; 2 Chron. 36:21. Whilst her land lay desolate and kept her sabbath. Lev. 25:4. The sabbath is a type of the great day of restitution of all things. Ex. 22:1; Lev. 5:16; Luke 19:8; Acts 3:21.

Christ ascended to the father till the times of restitution of all things spoken by all his holy prophets since the world began. Therefore we conclude that the 7 times which were to pass over Israel are the 70 weeks spoken of by Daniel in 9:24, when God shall make an end of sin. But God has given power to the Gentiles till this 7 times passes over his people Israel. Dan. 2:36, 37, 38, 45. Nebuchadnezzar saw in this vision till a stone was cut out of the mountain without hands and it smote the image and break it in pieces. This stone is Jesus Christ and his kingdom which he shall set up, which shall bring in everlasting righteousness.

As Israel failed to keep her sabbath years she was sent into captivity till the land kept its sabbath (jubilee) years for the time determined by Jehovah, mentioned in Dan. 9:24. Therefore the week of the 70 weeks referred to, we conclude, is a period between the jubilee years or 50 years. Then 70 weeks are 70 times 50 yrs., or 3500 years starting when Israel entered the promised land. Now let us calculate the time from above data:

From entry to dividing of land,	years, 6.
Rule of Judges from dividing land,	450.
Rule of kings to desolation,	513.
Land lay desolate,	70.
After return from captivity to A.D.,	536.
From A.D. to Jesus' baptism,	25.
Total,	Years, 1600.

A period of 1600 years from entering the promised land till Christ appeared for baptism by John in Jordan. St. John the Revelator saw a vision of the wine press being trodden without the city, by a space of 1600 furlongs. Rev. 14:20; Heb. 13:12. Wherefore, Jesus also suffered without the gate. Thus the 1600 furlongs are 1600 years from Israel's entry into Palestine to Christ's coming to do away with the sacrificing of Bulls and goats. He being the Lamb of God, slain, a sacrifice for our sins, once for all. This, also fills into the prophecy necessary to our confirmation of truth and agrees with the 69 weeks already given. Therefore the 70 weeks are 50 years each week, or 70 times 50 equals 3500 years to end of Gentile control of world governments, or the time when the stone out of the mountain shall destroy the image (governments of Gentile control of world affairs), or when Christ shall come to bring in everlasting righteousness and make an end of sin. There were 1600 years

of Levitical priesthood (shedding the blood in typical sacrifice) to the coming of Christ's sacrifice. Therefore 3500 years minus 1900 A.D., or after Christ appeared. And as Jesus was baptized and began his ministry A.D. 25, therefore our present method of counting A.D. would bring us to A. D. 1925, as the time when Christ would appear to take over the rule of the governments, whose right it is to rule, and for whose kingdom we have been praying these nearly 1900 years.

For Jesus said, When ye pray say, Our Father who art in heaven, hallowed be thy name. Thy kingdom come, in which thy will is done in all the earth as it is done in heaven.

To be continued.

May the Lord bless us and help us to understand his Word.

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## Letters.

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Dear Herald Readers:

I guess you all think I've deserted the ranks, it is so long since I have written, but circumstances prevented. During the winter we, like hundreds of others, were victims of the flu, and it is certainly a dreadful disease. So many awful things have taken place the past few years, war, disease, storms, that the loss of life is certainly appalling, and if we could not see the glory beyond, the outlook would cause our hearts to fail with fear, as the Bible says. With the coming of Jesus so near we know lasting peace is in sight. I read an article lately on the coming of Jesus. When I saw the heading I thought I was going to read something good, but no, it was a mixed up, blinding article to all but Bible students. Instead of one coming there were several. Since he went away every great event was his coming in judgment, but not one word of the great Bible truth of his coming to speak peace to the nations and rule the world in righteousness. No wonder people see nothing alluring about it under such teaching. I am glad we know the truth, and the coming of Jesus is so near.

Your sister in the truth,

Lillie H. Willis.

Dear Brothers and Sisters:

I see by our last Herald that there is quite a discussion about Spiritualism. This revival might be compared with the time when the doctrine first appeared in the United States, 1845, directly after the Miller revival.

My father was an infidel at the time because he said there was nothing in the Bible to support the popular idea of going to heaven or hell. He knew the Bible from cover to cover and could down any minister of the Orthodox belief with whom he came in contact. After hearing the Miller doctrine he was converted to the belief.

After the revival my father began to be annoyed with Spiritualist manifestations. At night they would be kept awake by rappings on the headboard of the bed, by the sound of something being dragged through the house, etc. It grew so bad that my mother became weary of it and commanded it "in the name of Jesus Christ to depart from this house and never enter it again." The noises ceased but it still

bothered in our neighbors' houses till they grew weary of it.

I believe it is all the devil's work—one of his ways for enticing sheep away from the fold of God. Be sober, be vigilant; because your adversary the devil as a roaring lion walketh about seeking whom he may devour. 1 Pet. 5:8. He knows it is the last days and that his time is short. But we are warned of him and of his doings. 1 John 2:18, 19, says, "Little children, it is the last time: and as you have heard that antichrist shall come, even now are there many antichrists—whereby we know it is the last time. They went out from us, but they are not of us for if they had been of us they would no doubt have continued with us, but they went out that they might be made manifest that they were not all of us.

Verse 20. But ye have an unction from the holy One and know all things.

Verse 21. I have not written unto you because ye know not the truth but because ye know it and that no lie is of the truth.

Verse 22. Who is a liar but he that denieth that Jesus is the Christ? He is antichrist that denieth the Father and the Son.

Is not Spiritualism a lie? The devil is a liar and the father of lies. John 8:44. Therefore he is the father of Spiritualism.

And now, little children, abide in him; that when he shall appear we may have confidence and not be ashamed before him at his coming. If ye know that he is righteous ye know that everyone that doeth righteousness is born of him (Christ). 1 John 2:28-29.

Your sister in Christ,

(Mrs.) S. A. Howard.

#### TYPES AND ANTITYPES.

Mrs. Clark McClelland, Boise, Idaho.

**E**NOCH and Noah are for our next subject. It is said of each that they walked with God. Gen. 5:24 and 6:9. But before we take up the type we want to get the right person in mind so we don't confound Cain's Enoch with Adam's Enoch, as some very able men have done, for history claims that nothing good came from Cain's sons, but each generation became more wicked. But Adam's son Enoch that was born five hundred years after Cain's Enoch, is the one that walked with God and was not for God took him. But where is not revealed. He also prophesied of the second coming of Christ, Jude 14, and is in the lineage for Christ. He also was the Father of Methuselah and great-grandfather of Noah, and his life line ends about six hundred and sixty years before the flood. But I have thought for years that the taking away of Enoch was a type of the living saints at the thief-like coming of the Lord, when two shall be in a field, one taken and the other left; two shall be in a bed, one taken, the other left. Luke 17:34. But in Heb. 11:5 it is said that Enoch was translated that he should not see death, but in verse 13 it says he died. These all died in faith not having received the promises. It looks to me that if Enoch were a type of the translation of the living saints at the coming of the Lord that he was taken no higher than they will be, for Jesus said no man had ascended up to heaven. John 3:13. And the types and antitypes must harmonize because they prove

Scripture facts the same as we prove a sum in arithmetic. It is thought by many that Enoch and Elijah were taken to heaven alive, but I cannot find Scripture to prove it, and if the translation of the living to the clouds in the air as Paul told us in 1 Thes. 4:17, then in order to make the typt and antitype correspond which they must, Enoch and Elijah are not in heaven.

#### NO. 13. SEEING SPIRITS.

J. W. Williams,

Ripley, Ill.

**T**HERE are three cases of seeing spirits in Scripture, which we will group and study here under one head. Job 4:15; Mark 6:49; Luke 24:39.

As to Eliphaz and his nerve racking narrative, we would caution you that since Jehovah seemed to put so little confidence in what he said, 42:7-8, it is a doubtful procedure to say the least, to put confidence enough in his words to build much upon them. Quite likely he was drawing on his religious imagination, the same as so many modern people like him, who see lights, visions and the like, and hear voices. Delirium tremens, seeing ghosts and death bed scenes and sounds are but extreme cases of the same kind. Shall we believe that a man in the last stages of alcoholism really sees things? It may be objected that such cases are abnormal in mind. True. So are these cases of religious excitement, for many go just a little farther in it and have to be taken to the asylum, and who will say the sighs and sounds perceived by the insane are credible testimony? If God rejected the testimony of Eliphaz can we accept that part of it which made his hair stand on end? Let us rely alone on the Word of God for our faith, for the Bible often quotes what others said which is not true. The Bible record is true which says they said certain things, but the things they said may not be true. Even if we accept the wonderful experience of Eliphaz as true the spirit he saw need not have been a ghost, for angels are spirits, but we do not believe he even saw an angel. People who are over anxious to cause others to see as they do put more confidence in some weird experience than in the Word of God, and can no more see that their experiences are imaginary than can the crazy person or the one who has delirium tremens. And most religious folk put great confidence in death-bed testimonies. But when people near the final dissolution of body it is not a normal state of brain, and having held to such views in previous life it is not strange they express them when dying, as to what they seem to see and hear. But if sighs and sounds are perceptible to them, why not to those at the bedside?

In 1 Kings 22:21-23 we have a spirit Scripture sometimes used in favor of the spirits of the dead. But this no more is affirmed to be a disembodied spirit of a dead person than was the one Eliphaz said he saw. An attentive reading of this Scripture makes it evident that this was no real phantom, but that the language is strongly figurative. How could one phantom, if real, be in all Ahab's prophets at once? But "lying spirit" clearly means false prophecy, and the spirit that is represented as coming forth and talking is therefore false prophecy personified. But

as we said of the experience of Eliphaz, so also here in Ahab's case, if it had been a real spirit, all evidence is entirely absent to show it was a disembodied spirit of a dead person.

Mark 6:49 and Luke 24:39 are so similar as to be identical as far as anything we can say concerning them.

The belief in ghosts was then probably as prevalent as now. We have before shown from Acts 23 that the Pharisees believed in the disembodied spirits of the dead. So the minds of the disciples were not entirely free of the superstition. The circumstances in both these cases were conducive to superstitious fear. In order to quiet their fears he said in both cases, "It is I." In Luke's record our opponents find what they consider evidence that Jesus also believed in such superstitious spirits because he said, "a spirit hath not flesh and bones as ye see me have." Because he spoke of a spirit as if it were a reality, the conclusion of some people is that ghosts are real. But Jesus was here not discussing the reality of spirits, he was establishing his identity, and the most effective way to do that was to speak as he did, even though his words could be taken to favor the superstition. He spoke on another occasion of Beelzebub as if he were real. Shall we accept this mythological personage therefore as among the gods? Mars, Castor and Pollux, Bel and other heathen gods are spoken of in Scripture as being just as real as these ghostly spirits. If we accept the spirits as real we must also accept the heathen gods as real and not as myths. We call people "lunatic" but we do not mean they are moonstruck, though that is the meaning of the word.

And we rightly think that people who see ghosts are a little wrong in mind, as the doctors tell us.

#### THE SEED.

**I**N THEE and in thy seed shall all the families of the earth be blessed. People generally don't stop to think what this text contains. Before the birth of Christ life and immortality had not been generally understood except by prophets and a few other chosen men. Now it is all brought to light through the New Testament, and it has been made possible for all to get life if they comply with the conditions. But it don't allow if a brother gets overtaken in a fault that we are forever to hold that brother responsible, even if he don't come to your way of thinking. We think strongly that if the spirit of Joseph toward his brethren was manifested in the church there would be less division. Think it over, brethren, and tell me how you expect to get a life free from sorrow, sickness and pain and hold spite against your brother. There is so much attached to the high calling that we will have to get the spirit of Joseph, which is the same spirit or disposition as Christ. If we don't get that I am afraid we will be in the class of goats. Think of the grace that is held out to the overcomer; nothing short of a true heart and a right spirit will ever enjoy the great and precious promises that are held out for the restitution age. Pray for me, that I may be counted worthy in that day.

Your sister in Christ,

Mrs. J. W. Gamble.



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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.— Bible Study, Friday Evenings, Sunday School at 10:00 a.m. Preaching on Saturday Evening at 7:00. Sunday at 11:00 a.m. and 7:00 p.m. J. W. Williams, Pastor.

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. K. 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 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.

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.

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.

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-

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.

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Good temper, like a sunny day, sheds brightness over everything; it is the sweetener of toil, and the soother if disquietude.—Sel.

I am in the world not only to do all the good I can, but to prevent all the evil I can.—Sel.

# THE RESTITUTION HERALD.

Volume 9.

Oregon, Illinois, April 20, 1920.

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.

### THE HOSPITAL PARTY. Luke 14:12-14.

CHILDREN, Jesus noticed that when people gave parties, they only asked those who had invited them. A man would say, "That man invited me to dinner, so I must have him dine with me."

Or perhaps some lady would think: "If I invite those people to my home they will ask me when they next give a party. They are wealthy and have a beautiful house, so I'd like to go there."

Jesus felt sorry that the people did thus, so one day he said: "When you give a dinner do not ask just your relatives and friends nor your rich neighbors; for if you do they will ask you again and thus you will receive your rewards. But invite instead, the poor, the lame and the blind, and you shall be blessed, for as they cannot reward you, God will do so at the resurrection."

Today would you like me to tell you a story of a little girl who gave a party which I am sure pleased Jesus? Her name was Elizabeth but she was called Betty by all her friends. She had two little sisters, Marjorie and Eleanor, and they all lived in a large, beautiful home a little way out from a city.

The little girls had many animals; Shetland ponies which took them on the finest rides, pretty little white rabbits and some Maltese ones, also, of a lovely gray color. They had dogs and kitties, too, and Eleanor had a dear little lamb which loved to follow her.

At the time of my story Betty was soon to have a birthday, as she was almost six years old, and her mamma had promised her a party. She always loved to go to parties and she was so glad she, herself, could now have one. She talked about it with her sisters and they planned to invite all the children who had asked them to their parties.

On Sunday papa asked his little girls if they would like to go with him in the afternoon to see the children in the hospital. He had telephoned and found it would be quite safe to take them. They always loved to go with papa anywhere and were delighted at the idea of making this visit.

They took a little ride in the cars, a short walk and then they came to the hospital, such a large, fine building. The ma-

## TRUE WORTH

**Y**OU don't have to be rich to be kindly, you needn't be rich to be true, You needn't be rich to be honest in all that you say and do; If it's friendship you're seeking, go make it! the old world is eager for friends; It's on hearts that are golden, not money, that all that's worth having depends.

You don't have to be rich to be worthy, you needn't own silver and gold To have men rejoice in your presence, for manhood by money's not told; And he who is honest and helpful, who lives to the truth that he knows And gives his full measure of service, is welcome wherever he goes.

You don't have to be rich to be noble, you needn't be rich to be great; Not always the men who have fortunes can weather the tempests of fate. If you will be true to your loved ones, your God and the Flag of the Free, The sum of your gold doesn't matter—you are all that a rich man can be.—E. A. Guest.

tron, who was a sweet, lovely woman, came in to see them and after a few moments took them up to the ward, or rooms where the children were. Some of them lay in little beds and looked so thin and white that Betty and her sisters felt very sorry for them.

Then the matron took them into the room where the children stayed when they were getting better. It had many windows, so it was flooded with sunshine. There were pretty pictures on the walls and it looked so pleasant, the little girls felt it wouldn't be very hard to stay there. But when they saw the poor little ones they knew that even the bright room couldn't make them quite happy. They lay on soft lounges, or rested in chairs in which they could lie down or sit up. Many of them had to keep very still as their backs or legs had been hurt; others could walk on little crutches, but all of them had some trouble which kept them from running about.

One dear little fellow, Vivian, the children especially loved. He had soft, dark hair and large brown eyes and such a sweet smile. He had trouble with his back and for weeks and weeks had had to lie still, while he often suffered great pain. Betty found that his birthday came just when hers did and that he, too, would be six.

After the children had visited together for a while, papa told them all a story and then he took his little ones home. The children asked them to come again and papa said he would bring them.

Betty was very quiet as she went home for she was thinking about the poor little invalids. She knew it must be very hard for them to lie still and suffer so much pain, and even to stay in that bright, sun-

ny room wasn't so nice as to be able to run about and have a happy time with other children. Again and again she thought of Vivian, who was just as old as she, but wasn't to have a party when his birthday came.

When she knelt that night to pray, she asked God to bless the poor little children and she added, "Show me, dear Jesus, something I can do to make them happy."

When she awoke next morning such a nice plan came into her mind. She thought she'd ask mamma if she might have a party for Vivian instead of for herself. She couldn't wait to get dressed, so she ran into mamma's room and crept into her bed while she talked about her plan. Mamma and papa both thought it would be very nice to have the party for the sick children, so after breakfast mamma took Betty and drove to the hospital to talk to the matron about it. She, too, was much pleased and told mamma just what the children could have to eat.

When the day came I wish you might have looked into that pretty sitting room at the hospital. A little table stood in the middle of the room and on it were pretty dishes, lovely flowers and many nice things to eat. In the center was a cake covered with white frosting, and on this, in tiny pink candies were two names, Betty and Vivian. Six little pink candles were around the edge of the cake and before it was brought in the shades were pulled down and the candles lit. The eyes of the little invalids shone as bright as the candles for they had never seen so pretty a cake.

Would you like to know what they had for the party? There were dainty sandwiches cut into pretty shapes, little wafers and animal crackers which made the children laugh. It seemed so funny to eat elephants and camels and queer little monkeys. There was pretty, pink jelly, too, and milk served in cunning little pink cups.

Last of all they had such a surprise! There was a little animal or bird for each little child, and what do you suppose it was made of? Ice cream! Just think how wide the children's eyes opened! Even Betty and her sisters didn't know of this for mamma had kept it a secret from them, too. Besides the birthday cake they had little cakes made like hearts and stars.

Of course only the little children who were well enough to sit up or to be wheeled into the pretty sitting room could come to the party, but Betty and her mamma took something to all the little children in the wards, before the party began; jelly or fruit or whatever the nurses said would not hurt them. Betty had flowers, too, for every one. It made Betty so happy to see how the thin, pale faces of the poor little sufferers would light up with pleasure as she gave them the flowers. At the party everyone had such a good time and Vivian

said, "I just wish I could be six years old every day!"

When Betty at last went home, she said, "Oh, mamma, 'twas the best and happiest party I ever had and I'm so glad I gave it at the hospital."

#### QUESTIONS AND ANSWERS.

J. W. Williams,

Ripley, Ill.

**A** VENERABLE brother inquires as follows for reply through the paper:

"What is the meaning of Rom. 3:21 and 28? In verse 21 the righteousness of God is said to be manifested without the law, and yet witnessed by the law. In verse 28 justification is without the law, and by faith.

What is the meaning of the words "without," in these verses in A. V.? Your position as to the force of the law is different from my ideas, of course, but I may be wrong. I want the correct idea. Truth saves but error cannot do us good."

WE ARE much pleased by these kind and frank words by our respected brother. While it is true our ideas on the law differ, yet it is to be hoped we may come to more harmonious views by mutual consideration for each other and a mutual exchange of thought. So we hope the brother or others may be freely permitted to publish views in reply when written courteously, for it is our desire to see printed, and to express only courteous words. And likely we are not so at variance as at first we appear to be.

It appears to us that this word "without" in both verses has the following meaning, "separate from, or having no connection with." Because the same word, both in English and in Greek, in Jno. 15:5, has evidently this meaning, for it expresses the thought of a branch severed from a vine (see margin). Then the thought of this word in both verses cited would be that the righteousness of God has no connection with law. That is, neither is God righteous because some law commands him to be so, nor is his righteousness, when exhibited in a saint, virtuous because law impels. Because God's righteousness when exhibited in a Christian is a result of faith, not a result of works of law apart from faith in the gospel. Infidels obey both human and divine laws. Verse 22 in the chapter cited by the brother shows that this righteousness of God when spoken of it as exhibited in saints is the righteousness that comes as a result of faith in God's mercy and love, not in obedience to law apart from faith in the shedding of Christ's blood, which Paul goes on to show is the basis of God's righteousness in saints. And if it is God's righteousness in them, clearly it is not their own righteousness by the flesh keeping any laws. Because he later shows flesh too weak to fulfill law, and says the fleshly mind is neither subject to such laws nor can it be, and that therefore those in flesh cannot please God in keeping his laws, but that (reckonedly, chapter 6) saints have passed out of the body of sin into the spiritual body of resurrection through baptism, and therefore they are now, by faith, not in flesh but in spirit, because no more ruled by carnal mind but by the spirit mind of Christ.

Now as to the first question of our brother: the meaning of Rom. 3:21. We do

not understand, as he states, that "the righteousness of God is said to be manifested without the law," (for the law manifests it, testifies to it, Paul here says) but we understand that the righteousness of God which is separate from law is manifested. Manifested, shown, by the set forth blood that justifies, and the law and the prophets both set forth this blood, this righteousness of God, this love, mercy. The prophets predicted the cross, and so manifested, witnessed, this righteousness of God (while no law in earth or heaven commanded him to bring his Son to death, but love, his righteousness, did impel him to do so) and the law also manifested this shed blood, this righteousness, in all the shadows in the law which Paul in Col. 2 finds as showing forth this shed blood. So that God's righteousness, apart from law, is yet even witnessed by the law itself. For there were in all laws from Eden to Sinai and afterward, shadows of Calvary.

Love fulfills all the goodness taught by law, because it harms not a neighbor ever or anywhere. Therefore God's righteousness is his perfect love. And therefore also, when man has God's righteousness he will never injure his neighbor (including his enemy).

A full discussion of justification by faith in the blood of Christ, which is the subject expounded by Paul in both verses cited, would lead to an exposition of a large part of this Roman epistle, eleven chapters of it, as well as a great part of Paul's epistles to the Galatians, Ephesians, Philippians, Colossians and Hebrews, for this subjects forms the main theme of Paul.

To understand his exposition of justification we need to discern that he uses "righteousness of the law."

In some cases the righteousness of God refers to what God himself performs, as Rom. 3:25-26, where God is affirmed as being instrumental in the death of Christ. See also Psa. 51:4 and the comment on it in Rom. 3.

Then again the righteousness of God in other cases refers to the perfect love of God exhibited in man's love for man, which comes about from faith in the above righteousness of God set forth in Christ's death. This second idea is the one expressed in such as Rom. 3:21-22; Phil. 3:9; 2 Cor. 5:21, and the like. But it really is all one and the same righteousness, the only difference being that in the first case God is the actor alone, without man, and in the second case he acts in man. Paul's only contention is as to whether perfect love in Christian conduct can come from obedience by man to commands, apart from faith in Christ's sacrifice, or whether it comes exclusively from faith in this blood as a moving cause of the resulting love, and he affirms the latter to be true, and shows the reason, which we will now consider.

John says we love because he loved us first; and Paul and the others show how Calvary was the expression of this love. So that not until men comprehend the cross can they love their neighbors as themselves. Neither fear nor selfishness nor any other motive of flesh could move a man to die for his enemies. Only perfect love could do so. And knowledge of God must precede love for him, 1 John 4:8, hence Paul shows that the reason Israel go zealously about to establish their own

righteousness by their good works of law is that they have a zeal without knowledge, they are ignorant of God's righteousness, they know not God, hence cannot love, hence have not attained to righteousness because they sought it not by faith, but by works of law. They began backwards by putting works first and never even following that with faith as a second thing, Heb. 4:2, whereas the divine order is faith first, then works from faith.

Then, too, the one who tries to make himself righteous by his own works of law is making himself his own savior, and all the supposed righteousness he thus attains becomes by that process merely self-righteousness, pride, and all his talk about his good works is the sin of boasting, hence he who works by law to be righteous never attains it, it constantly eludes his grasp and leaves all his efforts to be sin. Sin of pride and boasting. Because he who works receives his reward not as a matter of grace, love, but of debt, and this leaves him without love, but he that works not, but believes on another to justify him, receives his righteousness as a free, unearned gift, and so loves in return. Thus perfect righteousness in love must exclude self-works and boasting or it could never be attained, for self-righteousness and boasting are sin, and that is not perfection in the righteousness sought. Hence it is of faith that it might be by grace, Rom. 4:16, and to prove to the seeker that he is without strength, law must convince him he is a helpless sinner. This is the purpose of law as far as salvation is concerned, Rom. 3:19-20; 5:20. Hence God has shut up all unto sin that he might have mercy upon all. Rom. 11:32.

So faith is imputed "for" righteousness. Not instead of. For he who believes is not told he may follow the lusts of the flesh with a free rein. But faith is imputed for (as being) righteousness, since out of faith will come works. And also because the believer's faith is that he will be made righteous. Hence faith is righteousness, putting the cause for the effect. Here is where Christendom is astray on substitutional atonement. Having a substitute to be their goodness they are careless, and we are not free from the epidemic, either.

The primary requisite in studying this matter is to understand and to trust that every act of God is an expression of perfect love, and therefore will work no ill to any man—neighbor of God in the end. Let those who profess hell-torment or annihilation at present death consider this. Paul takes up such cases as Pharaoh and the predestined course of Israel and solves them in harmony with his contention. But as long as we believe that God has ever worked harm to any creature we accuse him in our hearts of injustice, and the accusation will decrease our faith in him and so mar our love-service to our neighbor.

And the second requisite in understanding this righteousness Paul discusses is to understand that God is the worker in us who performs this service of love to our neighbors, that it is his righteousness in us that it is not ours, not something we do apart from him in us. How else can we explain that Jesus was not even a good man. Matt. 19:17. or that God is entitled to all the praise for our good works, Matt. 5:16? Or that it is both God's will and deeds

when we work out our own salvation, Phil. 2:12-13, or that our perfection in every good work is God's working in us, Heb. 13:20-21, through our faith in the blood? Or that faith, not flesh, works, Gal. 5:6? Because you and I died with Christ in baptism, and since the dead cannot work, Eccl. 9:10, how can our works in Christ be our works, and be aught else than faith in him, while we, the flesh, rest? For when we are risen with him in baptism it is not the old self of flesh revived again to work the sin-works of the flesh, but it is Christ in us, alive and working, Gal. 2:20. So when he says, "I labored more abundantly than they all," he adds, "yet not I, but the grace of God which was with me." For we are his workmanship, not workmen, Eph. 2:10. Made the righteousness of God in Christ, not makers of it, a new creation, not creators. 2 Cor. 5:17, 21. Our work is to believe. John 7:29, and he who began the good work will finish it, Phil. 1:6, because he is the beginner and finisher of our faith, Heb. 12:2, for faith within us is his righteousness, and he works in us to will and to do and to make us perfect in every good work through the blood of the covenant. Because if we believe that if we die to sin he will quicken us to righteousness, he will at last make us perfect through suffering, the final suffering being death, and he that is dead is freed from sin, not he that is still alive and working out the righteousness of law himself. For we do not fulfill the righteousness of the law, but it is fulfilled in us, Rom. 8:3-4, while we rest in death to sin.

In comprehending Paul's gospel of justification it is needful to make another distinction: that "the righteousness of the law" has two meanings, or is used by him in two ways, as with "the righteousness of God."

First, it means the moral virtue expressed in law, as chastity, obedience to parents or loving a neighbor. This is what is meant by the expression in such as Rom. 8:4, and 10:5.

Second, it has the meaning of man's practice of the moral virtue taught in law by his obedience to law apart from faith, as in Phil. 3:9. This is self-righteousness, and instead of being righteousness it is pride and boasting. So that when the righteousness of God is manifested in a man it is still righteousness because God is working in man while man only believes on him that justifies the ungodly by faith, but when the man attempts to do the work in himself and fulfill the righteousness of law himself it is no more righteousness but the sin of self-righteous pride, because man considers himself the worker and so makes himself his own savior. But when man believes on the greater worker and trusts him he even fulfills the righteousness of law in us. Rom. 8:3-4. So that any command of the law that teaches moral virtue and is not merely a shadow, an ordinance, is just as good for righteousness in us today as it ever was, provided we follow that righteousness in faith and not in ourselves. But the law is not of faith, Gal. 3:12, and there is no command in all law enjoining people to believe. It is always something to do or not do. But the gospel enjoins faith, Mark 1:15; Rom. 16:26, and makes unbelief sin, Jno. 3:18.

This expression of moral virtue in law

Paul calls the letter and the righteousness back of the law he calls the spirit. There are many neighborhoods where the statute law handwriting against theft might safely be abolished, but none would steal, because the righteousness of the law would still be fulfilled by neighborly love, or fear of public opinion or pride in their reputation and so on. But this all would still be only the sinful righteousness of self. Likewise a man and wife who love could have all Bible commands against murder obliterated as far as they were concerned. He who is perfect in love needs no commands, only knowledge of God's holy will.

The law to Israel had a temporary aspect as to the flesh, in which all Israel who were merely carnal could by good works hold tenure of Canaan as long as they, as a nation, were law abiding, but to the spiritual minded, then and now, law is for the purpose of making us sinners instead of righteous. Rom. 3:19-20; 5:20. Because before anyone will seek forgiveness the school master must thoroughly teach him. You are a sinner. But when Israel as a nation, in person of king, high-priest, rulers and the mass of the people, violated the law covenant, especially the second law on the stone tablets, they were ejected from Canaan, though some, like Jeremiah, were not guilty of such violation; because it was a national covenant. But it did not promise eternal life. Gal. 3:21, nor give them righteousness. Rom. 9:31; 10:4. Christ is their life. Col. 3:4, and righteousness, 1 Cor. 1:30, and they were righteous by faith in him, not by works of law. Heb. 11.

These were the remnant, the election by grace, who did receive what they sought, Rom. 11:7, righteousness, 9:31. The law could not give life by works apart from faith, Gal. 3:21, yet the law was ordained to life, Rom. 7:10; 10:5; Matt. 19:17; Luke 10:28. The solution of the apparent contradiction is that flesh being too weak to fulfill righteousness of law, will only be condemned to death by law, but will yet find life in it through him whose righteousness was perfect, not only when tested by law, but when tested by God's perfect righteousness, love. But we shall find that life through law by faith and not by works apart from faith. And there is no life for us in shadows in the law that required his death, for we can never fulfill such shadows. But he has finished the perfect work. Let us believe on him. Then he will fulfill the righteousness of the law in us when we are without strength to work and can only trust him. Law can never compel us to love, and die for loving. But love for one who died for us when helpless will love in return, and loving, will find the righteousness of God by faith when we failed to find it by works. And the law was ordained to life because it shadowed forth the death of him whose offering will give us life through him.

#### YE ARE THE SALT OF THE EARTH.

Matt. 5:13.

Lottie E. Young. Denver, Colorado.

LET US look at Jesus as he sits with his disciples on this Mount of Olives. In contradistinction to where his followers had become very few, the last verse of the preceding chapter says, "There followed him great multitudes of people from Gali-

lee, and from Decapolis, and from Jerusalem and from Judea, and from beyond Jordan." His fame had gone far beyond his humble dwelling place, and curiosity, as well as other causes, brought thousands of people to see this wonderful man who said he was the Son of God, and might be the promised Messiah, but then they thought he was to come as a great king, restoring their earthly glory, and because he did not and also because the rulers and chief priests were bitter against him, even though he could perform marvelous deeds, they were not sure who he was. Jesus had been busy with those who were sick with all kinds of diseases, but now he wanted to have a little talk with his disciples, for they needed about as much education as to what his mission was as did the multitude, and they were to be the ones who should sow the seed when his earthly career was finished. So he withdraws with them to a quiet place where they will not likely be disturbed, and gives the talk fuller of wisdom than any the world knows of.

After telling them who shall be blessed, he says, "Ye are the salt of the earth." Why salt? Because it is one of, if not the most necessary substances outside of bread and water for the sustenance of man. All nations from the earliest times have known of the good qualities of salt, small, cheap, common, but cleaning, preserving and blessing all with whom it comes in contact, and so should the lives of all Christ's followers influence those round about them. We can readily discover the absence of salt in food, and so the absence of love, joy, long-suffering, gentleness, goodness, which should dwell in every one who bears the name of Christ, making their own lives, as well as those about them, better, sweeter, cleaner, purer, indicates that we are useless in the world, and as salt which has lost its savor is fit for nothing but to be cast out, so a Christian who is one only in name and not in disposition or life, will hear the voice of Christ saying, "I never knew you, depart from me." It is another lesson on the topic of "By their fruits ye shall know them." Our lives have all been given to us for a purpose. Christ had to be about his Father's business, and the question of each one of us should be, what am I in the world for? Just to have a good time, to get through with as little work and as much happiness as possible, or to be the spiritual salt helping and blessing mankind? The great answerer of all questions, the Bible, tells us what we are here for:

To do God's will, Mark 3:35.

To help others, the poor, Prov. 19:17; the unconverted, Jas. 5:19, 20.

To comfort, 1 Thes. 5:11.

To cheer, Acts 27:22.

To help, Matt. 10:42.

To encourage, Deut. 31:6.

To sympathize, Rom. 12:15.

SUNSHINE is delicious—

Rain is refreshing—

Wind braces up—

Snow is exhilarating—

There is no such thing as bad weather!

It's faith in something and enthusiasm for something that make life worth looking at.—Sel.

It's just as natural to be born poor as it is to be born naked, and it is no disgrace!—Sel.



## THE RESTITUTION HERALD.

S. J. Lindsay, Editor and Manager.

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## THE RESTITUTION HERALD

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## Editorials and Church News.

Sr. Turney, of Citronelle, Ala., is seriously sick at the age of 82 years and her life is despaired of. Sr. Turney was born at Grand Detour, in Ogle County, Ill., just twelve miles down the river from Oregon, and was well known to the older northern Illinois brethren, especially to those of Chicago where she lived for a long time.

"Mr. Michael Fitzgerald and Mrs. Laura Belle Deitzman announce their marriage on Thursday, April fifteenth, nineteen hundred and twenty." So reads a card just received. This will interest the brethren of the Oregon, Ill., church in particular, since Sr. Deitzman was formerly a member with them. Their home will be at Dawson, N. Dak.

The Easter snow storm was quite general from all reports received at this office. It was the worst we can remember.

A church organization has been perfected in Los Angeles, Cal. We trust this stride in the right direction may soon show good results. Bro. and Sr. Scroggs, of Sam's Valley, Oregon, are moving to a point near Pomona, Cal. This will give an opportunity for a "get-together" once in a while.

Our home circle has been sweetened by

a gallon of fine Michigan maple syrup from the Coats home at Coats Grove and by a quart of the same kind of fluid from the Bro. Gross home near Casey, Ill.

We are sorry to learn that Bro. Philip Senff, of Bourbon, Ind., is in ill-health of such a nature as likely to require an operation soon. Only Philip's good nature and patience has pulled him through the severe trouble he has had.

Bro. N. M. Henry, Galva, Ill., has had a hard pull with the flu and pneumonia and is just getting around a little with the aid of crutches.

The marriage of Sr. Iris Stilson, of South Bend, Ind., to Mr. Russel Kirkley, of Chicago, on Sat., Apr. 3, will come as quite a surprise to her many friends of Bible School associations. They are to make their home in Chicago. The well wishes of all will go with them.

The little daughter, Gladys, of Bro. and Sr. Hunt, Clarksville, Iowa, has been seriously sick with scarlet fever but is now on the road to recovery.

Bro. Rolland Stilson, of South Bend, Ind., made a visit to Oregon, Ill., over Sunday, April 11th. Rolland has been to our Bible School a good many times to make such a mistake in the date this time.

Those who are planning to have their photos for the Prospectus will please send them in at their earliest convenience.

## FOREIGN SUBSCRIBERS

Please Take Notice.

In remitting money to this office do so only by a Post Office Money Order (not a postal note), since cash, drafts, etc., are at a heavy discount here in Illinois. We had supposed that drafts were good for face value, but we recently paid 45 cents discount on a draft for \$5.00. We cannot afford to lose these amounts, so please remember.

## REMITTANCES.

Silas Murphy; J. T. Knife; N. M. Henry; E. O. Stewart; J. J. Bronson; F. V. Blakely; Philip Senff; Wm. Beaman; E. M. Saylor; John Saylor; C. A. Nokes; J. A. Railton; A. C. and E. R. Boyer; Roland Stilson; S. J. Lindsay; John Burget; J. M. Ralstin; Alex. Allan; T. A. Drinkard; B. J. Woods; Lillie McMillin; Edward E. Haller; Virginia Haller; J. W. Good; E. D. Shellenberger; Mrs. Karl Kirkham.

## HELPING FUND.

N. A. Hardison,	\$1.50.
A. C. and E. R. Boyer,	5.00.
Lillie McMillin,	3.50.
Emma L. Elworthy,	5.00.

## CONFERENCE DATES, 1920.

Illinois Bible School and Conference,	August 3-15.
Nebraska Conference,	August 15-22.
Iowa Conference,	August 22-29.

By order of the Presidents of the Three conferences.

## Reports.

Bro. Drinkard held a three days' meeting in Kennard, Neb., beginning April 2nd and lasting over Sunday.

He delivered four sermons which were enjoyed by all, especially the ones on "Saving Faith," and the "Birth of the Spirit."

We were much pleased to have with us in this meeting Bro. Eugene Miller, of Cleveland, Ohio. He gave a Bible lesson at Sunday School Sunday morning which was a treat for all.

The attendance was good and all feel greatly benefited by the meetings.

Laura Bates.

## Letters.

Dear Bro. Lindsay:

I am dropping you a line to let you know of our great loss. Poor papa had to leave us; he passed away the first day of March. It was so hard to see him go as he did want to live so badly, and during the four years of poor health has been so patient, having passed through an operation and other treatments to no avail, he had to go. Being of a thoughtful and affectionate disposition makes our loss more keen than words can express.

Yours in Christian love,

Mrs. Bessie Nehron Wisner.

Dear Bro. Lindsay:

I will write a few lines to the dear paper which always comes loaded with good items from the dear brothers and sisters. We have had so many good items from Bros. Robison, Crowe and others on prophecy. Judging from prophecy and the movement of the nations and the wealth of the world, the end of the present age is near. Come Lord Jesus, and take thy throne and rule as Lord and King.

God bless all the dear ones in Christ.

B. J. Woods.

## Obituary.

Estelle L. Burnham Morlan.

Estelle L. Burnham was born in Rensselaer, Ind., Nov. 22, 1867, and was the only child of Jas. A. and Sarah L. Burnham, both deceased. She attended the public schools of this city, in which her father was for some time an instructor. She was married to Chas. Morlan on April 17, 1890, to which union were born four children, namely, Forest B., Marjorie, Doris (now Mrs. W. J. Nowels), and Kathlyn.

She died on Tuesday, April 6, 1920, aged 52 years, 5 months and 16 days. She was an active and devoted member of the Pythian Sisters for many years. Her sickness was brief and death unexpected, and she leaves to mourn her loss her husband and four children and one granddaughter, Patricia Ann Nowels.

She was a faithful wife and very much devoted to her children and home. Her death will be a great loss to her many friends and neighbors.

After a brief funeral service at the home Thursday, April 8, we consigned her



to her last resting place in the cemetery lying just at the edge of the city on the west.

S. J. Lindsay.

John Redd Gray.

John Redd Gray, son of David and Elizabeth Redd Gray, was born in Miama Co., Indiana, July 21, 1846, and died at his home in Rensselaer, Ind., on April 6, 1920, aged 73 years, 8 months, and 15 days.

He was of a family of eight children, three of whom are deceased. Those surviving are Mrs. D. C. Gordon, Bloomington, Indiana., Mrs. Bruce Banta, Mrs. Chas. Lowe and Wm. M. Gray, of Monon, Ind.

The greater part of his life was spent in Jasper Co., Ind.

April 4, 1871, he was united in marriage with Mary E. Coppess in Gillam Township. To this union were born six children. He is survived by his wife and four children, Cora M. and Florence having preceded their father in death. Those surviving are Mrs. D. V. McGlynn, of Remington, Ind., Clyde Gary, Walla Walla, Wash., Ira C. Gray, Dayton, Wash., and Mrs. Zern Wright, Rensselaer, Ind. He is also survived by nine grandchildren, one of which, Dewey C. McGlynn, was killed in action during the late war.

Bro. Gray was baptized by Bro. D. T. Halstead in 1890, and has been a faithful member of the church ever since, being a firm believer in the things concerning the kingdom of God and the name of Jesus Christ. Funeral services were held on Wednesday, April 7, at 2:30, from the church in Rensselaer, where the house was filled to capacity to pay their last tribute of respect to one whom they had learned to love and respect. We drew our lesson from 1 Cor. 15, as Bro. Gray had previously made request. We laid him to rest in the cemetery at the edge of the city to await the Lord's coming.

S. J. Lindsay.

James L. Cross.

James L. Cross was born in Coshocton County, Ohio, Dec. 30, 1836, and passed away at his home near Chana, Ill., April 8, 1920, being 83 years, 3 months and 8 days old.

Mr. Cross came with his parents to Ogle County, Ill., in 1853, and was later united in marriage with Mary A. Rathburn. Of this union three sons and four daughters were born, four of whom preceded him in death, the surviving members of the family being John E. Cross, of Oregon; Ernest J. Cross, of Rochelle, and Mrs. Jane Rummel, of Chana.

"Uncle Jim," as Mr. Cross was familiarly known, early in life adopted the Golden Rule as his motto, and ever put forth his best efforts to live up to its teaching. He earnestly strove to be a friend to all men.

Several years ago ill health overtook Mr. Cross and during the past two years he was hardly able to leave his home at all.

Mr. Cross will be sadly missed by many loving friends and relatives who have known him all their lives.

Funeral services were conducted by the writer at the old home place, on Saturday, April 10, 1920, at which time a large gathering of relatives and friends had assembled to do their last honors for the

fallen pioneer.

Burial was made in the cemetery near Flagg Center, where he sleeps, free from the cares of life.

Frank E. Siple.

Sister Caroline Coverstone.

Miss Caroline Coverstone was born May 15, 1838, and died April 3, 1920, at the age of 81 years, 10 months and 18 days. For the past 30 years she has been a member of the Church of God. She made her home with her nephew, Bro. Edward Coverstone, in Powell's Fort, Va. The funeral was conducted in Bro. Coverstone's home, Sunday, April 5, 1920, by the writer, who spoke words of comfort from Rev. 1:18, to a large crowd who had come to pay their respects to Sr. Coverstone. After the funeral we laid her away to sleep till Jesus comes.

J. H. Anderson.

Sadie Hulett Scott.

Sadie Hulett was born in Hinton Township, Mecosta Co., Mich., Aug. 6, 1867, and died at Big Rapids, March 27, 1920, at the age of 52 years, 7 months, 21 days. At an early age she, with her parents, moved to Kansas where they lived for a few years, when they again came to Mecosta County, where the rest of her life was spent. At the age of 13 she was converted and has always lived a good, Christian life, being a member of the Church of God at Blanchard when she fell asleep. She was married to Chester Scott, March 30, 1884, and to this union were born ten children, six of whom are now living. She was a devoted wife and mother, a great worker in the church, and will be greatly missed by all. She leaves to mourn her loss a husband, one son, five daughters, eleven grandchildren, one sister, two brothers, one aunt, and numerous friends. Funeral services were held at the church of God in Blanchard, Mich., Tuesday, March 30, 1920. Sr. Courson, of Grand Rapids, spoke words of comfort from 1 Cor. 15th chapter.

Dearest mother, we do miss thee—  
Now no more thy face we see;  
But, though gone, we still shall bless thee,  
For to us thou wast most dear.

Though she sleeps, 'tis not forever,  
There will be a glorious dawn!  
We shall meet to part, no, never,  
On the resurrection morn!

Rebecca A. Myers.

Rebecca A. Myers died at her home on North Michigan Street, Plymouth, Indiana, March 28, 1920. Death was the result of a lingering illness of some years standing and was not unexpected. She leaves an only son, Justin E. Myers and his family as the only survivors of her immediate family.

She was born in Madison County, Ind., Aug. 9, 1851, and came to Marshall County with her parents, Mr. and Mrs. Bryan McDaniels, Nov. 9, 1856, who located in Polk township, a comparatively new country. Here she did her part in the transformation of forest and undrained lands into fertile and productive farm lands checkered by good roads and dotted with com-

fortable homes. She was married to Erasmus D. Myers, Aug. 17, 1868, and became the mother of two children, Martha Emma, and Justin E. The daughter died March 22, 1882, and the husband was killed by lightning May 25, 1879. She remained his widow and removed to Plymouth in 1907 to be near her son and enjoy his care and association in her declining years.

She was converted and baptized by Elder Hugh Barnhill at the age of eighteen and united with the Church of God. She has remained a consistent and substantial supporter of the church and the cause of truth. A woman respected and esteemed by her friends and neighbors and loved by her relatives has passed from the busy scenes of life into a peaceful sleep in Jesus. She was full of faith, confidence and hope that Jesus the Christ will soon come and awaken her from that slumber and usher her into the glories of his kingdom.

Funeral services were held from the Church of God in Plymouth, Tuesday, March 30, conducted by the writer, assisted by the Episcopal minister, the son's pastor. Burial was made in Oakhill cemetery.

D. E. VanVactor.

Sr. John H. Roosa.

Sr. John H. Roosa died at her home on South Ninth Street, Sac City, Iowa, on Sunday, March 21, 1920, after a long sickness due to the infirmities of her years, aged 77 years and 2 months. The funeral was held at the Roosa home Tuesday afternoon at 2 o'clock. As we have no minister the service was conducted by the Rev. J. Irving Brown, pastor of the Christian church of Sac City.

Mrs. Roosa's maiden name was Sarah Campbell. She was born in Harwick, Hent County, Canada, January 23, 1843. She moved with her parents to Rockford, Ill., when seven years of age. In 1879 she was married to John H. Roosa at Ackley, Iowa. They moved the following spring to Sac City, Iowa to live, and have made this place their home ever since.

Besides her husband she leaves three children by a former marriage, namely, Louis Owen; Mrs. Bertha Belding, and one great-grandchild.

In early girlhood Sr. Roosa united with the Methodist Episcopal Church. After hearing the truth as it is in Christ Jesus Bro. and Sr. Roosa studied the Scriptures to see if those things were true, and in 1889 were baptized by Bro. Whitesitt, at Sac City, Iowa, and they have been faithful members of this church ever since.

Sr. Roosa was a kind, loving wife and mother; a respected neighbor and a faithful member of the Church of God.

Sleep on dear Sister and take your rest,  
Till Christ shall come to call the blest.  
From a Sister that will miss her.

The Sunday School.

By Alta King.

THE BOY SAMUEL.

Lesson 5. May 2, 1920.  
Lesson Text, 1 Sam. 3:1-13.

Golden Text: My son, give me thy heart  
and let thine eyes delight in my ways.  
Prov. 23:26.

Memory Verses: Psa. 81:10-12.

Questions and Comments.

Relate in class the story of today's lesson. Following are suggestive points:

Samuel's parents, 1 Sam. 1:1-8.

His mother's promise to God and its fulfillment, 1 Sam. 1:9-20.

His early work in the tabernacle. 1 Sam. 1:20-28; 2:11, 18; 3:1, 15. Gen. Note 1.

His first call from God and his faithfulness to God's commands. 1 Sam. 3:1-8.

Topics for discussion:

Early child training. Gen. Note 2. Prov. 22:6; Eph. 6:4.

Few really believe the statement in Prov. 22:6. Why? Men and women from good home influences who are not walking in the way they should go, should not lead us to deny the truth of Prov. 22:6. We should rather conclude that such, for some reason have not been trained in the way they should go. We should always accept God's statements at their face value. God's statements are never faulty. The fault lies with men when we are very sure that we have fulfilled all conditions to bring a certain result and the result doesn't come, then we must conclude that we have failed some place to fulfill the conditions and begin to look for our failure. Read Gen. Note 2, and discuss the responsibility of parents and others whose influences touch children.

Loaning children to God: How did Hannah loan Samuel to God? How may any child be loaned to God? Is it necessary always to put them directly into the "ministry," or otherwise make them a part of organized church work? Can a boy be trained to be a farmer and still be loaned to God? Read Titus 2; Col. 3:20-23; 1 Cor. 7:20-21.

Does the dedication to God of Samuel by his mother justify the baptism of children who do not understand the meaning of the ceremony, and who, therefore, cannot go through the ceremony as the figurative expression of their own decisions. Note: The ceremony which Hannah performed when she formally gave Samuel to God's service was the figurative expression of her own mind. Samuel was a passive element. To save any ceremony from being an empty form, and hence a mockery, the one who goes through a ceremony must be conscious of its meaning, and perform the ceremony as the figurative expression of his own mind.

God calling people: How did God call Samuel? Discuss other ways he has of calling those he wants. Is our inner sense of right and wrong a voice from God? If in reading God's word we see a duty pointed out to us, whose call are we ignoring if we do not respond?

Hannah prayed for Samuel. Note the result of these prayers and the result of the influence of such a woman. 1 Sam. 2:18, 19, 21; 3:19, 20, 21.

General Notes.

Daily Readings: Mon., 1 Sam. 1; Tues., 1 Sam. 2:1-19; Wed., 1 Sam. 1:20-36; Thur. 1 Sam. 3; Fri., 1 Sam. 4:1-11; Sat., 1 Sam. 4:12-22.

1. The work that Samuel did in the tabernacle was varied. He may have lighted the lamps, opened the doors and closed them, swept the apartments and perform-

ed personal services for Eli. Children can begin very early to minister to the Lord. Sel. They can begin by home helpfulness, just the sort of deeds in which Jesus was engaged for the first thirty years of his life.—Sel.

Their chiefest service to God is the learning and practicing of the simple laws of righteousness which are truth and purity. They will thus be laying the foundation for a wider field of service when they are older.

2. Samuel, next to Moses probably the greatest man of the Old Testament, was the child of his mother's prayers. "For weal or for woe a mother's influence is infinitely great. We are not surprised to learn that Byron's mother was proud, ill tempered, and violent, or that Nero's mother was a murderess. On the other hand we need not be astonished that Sir Walter Scott's was a lover of poetry, or those of Wesley, Augustine, Chrysostom, Basil, and others, remarkable for their intelligence and goodness. Like mother, like child. This is what led the good Lord Shaftsbury to exclaim, Give me a generation of Christian mothers and I will undertake to change the face of society in twelve months." Sel.

3. Because children of good homes and good parents grow up into disobedient men and women we are inclined to think that prov. 22:6 is not more than half true. But God spoke that bit of wisdom, and it must be true. The man or woman who does not walk in the way he or she should go has not received the effects of early Godly training, notwithstanding the fact of a good home and good parents. The parents though honestly desirous of training their child in the way it should go, often make mistakes through ignorance. There are influences outside the home which enter very materially into the training of a child, over which the parents have very little control. All, whose influences touch a child, should recognize and work according to the principle in Prov. 22:6. Often a child is so defective that any amount of training will make but little impression upon it. But given a normal child with all predominate influences tending toward God, and the child will grow up in the way he should go and will not depart from it when he is old. If people had always believed this to the point of action the world would not be as it is today. Lack of active belief in God's Word always results in evil and degeneration.

4. "Jehovah hath given me my petition, therefore I have also granted him to Jehovah." Hannah saw a logical and necessary connection between the manifest divine origin of her son and the divine ownership of him. Is there not such an inevitable connection in the case of all that we falsely call our "possessions"? —Sel.

God's calls: Sometimes we are called through losses and sorrows. Often God speaks to us through the voices of true friends, through some noble book, through some earnest sermon. Very often he speaks to us as we are quietly reading our Bibles. Very often his spirit works directly upon our spirits with no intermediary. "Whenever you feel moved to do anything that is good, do it."—Spurgeon.

HIGH HEELED SHOES FOR DWARFS IN HOLINESS.

Alice B. Curtis, Scottsburg, Ind.

THE above subject was the title of a book said to have been published in England several centuries ago; and when I read this odd title I wondered if there were dwarfs in holiness now-a-days, who were trying to substitute high heeled shoes for lack of spiritual growth. There are many people, no doubt, who would like to possess saintly characters if such were not so difficult to acquire. This class of people is not willing to climb the steep and arduous path to holiness, so they take a short and easy course in religion. They are prominent in church activities, contribute to charitable works, go to a wealthy and popular church on Sundays, to hear a high salaried choir sing and listen to short and sensational sermons from the minister who sometimes treats his sermon as the colored preacher said he did, when he preached, he said he "went up to de text, and den around de text, and den away from de text." These people are well thought of by the world, but the gospel of our Lord Jesus means more than doing these things. He says, "If any man will come after me, let him deny himself, and take up his cross and follow me." Matt. 16:24. Yes, we must each bear a cross, and not only that, we must say as Paul did in Gal. 2:20, "I am crucified with Christ; nevertheless I live." They that are Christ's have crucified the flesh with the affections and lusts. Gal. 5:24. The world is crucified to them and they to the world. Gal. 6:14. We, like Paul, must fill up that which is behind of the afflictions of Christ. Col. 1:24. Beloved, these are weighty words, but we cannot lightly take upon ourselves the name of Christ.

We must have more than a form of godliness. If we suffer with him we shall also reign with him. But the "high-heeled shoes" of good deeds and popular religion cannot raise the wearer to the high plane of service and holiness Christ demands of his followers.

Again we meet with people who have much zeal for their church, and its teachings. They scrupulously attend the church in which they were brought up, and where father and mother belonged. The teachings of that church are more sacred to them than the words of Christ. To illustrate, consider the doctrine of the trinity, which tenet is tenaciously held by some. This doctrine is the belief that God consists of three personalities, namely, Father and Son and the Holy Ghost. But Jesus plainly says, "My Father is greater than I," also, "of myself I can do nothing." John 4:28 and 5:30. If Christ and his Father are one, their ability would be equal or our reasoning faculties are very faulty. Christ is also spoken of as the second Adam, but if he is a personality of the God-head, he has always existed, making him, the antitype, exist before Adam, the type; though the type prefigures the antitype in all cases.

We sometimes hear people talk a great deal about their sanctification, meaning their ability to refrain from sinning. After talking with them the humble Christian would feel quite dejected, considering his own poor record in that matter, except that Paul gives us his experience. He, be-

ing only human, says he found two laws warring in his nature, bringing him into captivity to the law of sin in his members. For he says, "The good that I would do, I do not, but the evil which I would not, that I do." Rom. 7:23, 19. Thank you, Bro. Paul, that you did not hide that truth, but recorded it for the encouragement of others that should come after you in the warfare with sin. Paul also says in the same chapter that with the mind he served the law of God, but with the flesh the law of sin. That is how he was sanctified, or set apart, and that is the only way we can be sanctified. We keep our minds obedient to God's commands, we do not sin wilfully if we are Christians, but we do sin through the weakness of the flesh, as Paul said he did. We do not intend to wear the high heeled shoes of church creeds or sanctification that some profess, for they bear the ancient Pharisaical brand of traditional pride and self righteousness. Christ denounced that class in his day and said, "Except your righteousness exceed the righteousness of the scribes and Pharisees ye shall in no case enter the kingdom of heaven."

All who wear these shoes will find them uncomfortable when they read 1 John 1:18. If we say that we have no sin, we deceive ourselves, and the truth is not in us. Or Rom. 3:10, There is not one righteous, no not one. Again, All our righteousness is as filthy rags. Isa. 64:6. Job says, I will ascribe righteousness to my Maker. Job 36:3. When we do sin, however, we have an advocate with the Father, Jesus Christ the righteous. 1 John 2:1.

The doctrine of the immortality of the soul is the oldest and most popular style of "high heeled shoes," as the first pair was made in the garden of Eden, by the "father of lies," the oldest cobbler of all time. These shoes are elevating and will make a person think more of himself than he ought to think, although Paul, in Rom. 12:3, says we ought not to do this. 2 Pet. 2 speaks of a class that shall follow false teaching and "speak great and swelling words of vanity to allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. It does seem that those who claim for themselves inherent immortality, an attribute God alone possesses, as shown in 1 Tim. 6:16, and which the Bible shows man does not possess, those who make this claim, I say, would seem to be indicated by Peter's words. Job, in 4:17, asks the question, "Shall mortal man be more just than God? Paul, in 1 Cor. 15:53, says, This mortal must put on immortality. 2 Pet. 3:16, speaks of those who wrest the Scriptures to their own destruction. We must carefully compare Scripture with Scripture and be careful not to call down destruction upon ourselves. We cannot afford to exchange one truth for a thousand errors. God's people cannot afford to trifle with substitutes. "High heeled shoes" are not intended for "walking" shoes, and those who would have the priceless gift of immortality bestowed upon them at Christ's coming must, like Enoch, walk with God. We must have our feet shod with the preparation of the gospel of peace." And why should anyone remain a dwarf in holiness when God provides a bountiful table before them. Why forsake the fountain of living

waters for broken cisterns that can hold no water? Why not eat of the bread of life that we may live forever? Let us eat, that we may grow in beauty and grace. God's people shall grow as the lily, slowly and steadily, adding a little day by day, until at Christ's coming they shall be crowned with the snowy bloom of righteousness.

#### THE SPIRIT OF PROPHECY.

D. C. Robison,

Salem, Ohio.

JOHN SAYS, The testimony of Jesus is the spirit of prophecy. Whether this text alludes to this particular prophecy or not does not matter. It is true that it may have a general application. We are informed by James that faith without works is dead, as the body without the spirit or breath is dead. How true it is that a prophecy without the testimony of Jesus is without life. The prophecies to the Jews were but partly accepted. They rejected the prophecy that spoke of him as a man of sorrow and acquainted with grief. When Jesus spoke of his death it proved to them a stumbling block. The spirit that vitalized their prophecies was regarding the facts that related to the promise that the Messiah would in the future rule this world, and they would constitute the only nation. Today there is no spirit in prophecy as they are taught by the nominal churches. They rob Jesus of the Messianic promise of his kingship. A prophecy to have the spirit must contain the testimony of Jesus. When Philip preached to the eunuch he preached from the prophecy given in Isa. 53. He preached Jesus humiliated. He was preached as the one whom the Lord hath made the iniquity of us all to meet. He must have preached the gospel which contains the spirit of prophecy for the eunuch answered, her is water, what doth hinder me to be baptized? Philip answered, If thou believest with all thine heart thou mayest. The answer was, I believe that Jesus Christ is the Son of God. This testimony is the spirit that makes prophecy truly alive. When men understand as did the eunuch they have received the testimony which gives them the spirit. To believe that Jesus is the Christ and the Son of God is to accept the testimony given by Peter when he said, Thou art the Christ, the Son of the living God. Upon this confession Jesus founded his church and we are informed that death shall not prevail over it. Its members cannot be holden of death. To be the Christ is to be Israel's future king. Through the spirit Jesus made the good confession before Pilate. When asked if he was a king he answered, To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. This ended the trial and he was condemned and put to death. The Jews rejected Jesus as God's messenger and therefore rejected the message. They were they who stoned the prophets and put to death his Son.

This doctrine makes void the promise that Jehovah has made that he will set up a kingdom and it shall not pass away as the four preceding ones had, but will break in pieces and consume all these kingdoms. It is to be an everlasting kingdom and shall stand forever. This kingdom is to have dominion and a greatness and is to be under the whole heavens, not in it.

Not above it, but on the earth. This kingdom is to be given to the people of the saints of the Most High, and all rulers shall serve and obey him whose kingdom is an everlasting kingdom.

If the doctrine taught by the nominal churches be true Christ can never sit on his father David's throne as David's throne was never in heaven, but he ruled over Israel and his throne was in Jerusalem. When the angel announced to Mary that she was to be the mother of this promised one she was to call his name Jesus. He was to be great and to be the Son of the Highest. The Lord God is to give unto him the throne of his father David and he is to rule over the house of Jacob forever, and unto his kingdom there is to be no end. Peter on Pentecost, under the inspiration of the Holy Spirit stated that God raised him from the dead to sit on David's throne.

The truth is that this doctrine supplants the coming kingdom which is to establish justice and judgment in the earth. The prophet says, Behold, a king shall reign in righteousness and princes shall rule in judgment. Another prophet 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. Isa. 32:1; Jer. 23:5. It will require a king to reign in righteousness and princes to rule in judgment that Jehovah's purpose shall prevail. The gospel that is God's power unto salvation embraces the above facts. We, nor an angel from heaven dare preach no other gospel.

## Berean Column.

Edited by

NATIONAL BEREAN SOCIETY,

Leota B. Hanson, Editor,

106 South Second St., St. Louis, Mo.

Motto: Search the Scriptures Daily.

Slogan: We Stand For Unity, Truth and Righteousness.

Executive Board Meeting.

The Executive Board of the National Berean Society will meet at the home of the President and Cor. Sec., 5439 Ohio St., Chicago, at 9 o'clock A. M., April 24.

Officers and committee members, please do not forget the reports you have been asked to bring or send.

Evelyn K. Harsch, Cor. Sec.

If any little love of mine  
May make a life the sweeter,  
If any little care of mine  
May make a friend's the fleetier,  
If any lift of mine may ease  
The burden of another,  
God give me love and care and strength  
To help my toiling brother.—Sel.

Dost thou love life? Then do not squander time, for that is the stuff life is made of.—Franklin.

I had rather have a fool to make me merry than experience to make me sad.—Shakespeare.

Nor love thy life, nor hate; but when thou liv'st live well: how long or short, permit to heaven.—Milton.

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A Truth Seeker.

D. C. Robison,  
Dear Brother:—

In your good lesson March 30, referring to Jesus you say: “John said we shall be like him, for we shall see him as he is. His disciples handled Jesus after his resurrection and recognized him as the same Jesus whom they had known, and afterward were his eye witnesses.”

If Jesus as he now is looks exactly as he did when he appeared to his disciples after he rose from the dead, and if when he shall appear again we shall be made just like him, please explain these words of John in this connection: “And it doth not YET appear what we shall be.” The question is this: Did John mean that as no one has seen the glorified Christ, therefore it doth not yet appear what we shall be when made in his likeness? In his likeness, as he is?

Alex. Allan.

Something More Than a Suggestion.

To J. M. Gunn:—

The rendering of John 3:13, as given in March 30, is unsafe, for this reason: It goes beyond the Greek text and is merely an opinion not based on anything.

From my very limited knowledge of Greek acquired by long and laborous study, this rendering is offered here without fear of serious contradiction from Greek scholars:

Jesus said to Nicodemus: No man hath ascended into heaven, except the one from heaven having come down, the Son of man—the one of course in heaven.

The Greek word for “of course” is used to connect a conclusion with the preceding reasoning, or to confirm what went before. (Donnegan).

Now notice how the use of this word in confirming what went before, is borne out by what is said in the following:

Jesus had said in effect that the Son of man came down from heaven, but wishing to correct any wrong impression in the mind of Nicodemus, he makes him to understand that he did not descend from heaven as the Son of man, but that the one in heaven descended and this one is no other than the Son of man.

But some may object to this, because it teaches preexistence of Christ. But never mind, it will not hurt you if it does. Remember the disciples of Jesus believed it also.

Alex. Allan.

The more some fellers think they amount to, th' harder it is t' read ther writin'!—Kin Hubbard.

# THE RESTITUTION HERALD.

Volume 9.

Oregon, Illinois, April 27, 1920.

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.

### JESUS IN SAMARIA.

John 4:1-42.

YOU KNOW John the Baptist was the first man who baptized people, and the Jews were very proud of him, because he was a prophet of their own people. Some of them asked him if he was the Christ; but John said, "No, the Christ is to come after me".

After Jesus' disciples began to baptize, so many more people were baptized by them than John had baptized, that the Jews began to wonder at it. Jesus then left Judaea and went into Galilee to preach. To get there he had to go through Samaria.

One day about noon he came to a city near the farm that Jacob had given to Joseph. The sun was hot, the roads were dusty, and Jesus was very tired. So while his disciples went into the city to buy meat for dinner he sat down in the shade of a palm tree, on the wall of a well just outside the city.

As Jesus rested on the well a woman of Samaria came to draw water. Jesus asked her for a drink. The woman was much surprised, for she knew by the clothes Jesus wore that he was a Jew. And the Jews and Samaritans had hated each other for many years. So when Jesus said, "Give me a drink," she said to him,

"How is it that you, who are a Jew, ask me for a drink. For the Jews have nothing to do with the Samaritans."

Jesus said to her, "If you knew who and what I am you would ask me for a drink and I would give you living water."

The woman did not know what he meant. She had never heard of Jesus nor the sermons he preached, nor the miracles he performed. She did not know that Jesus meant the gospel of love that he preached when he spoke of "living water."

She said, "You have nothing to draw water with! Are you greater than our father Jacob who made this well, and used it for himself and his family?"

Jesus answered, "People who drink of this water shall grow thirsty again, but whosoever drinketh of the water I shall give him shall never thirst. The water I shall give him will show him the way to everlasting life."

The woman said, "Sir, give me this water, so I shall never be thirsty, nor need to come here for water."

## BUBBLES



HAVE blown bubbles in the night,  
So weary of the day was I.  
The flowers' dreams were petaled tight,  
And gold and blue had left the sky.

I have blown bubbles in the night  
Though there were never eyes to see  
My little floating worlds alight  
With black and silver witchery.

I have blown bubbles in the night  
Though there were never hearts to mark  
How one by one they touched the stars  
And vanished in the sudden dark!— Sel.

But Jesus answered, "Go call your husband and bring him here with you."

"I have no husband," said the woman.

Jesus had never seen her before but he knew she was a bad woman, living with a man she had never married. And now he surprised her more than ever by saying, "You have told the truth. You have been married five times, and now you are living with a man who is not your husband."

The woman knew that no one but a prophet could tell her so easily what she had done and she said, "Sir, I see you are a prophet." Then wanting to know what he taught about God, she added, "Our people worship in the mountain near here. But your people say we should go to Jerusalem."

At that time the small towns had no churches, but each nation had a large city where their people went to church, and people would travel many miles so as to worship in that city at certain times. But they were not always good at other times. This grieved Jesus and now he said to the woman,

"Believe me, it will not be long until people will learn that they can worship God wherever they are. For God wants people to show their love for him by the good deeds they do, as well as by the place they go to worship."

The woman said, "When Christ is come, he will tell us what to do."

Then Jesus said, "I am he."

Just then the disciples that were traveling with Jesus came back with the food they had bought. They were much surprised to find him talking with a Samaritan, but they said nothing about it.

The woman went into the city and said to the people she met, "Come with me. There is a man outside who told me all I ever did. Do you not think he is the Christ?"

Many of the Samaritans went out to see Jesus, and asked him to stay with them for a while. He staid there two days, and taught them as he had his disciples. Many people believed on him, and they were sorry to have him leave their city.

## System Vs. Worry.

An orderly life, as a rule, is a harmonious one; that is, it is happy and healthy. Regular hours are demanded by hygiene, and irregular ones set up immediately an abnormal and threatening condition. Order conduces to mental and physical poise, while disorder and confusion tend to discord. Even the consciousness of having done one's work in proper, orderly manner, is a good tonic and nerve sedative. Orderly people are serene and give an impression of force and capability, while disorderly persons are apt to be nervous, lacking in balance, discontented and fretful, giving the impression of incompetence, of not being equal to their task. They stew and worry while they work, and then continue the process when the work is done, for fear it is not done right, or that someone else will mar the results. This worry is one of the worst enemies to health and happiness. Its remedy is in taking careful thought before and during the work. Then one may enter into the serene consciousness of a task well and finally done. Petty annoyances are thus nipped in the bud, absolutely prevented.

—Selected.

## Cost of St. Sophia.

The total cost of the Mosque of St. Sophia, at Constantinople, has been variously estimated. Ancient authorities give the sum as equal to three hundred and twenty thousand pounds of either gold or silver; which, is not expressly stated. Gibbons inclines to the latter, and puts the total cost at the least computation as over one million sterling. Mr. Neal, the latest writer on the subject, expresses his belief that gold was intended. According to this supposition, the expenses, if this can be believed possible, would have reached the enormous sum of thirteen million sterling. We are told that the dome of the tabernacle was of pure gold and surmounted by a gold cross weighing seventy-five pounds and encrusted with precious stones. All the sacred vessels were of gold. The altar-cloths were embroidered with gold and pearls, and the altar itself was composed of a mass of molten gold, into which were thrown precious jewels, and every other object which could raise its costliness to the highest imaginable degree.

"I have beheld Sophia's bright roofs swell  
Their glittering mass i' the sun, and have surveyed

Its sanctuary the while the usurping Moslem prayed."—Sel.

Men of character are the conscience of the society to which they belong.—Sel.

You cannot dream yourself into a character; you must hammer and forge yourself one.—Sel.



Sunday School Lesson, March 7, 1920.

## JOHN WRITES ABOUT CHRISTIAN LOVE.

1 John 4:7, 21; 1 Cor. 13.

W. E. Jones,

Quincy, Illinois.

**N**O HIGHER exaltation is given in language of men than that eloquent portrayal of the more excellent way pictured by Paul to the Corinthians in his first letter and the 13th chapter. Scholar that he was, yet he said, "Though I speak with the tongues of men and angels, and have not love I am become as sounding brass, or a tinkling cymbol. Though I have the gift of prophecy, understand all mysteries, all knowledge, and have all faith so that I could remove mountains and have not love I am nothing. And though I bestow all my goods to feed the poor, and give my body to be burned and have not love, it profiteth me nothing. Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth. And now abideth faith, hope and love, these three, but the greatest of these is love. And John tells us that "Love is of God; for God is love." And if we obey him as his children, then we are of God. 1 John 4.

Therefore, Let us love one another, for everyone that loveth is begotten of God and knoweth God. If we love not, neither do we know God. God manifested (made known) his love for us when he sent his only son into the world to redeem us from death that we might have life through him.

God loved us before we loved him, and sent his Son to die for us. Therefore if God so loved us, we ought also to love one another. If we love one another, the love God had for us all becomes perfected in us. And the love he had for us continues to abide in us; and so we abide in him.

Hereby (by his spirit which is in us, of love) we know that we are his children, and that he dwells (lives) in us, and we dwell (live) in him.

We thus have the witness of his spirit whereby we cry **Abba Father**.

John declares that we (his apostles) have seen that the Father sent his Son to be Savior of the world, and do testify, John 1:14, have seen Jesus and handled and beheld his glory as the glory of the only begotten Son of God. Also heard the voice of God say, "This is my Son, hear him." Mark 9:3, 7. Whoso, therefore, confesseth that Jesus is the Christ, the Son of God, God dwelleth in him and so he dwelleth (liveth) in God. For God is love, and if we abide in his love we dwell in God, and God abides in us. God manifested his purpose in perfecting his love in us, through Jesus Christ, that we may have boldness in the day of Judgment; because as he (God) is (love) so should we be (of love) in this world. There is no fear in love, so when Jesus comes to judge the world in righteousness we shall have no fear, but come boldly to the shepherd and bishop of our lives. But whoso hath fear, hath not perfected the love of God in himself. For if a man say, I love God, but I hate my brother, (that man of German blood, or

that Russian or that negro or any other man for whom Christ died) he is a liar. How can we love God whom we have not seen if we hate a man (made in God's image) whom we have seen. But we have the commandment that he who loveth God love his brother also. If we hate our brother for whom Christ died, nor beget in our heart the fear of him who loved our brother, and there is no fear in love. Perfect love casteth out fear; fear hath torment, and he that feareth is not perfected in love. God is love. Jesus Christ was obedient to God, unto death because God loved sinful man, under condemnation of death. And God summed up the whole law in one word, love. Gal. 5:14. Even this, Love thy neighbor as thyself. James 2:8. If ye fulfill the royal law, Love thy neighbor as thyself. Rom. 13:8. He that loveth another hath fulfilled the law. If we hate our neighbor (man for whom Christ died) we are alien to God, outside the law, and do not know God. John 2:4. He that saith, I know him (Jesus) and keepeth not his commandments the same is a liar. The truth (love of God) is not in him. If we love our neighbor we perfect the love of God who so loved our neighbor and us that he sent his Son to die that we and our neighbor might have eternal life through Jesus Christ. Therefore we are commanded to love, show mercy, without respect of persons or nationality, color or station in life. For if we show respect of persons James tells us we convict ourselves as transgressors of the law, which was fulfilled in love, and we do not fulfill the Royal law of love.

Therefore, let us so speak and so live before God and our fellow man, as they that shall be judged by the law of liberty. Being merciful and kind to the weaker brother. For Jesus said, Blessed are the merciful, for they shall obtain mercy (in the day of Judgment). They shall be judged without mercy who show no mercy. And mercy rejoiceth against judgment. Let us, therefore, love one another. We may manifest our love one for the other by obeying the Golden Rule. "Do unto others as ye would that they should do unto you." And hereby abide we in the love of God, and his love abides in us. "God is love." Then whether we wake or sleep we are in God and he in us. And when the trump of God shall call us to stand before him who shall judge the living and the dead, we may stand boldly in God's love without fear, before him in that great day; and either now or then we may say with that great Apostle to the Gentiles, "Who shall separate us from the love of God in Christ Jesus? Shall tribulation, or famine or nakedness, or peril or sword? 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."

And now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen!

Chanute, Kans., Apr. 10, 1920.

Dear Bro. Lindsay:

I find so many items of interest in the papers that I feel others would be interested in, so enclose a few. We are well and Ruth is able to be up in a wheel chair, but cannot yet walk on crutches. I thank the Lord for her recovery, and also that I have found steady work at home.

Best wishes,

W. L. Crowe.

## INTERESTING ITEMS.

W. L. Crowe,

Chanute, Kans.

**T**HE ZIONIST flag that now floats side by side with the British Union Jack (Union of Jacob) over Jerusalem, is the same as the ancient flag of David, who was a type of Christ reigning in the midst of his enemies. Psa. 110. It has two horizontal blue stripes (emblem of peace and tranquility) on a white background (emblem of purity and righteousness). Like the two sticks (Ezek. 37), they represent the union of Israel and Judah as one nation at peace.

In the center are two pyramids or intertwined triangles, making a six pointed star, called "the shield of David."

The shield represents protection, and the pyramids point the descendants of Joseph back to their progenitor in Egypt.

The U. S. flag of Betsy Ross, adopted in 1776, adopted the five pointed star instead of six points. This represents a complete pyramid laid over an unfinished pyramid, suggestive, I believe, of the unfinished house of Israel that is to be completed under the six pointed star flag of David and Judah.

Before 1776 the British nation and the U. S. were one nation, and were mainly the blood and descendants of Joseph. Their division was foreshown in the blessing of Ephraim and Manasseh by Jacob, Gen. 48 and 49, which shows the house of Joseph divided into two great peoples, while their union is predicted in Ezek. 37; and is now become a fact since the world war, and never again will there be a war between Ephraim and Manasseh, or between Ephraim and Judah. "Ephraim shall not envy Judah, and Judah shall not vex Ephraim." Isa. 11.

The thirteen stars on our original U. S. flag point to this nation as the thirteenth tribe of Manasseh, while the unfinished pyramid on our great seal shows our incompleteness without our union with Judah under Christ the great capstone. Psa. 118:22; Gen. 48:5, 20; 1 Chron. 5.

On the British flag the St. George Cross, representing Christianity, is laid over the St. Andrew Cross, representing Jacob crossing his hands to put the chief blessing on Ephraim, the English. See Britain pointed out by over a dozen points of identity in Isa. 49.

Thirty-four countries are now in the league of nations. The U. S., China, Russia and Germany and her allies are the only large nations outside of the league. Personally, I expect to see two other leagues formed, one headed by Germany and Russia, Ezek. 38, and an American league headed by the U. S. Rev. 13:11-18.

Eighteen of the thirty-four countries represented in the league are Roman Catholic countries.

In 1907 "The Federation Council of

Churches" was organized, which embraced thirty two sects with a membership of 18,000,000. Its object was to include all Protestant churches in one league for world evangelization.

In 1918 "The Interchurch World Movement" was organized, which included forty two Protestant denominations or factions, with a membership of 20,000,000. Its object was to increase its finances and membership and its religious and civil power by unification of its divided forces. This league is to take a census of the religious standing of every person in the nation, and is to raise for its campaign \$1,320,214,000 for a five year budget for proselytizing the world. Matt. 23:15; 15:9. Everybody is to be solicited for funds, and will be required to take a stand either for or against the federation. It is called "the biggest and best organized and best financed movement since the crusades." And we look for the same spirit to dominate it, and for the same inhumanity to characterize it, if it ever attains its object.

In 1920 there was organized in Philadelphia the "United Churches of Christ in America," whose object is the same as the other two, only that it is to "have teeth in it." The teeth will be the penalties of the federal government back of it to punish opposers or offenders. Rev. 17, or else legislative, judicial and executive powers of its own, recognized by the government.

This trinity is the result, as they admit, of "the failure of denominationalism," which they hope to remedy by the force of law, and federation of the same "failures" into a bigger force.

This indicates the resurrection of Babylon on the scarlet beast, and the dealing out the wine of her fornication, with which all nations are already drunken. Like the league of nations it aims to accomplish by money, organization and by force from without what only the Holy Spirit, the bond of love, and Christ within can ever accomplish. John 15; 1 Cor. 12. Watch!

Let us never forget this, that in the future judgment we will have meted to us in the same measure that we mete out to others; the same mercy that we show to others; and the same forgiveness that we extend to others, unless we are in Christ. Matt. 7; Jas. 2:13.

It is the fall of the Turkish empire that prepares the way for the kings of the east, who are inspired by the unclean spirits working miracles to gather all nations to Armageddon. Rev. 16.

These "kings of the sunrising" could not mean the Jews, who come from all nations to Jerusalem, but must mean the powers east of Turkey, which embrace most of Russia, China, Persia, Japan, Afghanistan and India.

Since the church federations of today take great pleasure in the claim that they are imitators or counterparts of the crusaders of old, we copy a part of Millman's description of the siege of Jerusalem in 1099 A.D., under Peter the hermit and Godfrey of Bouillion under the blessing of pope Urban:

"No barbarian, no infidel, no Saracen ever perpetrated such wanton and cold blooded atrocities of cruelty as the wearers of the cross of Christ on the capture of the Holy City. Murder was mercy, rape tenderness, plunder the mere assertion of

the conqueror's rights. Children were plucked from their mother's breasts and dashed against the walls. Some were tortured, roasted by slow fires or ripped open.

Of 70,000 Saracens there were not enough left to bury their dead, and every one found in the temples was slaughtered, men, women and children, till the reek from the dead bodies drove away the slayers. In the Mosque of Omar about ten thousand persons were massacred, and the crusaders boasted in the report of their gallantry, that they rode up to their horses' bridles in the blood of infidels and of Jews, after which they worshipped at the holy sepulcher of the Savior."

Let the reader contemplate the results of a church federation world movement getting control of a world league of nations that glories in the spirit of the mediaeval crusades!

#### THE NATURE OF MAN.

Mrs. Roscoe Dunbar. Delta, Ohio.

THE FIRST mention made of man is in Genesis 1:26. In Gen. 2:7, we find what God used to make man of, "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.

In this verse what two natural qualities are given to man? By careful reading of this verse we find that the only two qualities composing man mentioned are dust and breath and the two united make man a living soul.

First, notice what our inspired writers give us on man made of dust. Psa. 103:15, "For he knoweth our frame: he remembereth that we are dust." Isa. 64:8, And now, O Lord, thou art our Father; we are clay, and thou our potter; and we are all the work of thy hand. Job 10:9. Remember. I beseech thee, that thou hast made me as the clay, and wilt thou bring me unto dust again? 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. Abraham, in Gen. 18:27, speaking of himself says that he is only dust and ashes.

Second, we notice what God's word gives us on the term breath. Isa 2:22, Cease ye from man whose breath is in his nostrils; for wherein is he to be accounted of?

Now in Gen. 2:7 we find this same breath that God breathed into man's nostrils to be the same as Isaiah has spoken of. The Apostle James speaks of the same breath or spirit in Jas. 2:26, and says that the body without the spirit or breath is dead. Job 27:3 reads, All the while my breath is in me, the spirit of God is in my nostrils. This is the spirit of God, or as God's word tells us, the breath that in Eccl. 12:7 "returns to God who gave it," back in Gen. 2:7.

Does either of these two qualities, dust and breath, possess consciousness of itself? These are the only two qualities mentioned in God's word that pertain to man. Now how can there be, or what is there that could possess life and consciousness after death? David says in Psa. 104:29, Thou takest away their breath, they die and return to their dust. Psa. 6:5. David says, "For in death there is no remembrance of thee.

So David, a man after God's own heart, wholly and fully realized that when death was passed upon him that he would have no remembrance of God. Farther on, in Psa. 146:4, we find him again saying, "his breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

Psa. 115:17. The dead praise not the Lord, neither any that go down into silence.

How came this awful thing, death, upon the human race? Gen. 3:6 tells us plainly why. It was because of Adam and Eve disobeying God's laws.

Through God's great love for man he has given him a chance to regain an entrance into this garden, renewed and beautified by the giving of his only begotten Son, Jesus Christ, to us, and through Christ we may gain life eternal which he will give to those that love and obey at his appearing.

But there are only certain laws which will permit us to gain an entrance into this garden, just as there were certain laws, by which Adam and Eve obeying, were to remain in it. And may we all be so warned by the downfall of Adam and Eve for their disobedience, and may we be so greatly benefited by the example, Christ, the second Adam, set forth in perfect obedience, that we may all strive diligently to know truth and not error. For as it was in the days of Adam and Eve, so is it now. Satan was very cunning and pleasing and led the two far astray. God's law, if broken, was to be paid for by death. Satan told Eve she would not die. Whose law was true, God's or Satan's? We too well know by just looking around us. Yet, sad to say, we hear people tell us today that man does not die. Oh, may we be so careful to know truth, to not be deceived and believe error, and not be permitted an entrance into that beautiful garden and ever be with Jesus.

Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap.

#### NO. 12. DAVID GOING TO JOIN HIS CHILD.

J. W. Williams. Ripley, Illinois.

THE WORDS of David written in 2 Sam. 12:23 are sometimes taken to mean that the child was in heaven and David expected to go there when he died, and that therefore the spirits of the dead are not dead.

But the Scriptures nowhere inform us that children go to heaven or that any others do except Jesus, who is not to stay there but is coming back here. Dead children are in the land of the enemy, Jer. 31:16, not in heaven, for death is the enemy, 1 Cor. 15:26. Neither did David go to heaven when he died, Acts 2:29, 34. Neither has anyone but Jesus gone there, Jno. 3:13. Neither can anyone go there, Jno. 8:22; 13:33. The dead do not go up, they go down, Job 17:16, down to the grave. The place where Hezekiah said he was going if he died. Isa. 38:10, and he was a good man, too, as David was also, whom Peter declared dead and not in heaven.

Therefore David's child was dead and in its grave and David was going to it there, not to heaven.

Music is one of the magnificent and delightful presents God has given us.—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 firm 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.

A brother writing to this office says, "I want to see Bro. Curtis' article on Spiritualism published in tract form and scattered to the four winds of the earth."

Sr. (Miss) Leota Hanson of St. Louis, Mo., graced our home with a visit on her recent trip to Chicago to attend the National Berean Business Meeting. She also made another side run to Grand Rapids, Mich., to see her brother, Will.

Will all Illinois brethren please give attention to Sr. Anna Drew's appeal in this issue? Her address is 629 N. Galena Ave., Dixon. We have so few ministers. Surely we ought to keep the few we have busy and pay them well.

Death has ended the sufferings of Sr. Martha Knodle of our Oregon, Ill., church. Sr. Knodle was one of the pioneers of the faith in northern Illinois, belonging to a class of which very few remain. We will give full obituary next issue.

Bro. J. M. Glotfelty, of Lanark, Ill., is suffering from serious complications. All that medical skill can do for him is being done. His many friends are hoping for his improvement.

Bro. S. P. Renner, of Lanark, Ill., is slowly gaining strength.

### REMITTANCES.

Milton Long; Roscoe Dunbar; L. D. Richardson; Mrs. Mary Eberhardt; J. A. Dickinson; John weaven; A. S. Simmons; Mrs. Geo. Reighard; Mrs. E. H. Wyman; Dr. R. C. Herrick; Geo. Jones; S. J. Wilson; Mrs. G. E. Stauffer; Mrs. Thos. Head; A. S. Bradley; Arthur Gilbey; Wm. Banes.

### HEALING FUND.

Mrs. Mary Eberhardt, \$5.00.  
J. A. Dickinson, 2.00.  
Mrs. E. H. Wyman, .50.  
A. S. Bradley (tracts), .50.

## Obituary.

### Joseph Edward DeMont.

Joseph Edward DeMont, son of George A. and Roxanna DeMont, was born April 25, 1853, near Plymouth, Indiana, and departed this life April 14, 1920, at the age of 66 years, 11 months and 19 days.

February 12, 1880, he was united in marriage with Margaret Jane Shaw and to them were born eleven children. The mother died October 29, 1919, and three of the children also preceded him in death, leaving eight living, namely: Abby, Will, Anna, Lulu, Maud, Earl, Edna, and Alice. There are also two grandchildren, two brothers and many other relatives and friends left.

All his life was spent in Marshall and Starke counties. While yet a young man he united with the Church of God. He led a true, Christian life and was a devoted, loving father.

—Written by the children.

Funeral services were held in a local church near the home on Saturday, April 17, conducted by the writer, and burial made in the adjacent cemetery. We spoke words of comfort and consolation from Job 14:14, the same text used at the funeral of Sr. DeMont, Nov. 1st, last. This family is sadly broken up by the loss of both father and mother in so short a time. It was more of a shock to the family as the father died very suddenly. Three of the children are left at home, the others having homes of their own. But they were all greatly attached to each other and to the parents and the separation makes the sorrow most intense. But that both parents had obeyed the gospel call is reason for consolation in the hour of trial. May the heavenly Father add his blessings to them through the mediation of the great High Priest, Christ Jesus, and enable them to emulate the virtues of the parents and to be ready to meet them in the first and better resurrection morning.

D. E. VanVactor.

### NOTICE—TO ILLINOIS BRETHERN.

Please remember we pay our Evangelist monthly. Our funds are getting low. Some of those who pledged for the work have paid nothing on their pledges. It is time for all pledges for that work to be in, for in a few months we will need funds for Bible School and Conference expenses.

Please let us hear from you. If you cannot pay all now, divide what remains yet unpaid into three portions, and send a portion each month, so that all may be in by August 1st.

Anna E. Drew, Treasurer,  
629 N. Galena Ave., Dixon, Ill.

### CONFERENCE DATES, 1920.

Illinois Bible School and Conference, August 3-15.  
Nebraska Conference, August 15-22.  
Iowa Conference, August 22-29.  
By order of the Presidents of the Three conferences.

## The Sunday School. By Alta King.

### ELI AND HIS SONS.

Lesson 6. May 9, 1920.  
Lesson Text: 1 Sam. 2:12-17, 22-25.

Golden Text: The wages of sin is death, but the free gift of God is eternal life through Jesus Christ our Lord. Rom. 6:23.

Memory Verses: Prov. 4:25-27.

### Questions and Comments.

The Scriptures in today's lesson overlap somewhat the Scriptures used in last Sunday's lesson. Last Sunday's lesson gave the story of Godfearing parents who definitely promised their son to God's service, and just as definitely trained him to that end. Today's lesson gives the story of a father who, though God fearing, was indulgent toward his two sons. There is a strong contrast between Hannah and her son Samuel, and Eli and his sons. Both families furnish proof of the necessity and value of Eph. 6:4.

The character of Eli: 1 Sam. 1:9-17. Gen. Note 1.

The character of his sons: 1 Sam. 2:12-16. Gen. Note 1. In what sense did the sons not know God? They were priests so must have known about him and his laws.

Show that their treatment of the offerings involved the sins of greed, extortion, and sacrilege. Lev. 3:2-5 and 7:29-34. Show how the sacrifices should have been divided.

Eli's rebuke: 1 Sam. 2:22-25. Wherein was his rebuke weak?

Since Eli "heard" of their sins through others, he could not have been intimately connected with their work and under his lax watchfulness they had gone from bad to worse until their evil deeds were common talk. Note the gentleness of tone and language and compare with Jesus' rebuke of hypocrites. Did God consider that this rebuke cleared Eli from being a partaker of their evil deeds? 1 Sam. 2:29; 3:13.

God's two warnings: 1 Sam. 2:27-36; 1 Sam. 3:16-18. Why did Eli have to share in the punishment meted out for the sins of his sons?

Fulfillment of the prediction. 1 Sam. 4. Give the story briefly.

Wherefore hath the Lord smitten us today before the Philistines? Why were the Israelites so quick to ascribe their defeat to their God? If their question of "why" had been sincere what answer would have occurred to them at once? Judging from what they did to renew their courage, 1 Sam. 4:3, 4, what conclusion did they

reach as an answer to their question? (That the material presence of the ark would bring victory. There was no sign of repentance or calling on God for help. Their minds went no higher than the box containing God's covenant with them.)

It had led the victorious procession around Jericho. Its presence would also bring them victory. The ark had become an idol instead of a constant reminder to them that God had made his covenant with them requiring obedience). Did the material presence of the ark, without the real presence of God, of which the ark was only figurative, bring victory to the Israelites? How did God show that there was no virtue or help in the ark itself?

What lesson in the above incident for Christians who are asking themselves why God is not with them?

#### General Notes.

Daily Readings: The same as for last week.

1. "Samuel feared to show Eli the vision." He loved and honored the old man; he could not pain him so terribly. But Eli must have had an uneasy conscience, while at the same time he had courage enough to hear God's message. At least he could take his own punishment if he was too weak to punish his sons. "Samuel told him every whit," and Eli said, "It is Jehovah, let him do what seemeth him good." He submits without a murmur to the divine sentence, leaving himself and all his house in the hands of God. But it is the passive resignation of a weak character. Though he submits himself patiently to the will of God, he would not rouse himself to do it." —Sel. His words were as much as to say, "I cannot help it; whatever the consequences may be, I am obliged to let matters take their course." —Sel.

And this was very true at the time. His great fault was that he had let matters go too long. He had indulgently let his sons desecrate the tabernacle service until God determined to slay them and destroy his house.

Who are responsible for the children? All that have anything to do with them, or can help them, not only parents, brothers, sisters, teachers, and pastors, but those who should teach in the Sunday School, or lead a junior society or be a big brother or sister to some neglected child. —Sel. "He who helps a child helps humanity with a distinctness, with an immediateness which no other help given to human creatures in any other stage of their human life can possibly give again." —Sel.

"The nurture and admonition of the Lord," begins in the hearts of parents and teachers; begins as soon as the child is able to understand anything; covers all the child's nature and interests; gathers up what others have learned as to wise methods; and above all depends on the love, patience and wisdom which comes only from the Holy Spirit, the great teacher. —Sel.

When we desire to enlist God's help, care should be taken that we do not seek to do so through the performance of some mere idolatrous form. Nothing but pure, heart obedience brings God to our aid. The mere presence of Eli's two sinful and un-

repentant sons "with the ark" was proof abundant that the Israelites were not seeking God's presence, as represented by the ark, and which could come to them only through their repentance and obedience. At that time they were as truly idolaters as were the Philistines, and their idol was formal religion centered in worship of the ark. The vast majority of Christians are such idolaters.

#### SOME EASTER NOTES.

Church of God, Dixon, Illinois.

THREE LILLIES at our Easter Service. Twin lillies. Bro. and Sr. Ford's babies. Bro. and Sr. Eckert's little Mary Jane, two years old. She can just lisp, "Jesus loves me." Other flowers, roses,—Helen Roberts, grand-daughter of Sr. Edith Rossiter; Frances Rossiter, daughter of Sr. Herbert Rossiter; and dear little Elizabeth Ford. She can tell about Jesus and that he is coming again. One day she pointed up to the sky, and said, "up there is where Jesus works." Little Helen had been badly burned by a pot of cocoa falling on her leg. I asked these little ones what Jesus had done for them. Helen said, "He did not let me get lame when I burnt my leg."

Frances said in her evening prayer, "Dear God, don't let mamma get the flu." And mamma did not get it. "Out of the mouths of babes and sucklings cometh praise."

With these dear Easter flowers blooming around us we older ones listened to a masterful sermon by Bro. Frank Siple, "What the Word of God Says Against Spiritualism."

Alice Kerr.

#### THE COMING OF JESUS A PRACTICAL DOCTRINE.

D. C. Robison, Salem, Ohio.

IN NOTICING the subjects discussed by the ministers of the nominal churches, the coming of Jesus is scarcely ever used as a subject. How strange this is in view of the fact that no subject was of such vital interest to the apostles as this. To the Apostle to the Gentiles this was ever a vital one. If you speak to one of these ministers about it he will say, I don't regard it as a practical doctrine. His coming would not make me more watchful. I am living every day that I may be ready when death knocks at my door.

Their prayers indicate the same condition of mind. They close their prayers with, Lord save me and mine in heaven. This is strange since there is not one Scripture with such a promise. When Jesus was taken into heaven two angels announced that this same Jesus shall in like manner come again. Jesus said to his apostles, If I go away I will come again and take you unto myself that where I am you may be also. It is further stated that the heavens must retain Jesus until the times of the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began. Acts 3:21. The nominal churches have no use for this doctrine as they believe that when God gets through with this earth in propagating a people to fill heaven he will destroy it. One minister said in my presence that God had stored the earth full of oil and coal that the earth might be consumed. It seems to

me if he delays this much longer man will have made use of the oil and coal. This suggests to our minds, When the Son of man comes will he find faith in the earth?

There is no doctrine that incites the followers of Jesus to holiness as that of his coming. It incites in us a spirit of watchfulness. In Matt. 24:46, Blessed is that servant whom his lord when he cometh shall find watching. Watch, therefore: for ye know not what hour your Lord cometh. Paul said to the Philippian church, Our citizenship is in heaven, from whence we look for a Savior, the Lord Jesus Christ, who will change this vile body and fashion it like unto his glorious body. Again he writes, When Christ who is our life shall appear then shall we appear with him in glory.

About the only conception many people have of Christ's coming after an absence of nearly twenty centuries is that he will bring the souls of the righteous and unite them with their bodies and return to heaven where he has been preparing mansions for them in which they may reside during eternity. Accordingly they will abandon this old earth to the melting heat of everlasting fire. How different the Bible teaching. Viz., The earth abideth forever. The earth is the Lord's, he hath established it forever. The heavens are the Lord's but the earth he hath given to man.

In this connection we should remember the testimony of the prophet Isaiah as he announced to his Jewish brethren, 45:18. 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. Every statement in this Scripture is in direct opposition to the creeds of the different churches. We learn of the prophet that God formed the earth and made it not in vain. He formed it to be inhabited. How the words of Jesus agree with Isaiah. Blessed are the meek for they shall inherit the earth. Matt. 5:5; 2 Pet. 3:13. We have the same thought, Nevertheless we, according to his promise, look for new heavens and a new earth. It is written that in the presence of two or three witness shall every word be established. Isaiah, Jesus and Peter are credible witnesses as all were guided by the Holy Spirit. The angel told Mary that God would give to her son, Jesus, the throne of his father David, and that he should rule over the house of Jacob and to his kingdom there would be no end. Luke 1:33. Isaiah, centuries before, told of this child born and son given and makes the same statement that he should sit on David's throne and to establish it with judgment and justice. Jer. 23:5 states that a king shall reign and prosper and shall execute judgment and justice in the earth. Again we have three witnesses. The angel, Isaiah, and Jeremiah. It is stated that a king shall reign in righteousness and princes rule in judgment. Jesus will be king in that day and the resurrected saints the princes. In the 72nd Psalm we have a glimpse of the character of his ruling. He will judge the people with righteousness and the poor with judgment. In his day shall the righteous flourish. All kings shall fall down and worship him, all nations shall serve and obey him. His name shall endure forever.

The facts stated in this Psalm will all

take place on the earth. It will be "on earth peace, good will to man." The Psalmist then states that the prayers of David the son of Jesse are ended.

### THE STORY OF BALAAM.

Verna Rahn, Los Angeles, Cal.

**B**ALAAAM, the son of Beor, was a Midianitish prophet, and lived in Pathor, a city of Mesopotamia. The history of his life centers around Balak, the king of Moab, at the time the Israelites were bringing their journeyings to a close.

The Moabites were distressed because the children of Israel had pitched their tents on the plains of Moab by Jericho, knowing what had happened to the Amorites. So Balak sent messengers unto Balaam to tell him that they feared the Israelites because of their number, and that he wanted him to come over and curse Israel. Among the heathen the opinion prevailed that prayers for evil or curses would be heard by unseen powers when offered by priest or prophet.

So these messengers went to Balaam and offered him rewards if he would grant their request. The present was probably a handsome one, being from the king. That night Balaam talked with God and God told him that the Israelites were blessed and he should not curse them. So Balaam rose up the next morning and told the princes that the Lord would not give him leave to go with them. It seems to me that he was willing enough to go if only permitted.

Balak sent messengers to Balaam the second time offering to promote him to great honor and wealth but Balaam told them that if the king would give him his house full of gold and silver he could not go beyond the word of the Lord. But he told them to tarry until he knew what more the Lord would say to him. The Lord finally said that if the princes came to call him he could go with them, but to do as he said. Balaam was so anxious to go that he did not wait until they came to call him as the Lord had said, but saddled his ass and went right along with them. The Lord became angry with Balaam because his desire was for "the ways of unrighteousness," as Peter expresses it. God knew Balaam's heart and that he was wont to act contrary to his will.

As they were riding along an angel of the Lord appeared unto the ass and it turned aside into the field. Balaam smote the beast and it went back into the pathway. But when they came to vineyards where there were stone walls on each side of the path, the ass saw the angel of the Lord in the way and thrust herself against the wall, crushing Balaam's foot, and he smote her again. The third time the angel appeared before the ass, she fell down under Balaam and he smote her with his staff. The Lord opened the mouth of the ass and she asked Balaam what she had done. Balaam wished for a sword with which to slay the ass and his eyes were opened so that he beheld the angel with a sword in his hand. Balaam fell to the ground.

This incident seems to be a miracle to humble Balaam's proud heart, and he confesses that he has sinned. But the angel tells him to go on with the princes. When Balak heard that they were coming he went out to meet them and offered oxen

and sheep in their honor. Then Balak took Balaam upon a hill and showed him his city.

Balaam told Balak to build seven altars and prepare seven oxen and seven rams and he would go and commune with the Lord. When he returned to Balak he spoke under the influence of inspiration, telling him how he was brought out of his country to curse Israel and it was the Lord's will that he bless them, for they were his chosen people. Balak became angry with Balaam because he would not curse Israel, and he told him to flee into his own country.

Balaam uttered some wonderful prophecies about the happiness and prosperity of Israel and that some other nations were to be destroyed.

After having advised Balak to engage Israel in idolatry and whoredom, that they might offend God and be forsaken by him, he left Balak and tarried amongst the Midianites. His bad advice was followed. The young women of Moab invited the Hebrews to feasts of Baal-Peor, persuaded them to Idolatry and seduced them to impurity. God commanded Moses to avenge these doings, and he declared war against the Midianites, of whom he slew many and killed five of their princes. Balaam was slain in this battle.

The character of Balaam is a very peculiar, yet interesting one. He seemed to be bent upon getting the reward which Balak offered and tried to avoid God's instructions. After uttering these wonderful prophecies about the Israelites and having the knowledge he possessed, yet he plotted to deprive the chosen people of God of this favor and protection. But Balaam deserved and received the just reward for his deeds.

### A CONVERSATION.

JOHN. Good morning, preacher.  
Preacher. Good morning, John. How are you?

J. Well, I am having some trouble over my Bible lesson.

P. Well what is your trouble, John? Perhaps I can help you out of your difficulty.

J. Well, you said in your discourse last Sunday that the soul of man is the intelligent, responsible being in man that never dies.

P. Yes, John, the soul or spirit is that part of God in us that knows, lives and thinks. You see, John, God always addresses the intelligent being.

J. Well I know he speaks to the intelligent being.

P. Well, John, you are learning fast.

J. I want you to explain this passage of Scripture to me. It is in Isa. 38:1, 2. It reads like this, Set thy house in order, for thou shalt die and not live. Now we have agreed that God addresses the intelligent being, and you say that is the soul or spirit. But you said the soul or spirit cannot die.

P. Yes.

J. Now it looks to me like from the way God was talking to this intelligent being that it could die.

P. O, why, yes, but John, you don't understand.

J. I know that. I want you to explain it to me.

P. Well, John, you have been talking to a soul-sleeper. You see they believe the

soul goes to the grave and is dead until the resurrection.

J. Let me see. I was reading somewhere in the Bible where it said the soul dies. Oh yes, here it is in Ezek. 18:4. It says, The soul that sinneth it shall die.

P. Oh, John, that means spiritual death. When the soul sins it is separated from God and is said to be dead, but that is spiritual death. That does not mean dead like one is that is put in a grave.

J. So that is just a fellow who has sinned and quit living right?

P. That is right, John. Now I knew you would see the point. It is nice to have anything explained in a way that a fellow can understand it, isn't it?

J. Yes, but what about this passage? You believe that David was a good man, don't you?

P. Yes, David was a man after God's own heart.

J. Well, listen: he says in Psa. 49, God will redeem my soul from the power of the grave. What does he mean?

P. Oh, John, if you were led by the spirit you could understand these things. A person who has been born again can understand these things. But one who has not, they are very dark to him.

J. Well, when you are born again I will call on you again. Maybe you can give me a clearer explanation.

E. O. Stewart.

### EFFECTUAL PRAYING.

Alta King, Glenwood, Iowa.

**I**F THE truth were but known, many even among "Church of God" people do not have strong convictions that prayer brings results. This lack of conviction is due largely to unanswered prayers. We pray for something and do not receive it and immediately jump to the conclusion that prayer has no weight, thus discountenancing the way God has decreed to be the way of man's receiving his help as was proven in the previous article.

Instead of being so ready to cast reflection upon God's ways we should see if unanswered prayers are not due to a fault in ourselves.

Prayer, to be effectual, must be made "unto God" as the church prayed when praying for the release of Peter. Acts 12: 5. He that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him. Heb. 11:6. He must have a definite, tangible conception of God as an intelligent being, listening to his needs as a father listens to the needs of his children. If prayers are not thus made one of the points which insures answer is being neglected and no answer can be expected.

Prayer, to be effectual, must be made in accordance with God's will. This is the confidence that we have in him, that, if we ask anything according to his will, he heareth us, and if we know that he hear us, whatsoever we ask we know that we have the petitions that we desired of him. 1 John 5:14, 15. Furthermore, prayer, to be effectual, must be made unceasingly, importunately as is illustrated by two parables in Luke 11:5-8; 18:1-18. We sometimes let the first of these two requirements become a stumbling stone, hindering us from fulfilling the second. After asking for something a few times and not re-



ceiving it, we "meekly" conclude that it isn't in accordance with God's will and cease praying. But the real spirit back of this readiness to stop praying is lack of desire for whatever we are praying for, rather than meekness. There are some things definitely promised in God's Word. We can ask for these things, knowing that the asking and receiving of them is in accordance with God's will. It is very evident that so long as we have faith that God is true to his promise, and so long as we truly desire the thing he has promised, we will ask for it unceasingly, importunately. When there is no such praying there is no real desire for it, hence no answer. To this fault may be traced the church's neglect of the prayer in Jas. 1:5. If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not, and it shall be given him. That this prayer is neglected is evident from the lack of wisdom among us. That we lack wisdom from above is evident from the fact that we lack its fruits. "But the wisdom which is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good works, without partiality and without hypocrisy." James 3:17.

We sometimes pray for things not definitely promised, hence cannot know that it is in accordance with God's will that we should receive them. But even when praying for such things we should pray unceasingly, importunately, until we know that it isn't God's will that we should receive them, always with the reservation, of course, "Not my will but thine be done." That this is true we have only to remember Jesus' prayer in the garden of Gethsemane.

The necessity for unceasing, importunate praying does not prove that God delights to see his people beg for the mere sake of seeing them beg. This would prove God imperfect. It merely proves that God wisely withholds the answer until the person so thoroughly realizes his need and until he so truly desires it that he will render praise and thanks to God when he gets it.

Prayer to be effectual must be made in the name of Jesus. "If ye shall ask anything in my name I will do it. John 14:14. And whatsoever ye do in word or deed, do all in the name of Jesus. Col. 3:17. Merely saying the word "in his name" at the close of a prayer does not meet this requirement. We must be conscious of the truth contained in the words. This truth is illustrated by our relationship to a bank in which we have no money. If we go there for money in our own name we are told that we cannot get it as we have none there. But if we go in a friend's name who has money deposited, the money is handed over without question. God's treasures that count for eternity are in the bank of his care and power, to be given according to his will. It has been his will to deposit all in the name of one man, Jesus. Let any other man go to God, in and of himself, and ask for any of these treasures and he is plainly told (by the law) that he has nothing there and that he can get nothing except through the name, the authority, of the sole depositor. When he later comes in the name of that depositor, having fulfilled the conditions laid down by him, God permits him to share in the treasures of the man whom

he has made his sole depositor. "In his name," is really an admission of our lack of eternal treasures and an expression of our willingness to humbly accept them as gifts from Jesus to whom God has given all. The gifts which we thus get by going to God in Jesus' name are first, fruits of the spirit, love, joy, peace, longsuffering, gentleness, goodness and faith, meekness and temperance obtained through daily companionship with himself, being privileged to come under the influence of his perfect teachings and rebuke; second, eternal life manifested through a perfected body at the resurrection. Are these not worth praying for unceasingly?

Prayer, to be effectual, must be preceded by obedience. Whatsoever we ask we receive of him because we keep his commandments and do those things that are pleasing in his sight. 1 John 3:22.

Prayer, to be effectual, must be accompanied by belief. But if any of you lack wisdom let him ask of God... and it shall be given him, but let him ask in faith nothing doubting, for he that doubteth is like the surge of the sea, driven by the wind and tossed. For let not that man think that he shall receive anything of the Lord. Jas. 1:5-7. R.V. Prayer, to be effectual, must not be offered while hiding any unconfessed, unforgiven sin in the heart. Your sins have hid his face from you that he will not hear. Isa. 59:1.

Prayer, to be effectual, must be made with thanksgiving, "In nothing be anxious, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God. Phil. 4:6. We cannot expect God to grant new petitions if we are not grateful enough for past blessings to render to him praise and thanks.

Prayer, to be effectual, must have no selfish motive back of it. Ye ask and receive not because ye ask amiss that ye may spend it in your own pleasures. Jas. 4:3. R.V. The underlying motive of every prayer should be that the world might become filled with God's glory and honor, knowing that the little things we ask for, for ourselves and our friends, though small, are necessary to bring his glory into the small place we occupy.

To be continued.

#### GEMS FROM THE APOCALYPSE.

Geo. Francis,

Albany, Wis.

IN CHAPTER 2:2 we find these words:

"And thou hast tried them which say they are apostles, and are not, and hast found them liars."

John, in his first epistle, chapter 4, warns the believers against this same party, which he calls "false prophet," that deny that "Christ is come in the flesh."

John by inspiration discovers in them, not the Antichrist, but the spirit of Antichrist, the spirit he will manifest when he does come. But here in the church of Ephesus they claim to be apostles, but are not; therefore they are the germ of Antichrist, who lay great stress on regular ordination and apostolic succession; they grip tight the shell, kernel or no kernel.

Again we find them in the time of the church of Smyrna, and of which the true witness says, "I know the blasphemy of them which say they are Jews and are not, but are the synagogue of Satan." If these were literal Jews, they need not say they

were, because the Gentiles know the Jews; and further if they were Jews there would be no blasphemy in their claim to be literal Jews. But they are false apostles, and blasphemers. How is this? They claim to be Jews in the sense of Paul's teaching in Rom. 2:29. "For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men but of God." In claiming to be Jews in the true sense when they were belonging to satan is blasphemous, and this claim of being the only true church is Rome's claim, yesterday, today, and all the time.

When the church in her journey from Patmos to the kingdom arrives to Thyratira the true witness says, "I have a few things against thee, because thou sufferest that woman, Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed to idols." Jezebel, the wife of Ahab, was a turning point in the history of Israel. In her hands Ahab became a mere puppet. 1 Kings 21:25.

She established the Phoenician worship in the court of Ahab. At her table were supported 450 prophets of Baal, and 400 of Astart. 1 Kings 16:32. By her orders God's prophets were put to the sword. 1 Kings 18:13.

"There was none like Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up." 1 Kings 21:22-26. When the harlot of chapter 17 had gained control of the affairs in Thyratira similar to what Jezebel had in Israel, then the true witness applies the metaphor: "That woman Jezebel" who calleth herself a prophetess, etc. This same party is noted again in Philadelphia, chap. 3:9. "Behold I will make them of the synagogue of satan, which say they are Jews and are not, but do lie; behold, I will make them to come and worship before thy feet and to know that I have loved thee." This papal horn of Dan. 7:8, and that wears out the saints, verse 25, is ever present in most all countries claiming to be the only true church of God. Also claiming civil and ecclesiastical rights; and is represented by a horn masculine; and again by a woman, feminine. This fact causes many to fall down in their interpretation of the symbols.

At the present time she holds court in the Vatican, and many nations have their representatives there.

#### Being Popular.

Everybody likes being popular, and everybody can be popular, provided they cultivate certain virtues essential to success. To be popular you must be kind and sincere, pleasant to every one, attentive to your elders and sympathetic in the troubles and worries of daily life. Do not be hypercritical, and never indulge in the plain speaking which, although it may be true, causes pain, and wounds another's feelings.—Sel.

Whether a boy is from farm or city, rich or poor, weak or strong, talented or not, will and work are sure to win. Wishes fail, but wills prevail. Labor is luck.—Sel.

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Was The United States Constitution Inspired?

I BELIEVE that that constitution was as much inspired as parts of the Bible. You know they met for four weeks, day after day, and had not written a single word or a single sentence, and on the morning of the fifth week, in the midst of a very heated discussion, they were about to adjourn and abandon the great purpose for which they had met—and what a difference it would have made in the history of this country and the entire world if it had happened!—but Benjamin Franklin, one of the wisest men, if not the wisest man, who sat in the convention, arose and, addressing George Washington, who was in the chair, said:

“Mr. Chairman, we have been groping for four weeks in the darkness searching for political truth and have found it. How is it that we have not invoked the divine guidance of the Father of Light upon our proceedings? The longer I live and the more I know the more I believe that God governs in the affairs of men, and if the sparrow cannot fall without his notice, is it probable that an empire can rise without his assistance? ‘Except the Lord build it.’ I firmly believe this, and I also believe that without his concurring aid we shall succeed in our political building no better than the builders of Babel. I, therefore, move you that from henceforth we open our daily deliberations with morning prayer.”

And from that moment they began to make progress in the framing and adoption of that fame-covered old document.—Henry T. Atwood, author of “Back to the Republic,” in the Motor World.

LESSONS ON PAUL'S LIFE. NO. 1.

Be able to name all of the Pauline epistles. Read all you can find in reference to Paul's history outside of what is given in the New Testament.

Read carefully the last three verses of Acts 7, 8:1-3, 9, and 1 Cor. 15:1-10.

Who is probably the author of the Acts? Where was Saul born? What was his business in Jerusalem at the time of the stoning of Stephen?

Was Paul ever married? Read 1 Cor. 7:8; 9:5; 2 Tim. 1:2; 1 Tim. 1:2. What was his occupation? Acts 18:3.

Why should the Jews become so extremely hostile to Paul after his conversion? What name is closely linked with Paul's after his conversion?

Be able to trace Paul's journey from Jerusalem to Damascus whither he went to destroy the Christians, back again to Jerusalem; from there to Tarsus; from Tarsus with Barnabas to Antioch, giving all the incidents on the way.

S. J. Lindsay.

# THE RESTITUTION HERALD.

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Number 31.

## 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 BOY KING. 2 Kings 11.

ROBERT Irving and his father were great chums. Robert was six years old and attended kindergarten each morning. He was fond of the little games they played, and nearly every week he learned a new song. He enjoyed the walks they sometimes took on pleasant days. But most of all he liked the stories that were told.

Once each week Miss Hills came from the public library and told stories to the children. Robert listened eagerly and when his father came home at night the little boy would climb upon his lap and repeat the story. Every other night in the week Mr. Irvin told Robert a story.

The Irvins lived two blocks from the street car track and each evening when Mr. Irvin came home from the office Robert went to the car to meet him. His fat little legs would fairly twinkle as he ran down the walk calling, "I'm coming, Papa, wait for me!"

When supper was over, there was always a game or two. And sometimes mamma joined in these. Then they would sit quietly down in a little group and Robert would listen to the story papa told.

One Friday evening after the games were over, Robert climbed upon his father's lap and said, "This is the night we have a Bible story, papa. Can't you tell me about a little boy?"

And so, as they watched the flames leap and dance in the fireplace, Mr. Irvin told his story:

"Once on a time there lived a prince of Judah who married a wicked princess. When this prince became king he followed the ways of his wicked wife. They worshipped idols made of gold and silver instead of the dear God whose people they were.

"At last this king died and his youngest son, Ahaziah, became king. This son was no better king than his father had been, and one day, about a year after he had been crowned king, he was out riding with his uncle. As they rode in their gilded chariots they met a man who hated them for their evil deeds. The uncle was killed in his chariot. Ahaziah tried to escape, but the man shot him with an arrow, and he died soon afterward.

"When the news was brought to his mother she at once began to plan to make herself queen. She had all the men and

## MADE STARS

**I**F THERE isn't any star within your sky,  
Pretend it's there!  
Why, a make-believe star, swinging  
white and high,  
Is just as fair!

If you put it where you'll see it every night,  
Just where the sky's particularly bright,  
Your star is sure to guide your steps aright.

If there isn't any sunshine in your day,  
Why put some in!  
If you've never tried to make your sun that way,  
Oh, do begin!  
This sunshine-making's hard, but you won't  
mind.  
Keep on, and when it's done you're apt to find  
The homemade brand's the very nicest kind!  
—Sel.

boys of the royal family killed so that none of them could take the kingdom from her.

"Ahaziah had a baby son whom every one loved as we all do babies. When this baby's aunt heard what the wicked grandmother was doing, she took the baby and his nurse and hid them. And you could never guess where they were hidden."

Robert's eyes had grown larger and larger and now he said, "I'll bet she took them to the cellar!"

"No," said papa, "she had him in her bedroom for a little while. Then when she could she and her husband took them into the temple. This good man whose name was Jehoiada, was a priest. So he was able to keep the baby Joash and his nurse hidden inside the temple.

"Joash learned many things from the good priest, and his nurse and his aunt saw that he had the very best of food and clothes. But no one else knew the little boy was alive. All this time his wicked grandmother ruled the people.

"When little Joash got to be seven years old the priest, his uncle, called in the officers of the army. He made them promise not to tell what he was going to show them. And then he brought the little prince before them.

"The men had become tired of their queen and her wicked ways, and when they saw the little prince they were so glad! They at once promised to do all they could to help make him their king. Then the priest gave them the spears and shields that had been David's, and while the men stood guard round the little boy, Jehoiada put the crown on his head and they made him king. Then they all clapped their hands and shouted, 'God save the king!'

"When the grandmother heard the noise she came in where the people were. When she saw the little king with the crown on his head and heard all the people shouting, she tore her clothing and shouted, 'Treason! Treason!'

"But no one listened to her until the priest ordered them to take her outside.

Then they took her a prisoner and led her outside the temple where she was slain.

"Joash grew up to be a much better king than his father or grandfather had been."

Robert was very quiet for a while after his father had finished. Then he said, "My, that little boy must have been lonesome while he was in the temple, but I guess he learned a lot."

### Don'ts For Young Men.

**T**HE "DON'TS" series of prohibitions hitherto published have usually aimed at correcting social solecisms, but a minister of Brockton, Mass., Rev. Dr. A. Marion Hyde, invents some that have a more serious purpose. They reach us by the somewhat roundabout way of the London Daily Mail:

"Don't speak of an old gentleman or an old woman. Fathers and mothers are a necessary evil in the present system of things. They have spoken respectfully of you when outsiders could not see anything on which they could hang a compliment.

"Don't give all your attention to your education in sport. It is not sufficient training for life.

"Don't invest your 5 cents in a glass of beer and then criticize the other fellow who invested his in a savings bank.

"Don't expend the money of your tailor or laundress in guinea opera seats or eight-shilling theater tickets. The tailor and the laundress may prefer to spend their earnings in some other way.

"Don't try to 'get rich quick.' Smarter men than you have tried it and lost all they had.

"Don't wrong a woman. Every woman is some mother's daughter. The white life you ask from your mother's daughter you have no right to take from the daughter of another.

"Don't defile your tongue with profane and vulgar speech, revealing your ignorance and showing the coarseness of your soul.

"Don't think you have sounded all the ocean of truth when you have let out all your little line in the ocean on whose shore Newton gathered only a few pebbles. It can never be all in your little tin cup.

"Don't be a stranger at the church. Your father's old pew looks lonesome without you."—Sel.

### Huns Ready For War.

Paris, March 30.—Germany, in the event of mobilization, can place an army of 3,400,000 men in the field, says Henry Didou, well known French war correspondent, in a dispatch to Le Journal from Mayence. He adds that Germany secretly has reinforced her once famous war machine, which in 1918 was virtually shattered. Officers, he says, are available to command an army of 4,000,000 men.—Exchange.

NO. 15. 2 COR. 12:2-3.

J. W. Williams, Ripley, Illinois.

THE argument from this Scripture is that if it is possible for a man to receive visions and revelations while out of his body, the disembodied consciousness and existence of the soul or spirit is established beyond controversy. We agree to this, but we do not consider that the conclusion is established. For Paul is not talking about the soul or spirit, for that is not mentioned at all. It is "a man" of which he speaks. Then the question arises, How could a man be out of his own body, since "a man" would suggest a bodily personality? He could not. And Paul is not talking about his body of flesh and bones at all. That is not mentioned either. Let us study the matter carefully, remembering what Peter says about perverting Scriptures like Paul's which are hard to be understood. For it is upon such perversions, if we may be permitted to speak so plainly, that the whole structure of Spiritualism, and also of popular theology of the soul, is built, so far as anything in Scripture is used for its support.

The seventh verse shows conclusively that Paul himself is the man of whom he is speaking, because he is the one in this verse who receives the revelations, and in verse 4 it is this man of whom he speaks who receives the revelations, thus identifying the two as the same person. And the first verse connects Paul himself with these revelations again, because his coming to visions and revelations is but one item of evidence he is offering about himself, the whole context before and after being an argument he makes to the congregation at Corinth over the controversy as to whether he is a true or a false apostle, and the whole argument runs from 10:1 to 13:10, and thus necessitates more or less study of this whole section of Scripture when discussing the point at issue of in the body or out of the body. This brings us to consider why he should speak of himself in the third person here in 12:2-5, as if speaking of some other man. It is to avoid the boasting so frequently mentioned in the context, of which he realizes he will be accused by his enemies because in pursuing his argument he must plead his own cause in the controversy, and that would seem to be boasting. But it is not really boasting. For he explains in his plea for their bearing with him in the seeming boasting that he is jealous over them with a godly jealousy. For God was jealous when Israel worshipped other gods. Not for his own sake but for Israel's. Just so Paul. He wishes the Corinthians to remain loyal to him and his apostleship among them, not for his sake but for theirs. For if they follow his adversary-teachers they will lose their crowns, as Israel were endangered by not remaining loyal to Jehovah. So the Lord can plead his own cause to Israel through Isaiah against idols without sinful boasting, and so can Paul with the Corinthians against his adversaries who are false teachers, "false apostles," as he calls them, showing that the whole controversy in this section of Scripture is over Paul's apostleship, since he was chosen later than the twelve.

And what is the point at issue between him and the false teachers at Corinth? Why nothing short of the same false teach-

ing by which the serpent beguiled Eve, for he says he fears they are beguiled just as she was. Dear reader, do you realize that if you do not believe what the serpent said there will not be any danger of your being beguiled in the present hour, since Spiritualism cannot be even thinkable unless the serpent told the truth? And when you remember that Corinth was one of the leading cities of Greece and that all Greece was strong on the philosophy of Socrates and Plato in the immortality of the soul, you will realize the situation with which Paul had to contend, and you will see that the same philosophy and teaching of satan is the basis of our present controversy. Are you on the side of satan or Jehovah, are you with the false apostles of Corinth or with Paul when we discuss "in the body or out of the body"?

For if the spirit world is the goal of gospel salvation in disembodiment of the soul why shall you not stand with the Athenians at Mars' hill and mock Paul for preaching the resurrection? For in such a case what else will resurrection be but a hindrance, since it will call the happy spirit back to its house of clay?

Now then as to in or out of the body. Paul is not speaking of his own body. That is not under discussion in the whole context, it is not an item in the argument. The point is this, Is Paul a true apostle or not? Is he "in Christ" or not? For in 12:2 this expression, "in Christ," shows it is the body of Christ, the church, the true church, of which he speaks, not his own body. This is the point raised in all the argument in the whole context. He submits one evidence after another on this point at issue, the question as to himself whether he is an apostle "in Christ," or a false apostle, whether his gospel or Greek philosophy is truth. One after another he offers seven evidences on the point of controversy and makes his plea on each item of evidence. He begins with the item of his gospel being free, 11:7-21, and his plea is, Would a false apostle, a man out of the body (of Christ), make tents for bread in order to preach to you?

Second, he shows the false teachers have no advantage over him in claim of Hebrew flesh, verse 22.

Third, he appeals to the evidence of his sufferings for Christ, 23-33, and his appeal is, Would one not in the body of Christ suffer thus for what he was preaching insincerely?

Fourth, visions and revelations, the section we are studying. We will return to it after a general survey of the whole context, to get the setting, and the force of this particular section. The plea here is, Could one who received visions and revelations through the Holy Spirit be a false apostle, since the spirit was given only to Christians? And could the preaching of such a one, under guarantee of the spirit, be false?

Fifth item, the signs of an apostle, 12:11-12. There were certain miracles that only an apostle could perform. This would be conclusive evidence, since when among them he had performed apostolic signs. One miracle which only apostles could perform was to confer the Holy Spirit by laying on of hands, as is seen in Acts 8, with Philip at Samaria. Being only an evangelist and deacon, and therefore ranking below apostles by 1 Cor. 12:28, Philip could

not do this, but sent for Peter and John, who were apostles. And by Acts 19 Paul could perform this sign of an apostle, hence he was a true apostle in Christ, in the body.

Sixth, in 13:13-19, he repeats the evidence of preaching without charge to them.

Last, after some general admonitions on the controversy at the close of chapter 12 and the first of chapter 13, he gives his final appeal in 13:5-6. It is the strongest argument he makes, as far as its telling effect on them is concerned. It may be paraphrased as follows: Since you seek proof of Christ's apostolic working in me, examine yourselves to see if you are in the body, in Christ. If you are, and are not reprobates, surely you must concede the same to me, Paul, for I am your father in the faith and can the ones begotten be in the faith and the one who begot them not be so, since he delivered to you the same gospel he also received? Could Paul put you in Christ if he himself were out of the body of Christ? If they deny his apostleship they must abandon their standing in Christ, in the faith, in the body.

But how could any question arise in Paul's mind as to whether he was in the body of Christ or out of the body? The answer to this, instead of working against our interpretation will confirm it. Suppose he meant he could not tell whether he was still in the flesh or in a disembodied state in the spirit world. Can spirits not tell whether they are in the flesh or disembodied? If so, that would not recommend the other world as any advantage, whether it be disembodiment, heaven or what. And then hell would not be intolerable if a man could not tell whether he be there or at home with his wife and children.

We can see why Paul was puzzled about being in the body of Christ or out of it when we understand the time and the circumstances of his receiving the visions and revelations referred to. By verse 7 he gives a clue to identify the whole matter by saying that when he received these visions and revelations he also received a thorn in the flesh to keep him humble over so great revelations of truth. So we can identify it by his thorn in the flesh. And by Gal. 4:13-15 we learn that his thorn was some affliction of eyesight. And since his eye affliction was received when he was converted on the road from Jerusalem to Damascus, that must be the time of the visions and revelations, it must have been "above fourteen years" before he wrote 2 Cor. 12. and something in the circumstances must have puzzled him to know whether he was then in the body of Christ or not. Let us apply these three tests to our interpretation.

By referring to Acts 9 we find in verse 12 that then he had a vision, and in verse 16 the Lord's declared purpose to reveal things to him. Paul, in Gal. 1, refers to the same matter as a revelation. Then, since he received visions and revelations when he was given his thorn, the first test holds good.

The test of fourteen years' time: In Gal. 1 and 2 he begins with the time of his conversion, when he received the visions and revelations and the thorn, and counts three years to the time of his first return to Jerusalem, then fourteen years to his next trip to Jerusalem, as further recorded

in Acts 15, then a short time after that, by Acts 15 and 16, you find him at Philippi, from where his second epistle to the Corinthians was written, as given at the footnote at the close of it. So his visions and revelations did occur "above fourteen years" before he wrote 2 Cor. 12. As much more than fourteen years as three years plus the time from the conference of Acts 15 to his arrival at Philippi, and the time test approves our interpretation.

The final test, his puzzle of mind over in the body of Christ or out of the body. By Gal. 3:26-29, baptism puts us into Christ. And Ananias said to him to be baptized and wash away his sins. So previous to baptism he had reason to think he would not be regarded as in the body, but as in his sins. On the other hand, the man of God called him "Brother Saul" before baptism, and at that time he was also receiving visions and revelations, and since the world could not receive the comforter, John 14:17, here was evidence to lead him to think he was not in the world, in his sins, but reckoned of God as already a child of God by faith, Gal. 3:26, as was Cornelius, who received the gift of the Holy Spirit before baptism, because, being a Gentile, that proved that God accepted Gentiles, Acts 15:8-9. So from the evidence he could not determine as to his standing then, whether in the body of Christ or out of it. But when he wrote 2 Cor. 12 there is no doubt as to the matter in his own mind, he is "in Christ," verse 2. the only doubt then as to his standing is raised by his enemies in the congregation at Corinth, over which this whole controversy in these four chapters is argued. So that the whole controversy shows it is the body of Christ, not Paul's anatomy, that he has reference to as being in or out of it.

The objection is raised to Paul's thorn being affliction of eyes, that his blindness was removed through the ministrations of Ananias. But our contention is, not that his thorn was the mere blindness, but the weak eyesight remaining as an effect of his eyes being blinded by the scales formed as by heat when beholding the full, dazzling glory of the risen Lord. This affliction evidently lasted for life, for the Lord did not answer his thrice made prayer to have it removed, and his epistles were all written by secretaries except when he took the stylus at the close and wrote, "The salutation of Paul with mine own hand, which is the token in every epistle: so I write."

As to the possible objection of Paul being personally caught up to the third heaven: This third heaven he also calls "Paradise." And Paradise is the future Eden condition of earth, for by Rev. 2:7, paradise is where the tree of life centers, as in Eden, and by Rev. 22 and Ezek. 47:12, this is the condition of earth, and the holy City when it descends to earth. Again in Luke 23:39-43, paradise is called the same thing as Christ's kingdom, which again is the earth, and holy City condition in future time. So Paul could not literally be "caught up" to this, for he was already in the very territory of paradise. He was caught up in time, carried forward to that future time, in "visions and revelations" pertaining to it, as John in Rev. 4:1 and as Jesus said "today" to the thief, when looking forward to that time, as David

spoke in Ps. 2 of Christ's resurrection and called it "this day," or as quoted in Heb. 5, "today."

So Paul never contemplated the possibility of being out of his body, a disembodied spirit, and neither spiritualists nor their more orthodox allies find any evidence here for what Paul calls the same beguiling as of Eve by the serpent.

#### EFFECTUAL PRAYER.

Alta King.

Glenwood, Iowa.

AND finally, prayer to be effectual must be directed by the Holy Spirit. 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. Rom. 8:26.

And the Spirit itself must be prayed for. How much more shall your heavenly Father give the Holy Spirit to them that ask him. Luke 11:13.

Because the Holy Spirit, operating in the early church was so intimately connected with miracle working, the church of today is inclined to hold aloof from this prayer. But Jesus says the Holy Spirit is the spirit of truth, John 14:16, 17, the mind quickened by God's influence to the clear discernment of truth, as we study his words, and as we try to solve the problems which confront us in private and church life. Miracle working was only one of the manifestations of this spirit of truth. Not the Holy Spirit, the spirit of truth itself. Prayer for the Holy Spirit is not prayer for the power to work miracles, but prayer for the spirit of truth, the mind influenced by God, so that it may see and grasp truth. The mind working without this influence will never come to the knowledge of saving truth. For what man knoweth the things of man save the spirit of man which is in him? Even so the things of God knoweth no man but the spirit of God. Now we have received not the spirit of the world but the spirit which is of God that we might know the things that are freely given to us of God. Rom. 9:11, 12. The mind, working without the influence of God's mind, or spirit, may come to the knowledge of dogmatic truths but not to the knowledge of saving truth, truth permeated with love, the essence of God's mind.

Prayer for the Holy Spirit is identical with the prayer for wisdom for which the church is directly instructed to pray, in James 1:5. That the church has neglected this prayer is evident from the fact that the fruits of the spirit and of the wisdom from above are so largely lacking. Notwithstanding this need we glory in ourselves, priding ourselves that we are the chosen ones of God, resting confidently in our knowledge of truth. But James says, if ye have bitter envying and strife in your hearts glory not and lie not against the truth, this wisdom descendeth not from above, but is earthly, sensual, devilish, for where envying and strife is there is confusion and every evil work. James 3:14-16.

Neglect of prayer causes lack of wisdom from above. Lack of wisdom causes the above conditions. It does not take any very astute reasoning to see the remedy for the present condition among Christ's followers, both in private and church life.

Neglecting to pray for the Holy Spirit,

for wisdom from above, will make all our other prayers ineffectual.

If prayer does not occupy the place of importance in your life that it did in the lives of Christ and the apostles, it is because you do not have strong convictions concerning the efficacy of prayer. If you do not have these strong convictions it is because you are ignorant of God's word concerning prayer or because a few first prayers have not been answered. If you are ignorant of God's word concerning prayer then read all the Scriptures on the subject and begin at once to bring this mighty influence to bear on your Christian development. If your few first prayers have not been answered, don't jump to the conclusion that prayer is inefficient, but view yourself and your prayers in the light of God's word and you will see that the inefficiency lies not in prayer, but in you and your prayers.

#### Chasing Lies.

A LIE is a bad thing to run at large. It damages, ravages and devours. More poisonous than a serpent, it often ruins not only health but reputation and usefulness. Every lie should be stopped. But whose business is it to chase a lie? Who let it loose? The man who let it loose is bound to catch it again; but a man of truth is under no obligation to chase and catch other people's lies. Suppose some man or a dozen men send forth a falsehood about me, am I obliged to spend my days and years chasing it and contradicting it? By no means. Let those who made it tend to their own work or meet the responsibility of it in the reckoning day. Every man concerned in sending forth a false statement must purge himself of it or give account to God for what he has done. God holds men to very strict accountability in these respects, and every man who thinks to dwell in God's tabernacle must look well to his words and "refrain his tongue from evil and his lips that they speak no guile."—Sel.

#### KEEP A-TRYING.

Sal, "I will!" and then stick to it—  
That's the only way to do it.  
Don't build up a while and then  
Tear the whole thing down again.  
Fix the goal you wish to gain,  
Then go at it heart and brain,  
And, though clouds shut out the blue,  
Do not dim your purpose true  
With your sighing.  
Stand erect, and like a man  
Know "They can who think they can."  
Keep a-trying. —Sel.

Never let us be discouraged with ourselves. It is not when we are conscious of our faults that we are most wicked; on the contrary we are less so. We see by a brighter light, and let us remember, for our consolation, that we never perceive our sins until we begin to cure them.—Sel.

Friendship is the nearest thing we know to religion. God is love, and to make religion akin to friendship is simply to give it the highest expression conceivable by man.—Sel.

Friendship is love without wings.—Sel.



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S. J. Lindsay, Editor and Manager.

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THE RESTITUTION HERALD

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Editorials and Church News.

Sr. Anna Smith, who recently lost her husband, is expecting to locate permanently in Forreston, Ill., and not in Chicago as previously planned. It is likely that Bro. and Sr. Aslaksen will also locate there.

Bro. and Sr. Peter Overholser, of Lawrenceville, Ohio, have sold their farm lying just north of town, to their son, Alden, and have moved into the village where they may be close to church and spend their remaining years in the comforts of retirement. Bro. O. is past 87 years of age and it would seem about time to begin to think of the taking of a little rest.

A little bird has told us that Bro. and Sr. Frank Montross, Troy, O., are the proud parents of a baby girl.

We are informed that Bro. and Sr. Jeffrey of Murphysboro, Ill., will make a visit to Scotland this summer to visit Bro. Jeffrey's old home. We trust they may have a delightful trip.

The editor is expecting to be with the church at Bosworth, Mo., over the 2nd Sunday in May. Let all attend who can.

The Michigan Conference will be held at Dutton, beginning Thursday, June 24,

and continuing over Sunday, and the Bible School will immediately follow, closing Sunday, July 4th.

We have received from the Department of Commerce, Bureau of the Census, Sam. L. Rogers, Director, Washington, D. C., two volumes, Parts one and two, on the religious bodies of the United States. These prove to be very interesting.

REMITTANCES.

B. A. Sheets; Mrs. J. J. Hartman; Mrs. J. A. Garard; S. M. Boyer; Mrs. R. L. DeNise; Mrs. Will Scott; Mrs. Amy Johnson; F. R. Robison; H. W. Barnhill; Miss Florence Laning; Leroy Austin; Mrs. Elizabeth Rae.

HELPING FUND.

B. A. Sheets,	\$14.76.
Mrs. J. J. Hartman,	.50.
Mrs. J. A. Garard,	1.00.
Mrs. R. L. DeNise,	2.00.

NOTES.

At our appointment in Chicago for Sunday, April 25, we were very glad to have several out of town members present. Some of these had come to Chicago to be at the Berean Board Meeting the preceding day. Among the visitors were Srs. Railsback and Stilson of South Bend, Ind., Sr. Leota Hanson, of St. Louis, Srs. Anna and Ada Drew, of Dixon, and Srs. Sanford and Anderson, of Aurora, Ill. We are always glad to see such faces added to the audience.

Since we have made arrangements to give one month of service to the Iowa churches, it will be necessary for our regular appointments in Illinois to exercise some patience. We expect to go to Iowa May 10th, hence Oregon, Dixon, Adeline and Chicago will each have to forego one Sunday. We believe it is for the best, however as Iowa is sorely in need of help.

We hope the brethren and friends of our Adeline, Ill., congregation will put forth special effort for our meeting of May 9, as we leave for Iowa the following morning and it will be two months before we can be with them for service again.

Frank E. Siple.

Notices.

June Meeting.

The tenth annual meeting of the Church of God at Brush Creek, Ohio, will be held as usual this year June 9 to 13, at the church. Basket dinner on Sunday. Members of the Church of God from a distance are cordially invited to come. Those desiring to come please notify H. D. Pearson, Tippecanoe City, Ohio, R.F.D. 2.

Notice to Iowa Brethren.

We are planning to begin a series of meetings at Belle Plaine, Iowa, on Monday evening, May 10, 1920. Will all who can possibly assist by their presence, or otherwise, kindly bear the date in mind and help us to have a good meeting. Services at this point will no doubt close Sunday

night, the 16th.

Frank E. Siple.

CONFERENCE DATES, 1920.

Illinois Bible School and Conference, August 3-15.  
Nebraska Conference, August 15-22.  
Iowa Conference, August 22-29.  
By order of the Presidents of the Three conferences.

NOTICE—TO ILLINOIS BRETHERN.

Please remember we pay our Evangelist monthly. Our funds are getting low. Some of those who pledged for the work have paid nothing on their pledges. It is time for all pledges for that work to be in, for in a few months we will need funds for Bible School and Conference expenses. Please let us hear from you. If you cannot pay all now, divide what remains yet unpaid into three portions, and send a portion each month, so that all may be in by August 1st.

Anna E. Drew, Treasurer.  
629 N. Galena Ave., Dixon, Ill.

Obituary.

Martha J. Wagner Knodle.



Martha J. Wagner was born in Oregon Township, Ogle county, Ill., May 2, 1839. At the age of two years, with her parents she moved to Rockvale Township, to the homestead where she lived until her marriage to Wm. Knodle in the year 1865. To this union were born six children. A son, Walter, preceded her in death. The surviving children are Miss Mina, Fred and Roy, who have remained in the home with the mother; Merritt, residing in Oregon, and George, whose home is in Texas.

She was the youngest of a family of eight born to Jacob and Mary Wagner, and the last member of the family. Her husband died 21 years ago. Had she lived until May 2 she would have been 81 years of age.

United with the Church of God when 18 years of age, her baptism being administered by Dr. Samuel I. Jacobs, one of the pioneers of the faith in northern Ill. She has been faithful to all of life's duties.

Her faith and her home were her objects of worship. Her desire was to have her children all close to her and to have them espouse the faith she so long had battled for. Her life's work is ended. She sleeps.

The services were conducted at the Church of God, Oregon, Ill., on Saturday, Apr. 24, by the writer assisted by Bro. F. E. Siple, and interment made in the River-

view cemetery just north of town.

S. J. Lindsay.

## Marriages.

Married, Saturday, April 17, 1920, at 1037 Lafayette Ave., S. E., Grand Rapids, Michigan, Ezra D. Stephenson of Big Rapids, Mich., and Miss Louise Munn, daughter of Sr. Mary Munn, Blanchard, Mich.

The writer had had no previous acquaintance with the groom, but has known the bride for several years. Mr. Stephenson served for about two years with the A. E. F. in France, and went through many of those trying experiences there, having been wounded once and gassed. The bride was one of Blanchard's popular young women, of sterling quality, and we believe will be a very satisfactory help-meet for her husband.

These young people will be at home to their friends on a farm near Big Rapids, on R.F.D. route 2.

The best wishes of a host of friends go with them.

F. V. Blakely.

## The Sunday School.

By Alta King.

### VICTORY UNDER SAMUEL.

Lesson 7. May 16, 1920.  
Lesson Text. 1 Sam. 7:5-13.

Golden Text: Direct your hearts unto Jehovah, and serve him only. 1 Sam. 7:3.

Memory verses: 1 Sam. 7:3, 4.

### Questions and Comments.

In what condition did we leave the Israelitish nation in last Sunday's lesson? What indicated to them that God had withdrawn himself from them? 1 Sam. 4:21, 22.

The ark in the possession of the Philistines. 1 Sam. 5, 6. Relate briefly the story of its wanderings and return to the Israelites. Did its return indicate immediate deliverance? 1 Sam. 7:1, 2. How long did God leave them lamenting for him before he began their deliverance?

The deliverance: What usual first step were they commanded to take in order that they might gain deliverance? 1 Sam. 7:3, 4. Discuss the importance of this step. Read also Gen. Note 1. Preparation for deliverance: 1 Sam. 7:4-8. Note the large part prayer played in this preparation. What did the prayers prove concerning their self esteem and confidence in the flesh? Why did the people ask Samuel to pray for them? The following Scriptures show how thoroughly effectual Samuel's prayers were. 1 Sam. 8: 6; 12:17-19, 23; 15:11; Psa. 99:6; Jer. 15:1. The people knew that Samuel's prayers brought results, but they had become such strangers to God that they did not know that the least cry coming from them, if it came from the heart, would be heard by God, hence they could have very little faith in their own prayers and would be slow to offer them. Their minds were tainted by heathen ideas concerning gods and this taint affected their idea of the true God.

What did the burning of the lamb symbolize? What did the pouring out of the

water and the fasting mean? See Gen. Note 2.

The defeat of the Philistines. 1 Sam. 7: 10-11. What natural means did God use against the Philistines? The period of peace. 1 Sam. 7:12-17.

How will the Israelitish nation express its last repentance which will bring to it its last and eternal salvation as a nation? Has God shown leniency toward sin by granting repentance and forgiveness to the nation of Israel so many times?

What is the one eternal condition of salvation, so long as there are people who need saving and God has it in his heart to save them? Who causes the sinner to repent? Rom. 2:4. What is the means by which the goodness, long suffering and forbearance of God are made known to man?

Does not forgiving an individual seven times seven in a day involve leniency toward sin? If not, why not? Would not probation in the next age involve leniency toward sin?

### General Notes.

Daily Reading: Mon., 1 Sam. 5; Tues., 1 Sam. 6; Wed., 1 Sam. 7; Thurs., 1 Sam. 8:6, 12:17-19, 23, 15:11; Psa. 99:6; Jer. 15:1.

1. All true penitence must take account of God's willingness and readiness to forgive. The repentance which deals only with sin, and not with grace, is nothing more or better than despair and will lead a man to go out and hang himself, as did Judas, rather than go out and weep bitterly as did Peter.—Sel.

Repentance is toward God and not toward punishment.—Pentecost.

The opportunity and ability to repent is one of the highest privileges that God has granted to man.—Sel.

Repentance without amendment is like continual pumping in a ship without stopping the leaks.—Sel.

"What is repentance?" asked a Sunday School superintendent, and a wise little girl answered, "It is being sorry enough to quit."

"They drew water." The Israelites learned in their desert wanderings how precious water is, hence used it as a symbol of devotion in their sacrifices, as later, when water was plentiful with them they used wine. "Poured it out before Jehovah," in token that they poured out before him their spirits in repentance and supplication for pardon. "And fasted on that day." Fasting from food is always a symbol of sorrow and shame, as feasting signifies joy and thanksgiving.—Sel.

The worship we offer to God is idol worship just to the extent that our conception of him is based on error. The Israelites had been worshipping idol gods whom they conceived to be beings which lacked all characteristics of a father. When they turned to worship the true God they approached him with their minds tainted with this heathenish idea, hence they did not approach him in loving trust, confident that their true repentance would bring God's free and ready pardon for the asking. Instead they sought a mediator to pray for them. It is man's unfamiliarity with the true character of God that makes a mediator necessary in God's plan of salvation. Man fails in his conception of God, hence fails to come to him for salvation. But God, true to his fatherhood, has made the man

Christ Jesus to be the mediator between God and man. God does not need the pleading mediation of Jesus to cause him to be merciful to man, but man needs the mediation to cause him to come to God that God might bestow upon him his mercy and love. It is through Jesus only that man can gain the true conception of God so that his worship may not be tainted with idolatry.

Forgiving sinners seven times seven in one day is the nearest approach to the "second chance" theory which God's Word makes. The final salvation of the Israelitish nation will be purely the result of such manifestation of God's mercy. Peter's salvation was the result of such mercy. Likewise Paul's. The salvation of any person or nation will be the result of such mercy from God.

From man's viewpoint such mercy is "second chance." The father who has forgiven his wayward child once and then again and again, perhaps for the same offence, considers that he has given his child "another chance to make good."

From God's view point such repeated manifestations of mercy are not so many chances, but the continuance of the one chance. Knowing the extent of man's need he has made the chance to fit the need.

This continued and long drawn out manifestation of God's mercy does not involve tolerance of or indifference to sin for each instance of forgiveness must be preceded by true repentance.

Intervention of death and resurrection between two of the seven times seven (unlimited number) privileges one has to receive forgiveness in one day, would not involve tolerance of or indifference to sin, if the forgiveness received after the resurrection were conditioned on true repentance as was the forgiveness before death. Hence the arguemnt that probation in the age to come for any of this age unenlightened by the true gospel means sentimental tolerance of sin, and is therefore contrary to God's plan, is not true, and those of us who take their stand against this belief would do well to stop using this weak argument. There are, however, two arguments which would successfully refute the doctrine of probation in the age to come for the unenlightened ones of this age, providing that these arguments can be placed upon a strong Scriptural foundation. 1st, That God does not love every individual of the human race, that is with the love that he desires their salvation, not merely with the love which he bestows upon his whole animal creation. 2nd, If the above proposition cannot be placed upon a Scriptural foundation, and it is found instead, that God does love all individuals in the human family with the love that desires their salvation, there is still one argument that would refute the doctrine of next age probation for any of this age, namely, that each person receives enough knowledge of God's goodness and mercy to lead him to repentance (see Rom. 2:4 for the means of repentance) before death. To place this proposition upon a Scriptural basis it is necessary only to quote the Scripture in which God guarantees such knowledge to each person before death. If he has guaranteed it we must take it for granted that he has proven true to his guarantee, whether surrounding conditions seem to bear it out or not. We should not

forget that knowledge of God's mercy and goodness as revealed in the true gospel of Christ is the only basis of genuine repentance. Knowledge of God obtained through nature or a perverted gospel will not do. Another telling argument against the doctrine would be proof from the Scriptures that "survival of the fittest" is the basic principle upon which God's divine plan of salvation is worked out, as it is the basic principle upon which perverted and sin-cursed nature works.

#### A QUESTION.

**W**ILL YOU please explain Dan. 7:27. Do the "Kingdom" and the "dominion" mean the same, and is Dan. 7:14 the same kingdom and dominion?

I understand that the kingdom is one thing and the dominion quite another. The kingdom has boundaries while the dominion is "from sea to sea and from the river unto the ends of the earth."

The disciples understood it so when they asked, "Wilt thou at this time restore again the kingdom to Israel?"

Jesus evidently had it in mind when he told the disciples that in the regeneration when he should sit upon the throne of his glory they should sit upon twelve thrones judging the twelve tribes of Israel.

In Isa. 2:2 we read: And it shall come to pass in the last days that the mountain (Kingdom) of the Lord's house shall be established in the top of the mountains (Kingdoms), and shall be exalted above the hills; and all nations (dominions) shall flow unto it.

These and many other texts may be given to show that the subjects of the kingdom will be Israelitish while the subjects of the dominion will be of all nations. Christ and his saints will rule over all of these.

S. J. Lindsay.

#### THE SHADOWY SACRIFICES.

Hebrews 10.

W. L. Crowe, Chanute, Kansas.

**T**HE ORDER of sacrifices followed by the Jews is shown in the consecration

of Aaron and his sons. Lev. 8.

First, the sin offering for the priest and for the people. A bullock and a young ram for the priest, and two goats for the people. Lev. 16. These were a means of access to God for both priest and people.

Second, the whole burnt offering, representing self dedication of the new man to God, the new creature, who lives in and who walks in the spirit. Rom. 8 and 12.

Third, the meat offerings, called also peace offerings, of flour and oil and wine and shewbread and first fruits. Representing our return to God of his own bounties as the tokens of a grateful heart.

Fourth, the continual incense, representing the continual prayers, thanksgivings and sacrifices of God's children ascending as sweet incense to God. Rev. 5:8; 8:3; Lev. 16:12, 13.

Oh, the darkness that has been cast over humanity on the atonement question by making all these sacrifices represent only the physical death of Jesus on a literal cross! The passover lamb and the bul-

lock and ram offered by the priest for himself, are all that directly point to Jesus our great High Priest.

The characteristics of the bullock are courage, bravery, fearlessness, and no balking or giving up; while those of the young he lamb are meekness, gentleness and non resistance; fittingly representing Jesus our Great High Priest; while the goats represent his professed disciples. The characteristics of goats in butting other animals about and in preferring weeds, briars and bitter leaves to clean, sweet pasture, are common to humanity.

**Substitutional Atonement.** In the confession of sin on the head of a goat, and then slaying it instead of the offerer, many volumes have been written as to how Jesus became a substitute for the redeemed. But Jesus did not fight all our battles and make all our marches, and receive all our rewards for service as a substitute in an army does. Besides this he is the captain of our salvation, with an army of soldiers marching, fighting and suffering with him. Heb. 2:10; 1 Pet. 4; 1 Tim. 6:12; 2 Tim. 4:7. No captain of an army can be a substitute for his army, and why should Bible expositors assume that goat sacrifices represent Jesus' sacrifices?

The two goats offered for the congregation of Israel on the great atonement day represent one sin offering in a two fold sense, even as sin is two fold; actual, and inbred in our animal nature.

Since all the actual sins of the people were confessed on the head of the scapegoat that was not slain at all, and no actual sins were confessed on the head of the goat that was slain, how could either of these goats represent the death of Jesus on the cross for our sins?

How fully and beautifully the banishing of the scapegoat, laden with all the actual sins and transgressions of the people, from their presence, into a land not inhabited, represents the pardon of sin and its remembrance no more, even as far as the east is from the west, transgressions are removed from us by God's mercy in Christ. Lev. 16:21; Psa. 103:12.

How plainly, too does the slaying of the other goat as a sin offering for the people, represent the slaying of inbred sin, of our old goat nature, the beast nature in all men; and the shedding of its blood, or animal life, and its sprinkling seven times before the Lord represent the slaying of our animal nature completely, in order that the Holy Spirit life may take complete possession of us. Neither of these goats represent the high priest, but humanity in their approach to God through the high priest.

Yet who cannot see here substitutional atonement in a sense? Not the substitution of an innocent child in a guilty sinner's stead, but the substitution of our old man of sin, our old goat nature, or the real criminal for the new man in Christ, with the new heart and the new spirit within him, as God's holy temple. Thus by pardon of actual sin he is at one with God, even as Christ and the Father are one. The beast seated in the flesh must be slain, and a new spirit must be substituted, even though the fight is a new fight of faith, not with carnal weapons, but with the spiritual weapons. Eph. 6; Col. 2; Rom. 6.

Even the sinless Son of God had to make

a sin offering for himself as represented in the bullock and in the young ram, as the captain of our salvation; but no actual sin was confessed on these sacrifices. But having an Adamic nature and being tempted in all points as we are, he had to crucify and put to death all the animal and worldly propensities of his nature, as our pattern and captain, leading his army on to victory over sin and over all the works of the devil, while his true soldiers "follow in his steps." 1 Pet. 2:21.

The animal blood shed in the types represents the animal life of both Jesus and his followers that must be forfeited to gain the eternal life of the spirit. Matt. 10:39. Thus communion with God is restored by the complete surrender of our natural, animal will to God's will, as expressed in the words of our Great Captain: "Lo I come, I delight to do thy will, Oh my God; yea, thy law is within my heart." Psa. 40; Heb. 10.

Be not deceived by the sophistry that Jesus as an innocent substitute for guilty sinners has done all for us so that we have nothing to do for ourselves! Those who do not slay the goat nature in themselves now will line up on the left hand with the goats in the future. Matt. 25:23.

And yet it is Christ in the new man that doeth the work, for he becomes our wisdom, our righteousness, our sanctification and our redemption.

S. S. Lesson, Feb. 29, 1920.

CHRISTIAN LIVING.

1 Pet. 2:1, 8, 11, 12, 19-25.

W. E. Jones.

Quincy, Illinois.

**T**HE GREAT APOSTLE, Simon, Peter, so pleased God in his faithful, humble, pure life of obedience to the will of God, and the leading of the Holy Ghost which was given him, that at diverse times and places it was God's pleasure to heal the sick, cast out devils, and to even raise the dead to life at his word. And when that wicked Herod sought to take his life, God sent his angel in answer to the prayers of the saints and liberated Peter from prison and the power of the Roman governor. It is from such a man whom God delighted to hear, who has left us his admonition as to how we ought to live, that we might be found unto praise and honor and glory at the appearing of Jesus Christ; whom having not seen we love. In whom, believing, we rejoice with joy unspeakable, and receiving the end of our faith, the salvation of our souls (lives).

For God hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an incorruptible inheritance, ready to be revealed in the last day. Read 1 Pet. 1st chapter.

And this is the word, which by the gospel is preached unto you. Wherefore—because of this hope Peter admonishes us to lay aside all malice and all guile and hypocrisies and envies and evil speaking. What boundless scope the Apostle here encompasses. He is writing to the church, which Jesus said he would build upon the solid rock, that Jesus is the Christ the Son of God. And the twelve apostles are twelve living stones in this foundation. Rev. 20:14.

Paul, in Rom. 6:4, 8, says we have buried the old man of sin (who did all these things), by baptism with Christ. And that

as Christ arose to newness of life, so also we should arise from the baptismal waters to walk in newness of life with him, having buried the old man of sin, we therefore should walk no longer in sin. But instead of the old life we as new born babes should desire the sincere milk of the word. As a hungry babe cries out for its natural food, so should we, newly born into his kingdom, cry out and make known our need to God and his church. Until we are able to take freely of the bread of life, found in his holy word, the Bible, and in the fellowship of his children. In so doing it becomes more easy to put off concerning former conversations and habits pertaining to corrupt, fleshly lusts. Eph. 4:22. Do we hold malice against any? "As we forgive our debtors, forgive us." Lay aside all guile. Are we guilty of little, secret sins? Do we say some brother does so too? Presumptuous sins. The Psalmist prayed, "Keep back thy servant from presumptuous sins; let them not have dominion (rule or control) over me." Secret faults, little sins, make us guilty before God. Lay aside all guilt and hypocrisies. How we compromise ourselves before God, trying to appear something we are not; we are just common folk, saved by the grace (love) of God. We would have the outside world to believe we are something other than our real selves. Or are we better than some others? We show personal preferment to those who have more wealth, etc. May God have mercy upon us, professed followers of Jesus who are not humble, contrite, penitent before him, and help us lay aside all envies, also, and evil speaking. Now you church choir and Ladies Aid, who tell evil stories and gossip about the preacher or some other member; you church man who sit and tell and listen to foul stories in barber shops, clubs, etc., lay aside all evil speaking. "Let the words of my mouth and the thoughts of my heart be acceptable to thee."

Brother, Sister, what is your secret life before God and man? 1 John 1:8. If we say we have no sin we deceive ourselves. Verse 9. But if we confess our sins he is faithful and just to forgive us our sins. Eph. 4:22. Put off corrupt conversations of deceitful lusts. Col. 3:5, 6, 8. Mortify your members which are upon the earth, that were buried in baptismal water. In which ye walked in times past, but now ye are alive to Christ. Ye are dead to worldly desires, and are risen with Christ through faith and now live to God, and not to yourselves. Col. 2:10-12. If so be ye have tasted that the Lord is gracious. 1 Pet. 2:3. Ye are come to Jesus Christ a living stone, chosen of God and precious. Ye, therefore, as lively stones, built into an spiritual house, to offer up spiritual sacrifice to God by Jesus Christ; to show forth praises of him who hath called you out of darkness into his marvelous light and liberty. Verse 11. Having your conversation honest among the people. So that when they speak of you as evil doers they may yet see your good works and glorify God in the last day. For God wills that our good works shall put to silence the ignorance of foolish men. If we be made to suffer as a wrong doer because of obedience to God, we do honor his name. But there is no glory to God if we be buffeted for our faults, or if our secret sins are exposed. We only get punishment due us. Jesus suffered as an evil doer, be-

ing innocent. So we have an example, and if we be made to suffer as a sinner and are innocent before God we only add glory to his name, if we do so patiently. Let us therefore commit ourselves to him that judgeth righteously, and answer not the reviler, that God may have the glory.

Verse 24. For Jesus his own self bare our sins in his own body on the tree, that we, being dead to sins (old man of sin, dead, buried in baptism, figuratively), we now live in newness of life with our risen Lord.

Verse 25. For ye were as sheep going astray, but are now returned unto the shepherd and bishop of your souls. If ye be reproached for the name of Christ, happy are ye. But let no man suffer as a murderer or as a thief, or as an evil doer, or as a busy body in other people's affairs. For the time is come that judgment must begin at the house of God. And if it begin at us, what shall the end be of them who obey not the gospel of God? But the God of all grace, who hath called us into his eternal glory by Christ Jesus, after ye have suffered a while, make you perfect, stablish, settle you.

To him be glory and dominion for ever and ever. Amen.

#### A LETTER TO THE HERALD-EXAMINER. CHICAGO.

So Far As We Know This Was Never  
Published.

Oregon, Illinois, March 26, 1920.

To The Herald and Examiner,  
Chicago, Illinois.

Gentlemen: As a subscriber to your paper I have been reading with interest the discussion on Spiritualism. I am assuming that you invite discussion.

On this subject the Bible must be the Christian's standard of faith. Without it we are at the mercy of any fake that may come along so far as things religious are concerned.

God gave Israel direct commandment to put away from among them "consulters with familiar spirits," and further directed that all such should be put to death. Deut. 18:9-12. 1 Sam. 28, the Witch of Endor, is a case in hand.

Prophecy shows that in the last days of this age there will be a revival of this same evil. In Daniel 8 is given a description of a power that is to arise that shall "cause craft to prosper in his hand." Christ also warns against these latter day delusions in Matt. 24:24. Rev. 13:13-14 also gives some idea of these times.

But the great surprise to me is the fact that the clergy generally are opposing the spread of spiritualism. Yet for years they have been paving the way for its successful march at this time. For they have been preaching that the natural soul is immortal and that in death it is capable of greater enjoyment than when cumbered with this form of clay—that the real man never dies, etc. Prove to me that in death the soul lives right on and it will require very little stretch of imagination to make me a dyed-in-the-wool spiritualist. If souls are alive, they can communicate with each other—at least I have heard preachers say they could. Then it would be reasonable to presume that there is a means by which they could get into communication with those left behind.

The Bible teaching concerning the dead

is that "in that very day (the day of death) their thoughts perish;" "the dead know not anything;" "put thine house in order for thou shalt die and not live."

Take this view of death and the Spiritualists would soon go out of business.

Folks are queer things. It seems that they prefer the mysterious to the truth. As a popular American once said, especially of the American people, "They enjoy being fooled."

I have no doubt there are many sincere Spiritualists, but it is a very common thing to find people sincere in a mistake. They are following after the deceptions that are to come in these days. Deception will grow more popular as time goes on and many good people will be deceived and led away from truth.

S. J. Lindsay.

#### OUR DUTY TOWARD THE POOR.

Emma Garard.

Dayton, Ohio.

HOW long shall we have poor people in our midst? Deut. 15:11. For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land. Our Savior says in Matt. 26:11, and Mark 14:7, For ye have the poor always with you.

What promises are made to those who consider the poor? Psalms 41:1, 2, Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive, and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies. Prov. 19:17, He that hath pity unto the poor lendeth unto the Lord; and that which he hath given will he pay him again.

Heb. 6:10. For God is not unrighteous to forget your work and labor of love, which ye have shewed toward his name, in that ye have ministered to the saints and do minister.

#### Oppression of Poor Censured.

Prov. 14:31, He that oppresseth the poor reproacheth his maker: but he that honoreth him hath mercy on the poor. Prov. 21:13, Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

Prov. 28:27. He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse.

What does James say about this work?

James 1:27, Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction and to keep himself unspotted from the world. Also please read James 2:1-10.

The Savior's Teaching on the Subject.

Matt. 19:21-22, Jesus said unto him, If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying he went away sorrowful: for he had great possessions. Also please read Matt. 25:35-46.

#### Is There a Blessing For the Poor?

Matt. 5:3, Blessed are the poor in spirit, for their's is the kingdom of heaven.

Luke 6:20, And he lifted up his eyes on his disciples, and said, Blessed be ye poor; for yours is the kingdom of God.



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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.— Bible Study, Friday Evenings, Sunday School at 10:00 a.m. Preaching on Saturday Evening at 7:00. Sunday at 11:00 a.m. and 7:00 p.m. J. W. Williams, Pastor.

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. K. 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 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.

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.

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.

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-

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.

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Impatient heart, be still,  
What though he tarry long?  
What though the triumph song is still delayed?  
Thou hast his promise sure,  
And that is all secure.  
Be not afraid! Be not afraid!—Sel.



# THE RESTITUTION HERALD.

Volume 9.

Oregon, Illinois, May 11, 1920.

Number 32.

## 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.

I AM WITH YOU ALWAYS  
Matt. 28, 20.

AFTER Jesus had gone up to heaven to live with the Father, his disciples and friends missed him sadly. They thought often of the loving words he had spoken to them and the kind things he had done for them. And then they would try to do just as they knew he would want them to do. And those who love him now will try to do that, too. I will tell you, today, of a family that loved him and tried to please him.

There were in this family a father, mother, grandmother and three children. One morning they decided that each one would try to do something to please Jesus that day.

When evening came and they had eaten their supper, the father told what he had done. He said he had seen a poor horse trying to draw a heavy load up a steep hill. As the wagon came to a muddy place, the wheels stuck and though the horse pulled and pulled, he could not move it. The father thought of the words of Jesus, Blessed are the merciful, so he went out into the road and pushed against the wheel. Some other men, who saw what he was trying to do, came to help and when they all pushed, the wheels came out of the mud and the horse started the load.

Then the mother said that she had heard a knock, as she was busy in the kitchen, and when she opened the door, there was a poor man who asked for some food. She remembered Jesus had said that if we fed any one who was hungry, it was the same as though we gave food to him, so she gladly gave the poor man some breakfast.

Then the dear grandmother spoke. She said she could not go out and no one had come to her, but she saw that the mother rested. As she held the dear little child, she remembered how Jesus loved little children and took them in his arms and blessed them.

Then the little sister said that as she was going to school, some boys threw snow balls at her and knocked off her hat. She was about to speak angrily to them when she remembered Jesus' Golden Rule, that we must do to others as we wish them to do to us, so she called out merrily, I, too, can throw snow balls.

The boys, who had meant to tease her, laughed and said, Fire away, and soon they were all having a merry play.

## HOUR BY HOUR

**G**OD BROKE our years by hours and days, that  
Hour by hour  
And day by day,  
Just going on a little way,

We might be able all along  
To keep quite strong.  
Should all the weight of life  
Be laid across our shoulders, and the future, rife  
With woe and struggle, meet us face to face  
At just one place,  
We could not go.  
Our feet would stop; and so  
God lays a little on us every day,  
And never, I believe, on all the way,  
Will burden bear so deep,  
Or pathways lie so steep,  
But we can go, if, by God's power,  
We only bear the burden of the hour.—Sel.

Last of all the little brother told his story. He said that, as he was going to school, he had seen an old woman carrying a heavy basket up a steep hill. He knew that she must be someone's grandmother and that he wouldn't want his dear grandma to carry so heavy a burden. He remembered, too, that Jesus was always ready to help everyone that needed him. So he ran up to the old woman and said, Let me carry your basket up the hill for you.

She smiled and said: Thank you, my dear little fellow; it will be such a help to me if you will take it.

When they reached her house, she said, God bless you, my dear boy, and make you as happy as you have made me.

When the stories were all told, the father took the Bible and read from it the last words that Jesus had spoken before he went to his Father, Lo, I am with you always. Then he said, I think dear Jesus is with us, even though we cannot see him. Let us kneel down and thank him for all his blessings.

And so he is, children. At night, when your mamma puts you to bed, perhaps sometimes she stays with you a little while after the light is out. You cannot see her nor hear her and yet you know she is there; so we may know dear Jesus is with us, because he said, I am with you, always.

—Rewritten from Kindergarten Stories.

## THE RE-CREATION OF THE JEWISH NATION.

THE RAPIDITY of the changes which have taken place in Palestine, the ousting of Moslem rule, and the occupancy by the Allies, have given body to the hopes cherished by Jewry of "the establishment of a publicly recognized and legally secured homeland for the Jewish people in Palestine."

For eighteen and a half centuries Jews have awaited the opportunity of rebuilding Palestine as a Jewish land, and the events of the past years have apparently brought

the opportunity near.

But already there are difficulties arising which may put the realization of these high hopes further away than appeared likely. Zionists had, apparently, set their minds upon a British protectorate, and this seemed practically certain because of British interests in Egypt, but it is stated that France is to be the power in charge. This may greatly affect the whole question. It may be that French interests may be incompatible with the establishment of the Jewish State desired by Zionists. It is true that France, in common with the other allied democratic states, agreed to a public recognition of the Jewish national home as an international fact, but it is obvious that this may not necessarily mean agreement with the ideas formulated by Zionists under the expectation of a British protectorate.

Then there is the hostility of the inhabitants, and of the Bedouins, to the proposed Jewish State, to be recognized. This, according to observant New Zealanders recently returned from Palestine, is very pronounced. Whatever the evils suffered under Moslem rule, the prospect of any dominance by Jews is considered as intolerable. The majority of Jews already resident in Palestine do not present the possibility of an intelligent and beneficent rule, and from these the projected Jewish state is judged and already condemned.

We believe strongly that the Jews will be permitted to set up a national State, and think that the present condition of things offers ground for the belief that the prospect of its realization is near, but at the same time we think it possible that there may yet be delay ere Israel's long period of patience comes to an end and her hopes pass into fruition.—Bible Standard.

What a marvel life seems to be! The older we grow so far from becoming more intelligible, it becomes a greater wonder. One stands amazed. But everything seems so small; and the little we can do so very small. I am now an old man, and my memory is very like one of those Roman Columbaria, full of urns, ashes and dear names.  
—F. Max Muller.

## The Celestial Surgeon.

If I have faltered more or less  
In my great task of happiness;  
If I have moved along my race  
And shown no glorious morning face;  
If beams from happy human eyes  
Have moved me not; if morning skies,  
Books and my food and summer rain  
Knocked on my sullen heart in vain—  
Lord, thy most pointed pleasure take  
And stab my spirit broad awake.—Sel.

## Consider Value of Time.

But dost thou love life? Then do not squander time, for that is the stuff life is made of. —Benj. Franklin.

## TIME PROPHECY.

Continued From April 13th Issue.

W. E. Jones, Quincy, Illinois.

WE HAVE seen from calculations, based upon Sabbath observances, in the Levitical law, applied to prophetic interpretations, and carried on to the present time, that we are approaching the day of Jehovah's promises, when his glory shall fill the earth, and when he shall come again, whose right it is to rule, to establish his kingdom, and sit upon David's throne and rule his people Israel.

We have seen that our calculations were correct as to the first appearance of the Messiah, which was 483 years from the time the commandment went forth to rebuild the wall around Jerusalem. And it was further corroborated by the 1600 years from Israel's entrance into the promised land unto the baptism of Jesus Christ at River Jordan by John the Baptist. Dan. 9:25 and Rev. 14:20; Heb. 13:12. Then if this calculation is correct and we can corroborate the time to end the Gentile dispensation as A.D. 1925, as per previous article, it will then be imperative that we heed the apostle's exhortation to watch (events of world news) and pray for divine guidance and knowledge to be ready to meet the coming of the Kingdom of God, for which Jesus taught us to pray. See Luke 11:2 and Matt. 6:9.

These things are not a mere speculation, but are verity and truth to be found in God's word, for Paul said of the day of the Lord that it cometh as a thief in the night to them that are in darkness (the world of unbelievers). But to you, brethren not in darkness, that that day should not overtake you as a thief. Ye are all children of light (knowledge), and have no need that I write unto you. Therefore to believers who seek for knowledge it is given to know the truth (1 Thes. 5:1, 5). And Jesus said, after enumerating many things to come at the close of this age, "Then shall be great tribulation, such as was not since the beginning of the world to this time. Then shall many be offended and shall hate one another. Many false prophets (teachers) shall arise and deceive many. Because of abounding of iniquity, the love of many shall wax cold. And this gospel shall be preached in all the world for a witness unto all nations. There shall arise false saviors (New Thought, Spiritualism, Science, etc.) and shall show great signs (healing of sick, mediums, etc.) and pestilence, famine, sword; nation shall arise against nation. Men shall fear and wonder what shall befall, etc. (See Matt. 24:9-14, 21, 24). Verse 25. "Behold I have told you before." Verse 33, "So, when ye shall see all these things, know that the end is near, at the door." The sun and moon and stars are to withhold their light after these things. And then shall appear the sign of the Son of man. We now behold in marvelous verity the fulfillment of these words of Jesus, and only the earthquake and the darkening of the sun, moon and stars is left to be fulfilled. But before we pass these time prophecies let us see if there are others to verify these things (Matt. 24:22). Jesus said, "Except those days be shortened, no flesh should be saved. But for the elect's sake those days shall be shortened." Isa. 65:8-9. "Mine elect shall inherit it and my servants shall dwell there." We know Judah went into

captivity 969 years after Israel's entry into Canaan. Therefore Israel kept the Sabbath, or Jubilee years half-heartedly for 969 divided by 50 equals 19 weeks and 19 years. Since God had appointed 70 weeks, there were still 70—19 equal to 51 weeks to be fulfilled; but as the Lord had exacted 70 years in which the land of Israel lay idle whilst Judah was in captivity to Babylon, and according to God's word the land had kept its Sabbaths, then the remaining 51 weeks would have only 49 years per week. Therefore 51 times 49 equals 2499 years to end of shortened time from captivity till the Gentile nations should have no one power to control world affairs, or the fulfilling of the Gentile times (Luke 21:21; Dan. 9:27).

And then were 625 years from Israel's last Jubilee Sabbath kept till A.D., or 2499 years less 625 years, we have 1874 A.D., about the time Napoleon overthrew authority of the Roman Pope to make and unmake kingdoms. Then for 40 years the nations made wonderful strides in commerce, invention, education, etc.

From 1874 to 1914 when the world war began, there was more progress in mechanical appliances than had been made in 4000 years previously—steam engines, electricity, sewing machines, art of printing attaining its maximum, knowledge increased, airplanes, submarine boats, telegraph, telephone, wireless telegraph, etc. It is needless to enumerate more. And then came the unexpected, the clash of arms, nation rising up against nation, which ends the 40 year period and now we come to the 10 last plagues of which the 10 plagues to Egypt were a type. Here read the entire 15th chapter of Revelation and refer to Rev. 14:9-11. God's wrath against sin and the sinners is now righteously poured out upon all who obey not his commandments, but contrariwise who follow the commandments and traditions of men instead.

The seven angels with vials full of the wrath of God. The 7 vials are seven years full of punishments to the nations of earth, which continue for 1 week, or 7 years. But there were 10 plagues of Egypt. So also from the Passover Sabbath to Pentecost was 50 days. Israel was 40 years in the wilderness after the 10 plagues against Pharaoh. Jesus was 40 days tempted in the wilderness. He was also 40 days from crucifixion to ascension and it was 10 days from ascension till Pentecost.

Behold I show you a mystery. Yet not I. It is revealed in the record of his death.

Jesus was slain in the midst of the week, or 3½ years from his appearance at Jordan to be baptized of John. And the end of the Gentile dispensation has added to its 7 plagues the 3½ years not accounted for in the 70 weeks of Dan. 9:24 and 27.

Now let us examine the 16th chapter of Rev. when the vials are poured out. The first was poured upon the earth. And the armies of the nations mobilized and poured out bullets, shot, shell, cannon balls, European war, Aug. 1914. The second vial poured upon the sea. Submarine warfare waged in the Atlantic. Third vial poured upon the rivers. Read of the slain Russians whose bodies polluted their rivers. Fourth vial poured upon the sun. And the armies fought with liquid fire and poisonous gases. And the fifth angel poured his vial upon the seat of the beast: which is the head of governments, and the governments began to crumble (full of darkness), Russia,

Germany, Austria, Turkey and many small nations crumbled and are in a chaotic condition today. The sixth angel poured out his vial upon the great river Euphrates. And its waters dried up. During the last year the nations have spent their best efforts to end the distressing conditions brought on by this war, and end the four years' war. It has availed them little. The League of Nations was formed, but the U. S., the most desirable of the League members, has failed to ratify, and the unclean spirits of verse 13 are abroad in the land, not only in America, but also in every nation in the earth, stirring up the people; and discontent, uncertainty, prevail everywhere. Bolshevism—symbolized as the Anti Christ—because they oppose the church and deny that Jesus Christ is the Son of God. One more vial is to be poured. And we may reasonably look for serious disturbances during September and October of this year and April and May of 1921.

Natural disturbances also may come. Earthquakes and storms at sea, etc. And the governments of earth instead of uniting in one strong league of nations to preserve peace, will form three distinct leagues, each contrary to the other which will engulf the nations in more serious difficulties than before. And the next four years will be full of trouble, distress, and the fall of many nations, with the overthrow of present day church organizations. And a little flock who hold the truth as more sacred than they hold denominationalism will be persecuted, and many shall be put to death as heretics, for the sake of Jesus Christ. This little flock are of the two witnesses of Rev. 11:3-4, 7-11. These are the righteous of the Gentiles and a few Jews who shall be converted to Jesus Christ, accepting him as the Christ, who shall be persecuted and slain by the enemies of the kingdom during the next four years, or between 1921 and 1924. Thus filling up the sufferings of Jesus who was slain in the midst of the week. The 3½ days are years, after the 7th vial was poured out full of the wrath of God, in which the true gospel of the kingdom will be forbidden to be preached; and then shall the Anti Christ be revealed, whom the Lord shall destroy with the brightness of his coming. Read 2 Thes. 2.

The man of sin is not the same as the Anti Christ. He is the Pope at Rome. But after this, Then shall that wicked be revealed (Anti Christ) whom the Lord shall consume with the spirit of his mouth and destroy with the brightness of his coming (2 Thes. 2:8). Now the 10 years of wrath added unto the 40 years are 50 years from the shortened time of Gentile control which fills up the 70 weeks of Dan. 9:24-27. In our last calculation we were 40 years from this date, or 1914, the world war.

We now add 10 years or plagues of the wrath of God upon the wicked; thus 1914 and 10 are 1924 A.D., the time due when the glory of Jehovah shall fill the whole earth (Num. 14:21; Isa. 6:3; Ps. 72:19).

And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away. I... saw the holy city coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a 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 him-

self shall be their God. Lord be it even so. Come Lord Jesus. Amen.

### ESAU AND JACOB.

H. M. Lucas. Woonsocket, S. D.

**S**ISTER CLARK McClelland, in the Herald of Dec. 30, 1919, wants to know why God rejected Esau, and placed Jacob with Abraham and Isaac in the promises and in line with Christ.

The direct answer to this is that God rejected Esau because he hated him, and accepted Jacob because he loved him.

Before these children were born, before either had done any good or evil, God loved Jacob, and hated Esau.

Paul uses this language to show that God's purpose according to election does not rest on works, but on him that calleth. When he formed his eternal purpose in Christ it did not rest on the works of the saints included in it, but on him that calleth. When he wrote the names of the saints down in the book of life and chose them in Christ, before the foundation of the world, before they had done any good or evil, he loved us and called us with a holy calling not according to our works, but according to his own purpose and grace, which were given us in Christ Jesus before the world began. 2 Tim. 1:9.

Here it is plain that the All-wise One is using Jacob and Esau to throw light on his purpose according to election. See Rom. 9:11.

We are told that all things work together for good to them that love God, who are the called according to his purpose. These called ones were predestinated to be conformed to the image of his Son, that he might be the first born among many brethren. Rom. 8.

In reasoning on this subject Paul says, "Hath not the potter power over the clay of the same lump to make one vessel unto honor and another unto dishonor? Shall the thing formed say to him that formed it, why hast thou made me thus?" If he made Jacob unto honor and Esau unto dishonor, to illustrate his purpose according to election, can either complain, or say, why hast thou made me thus?

This all summed up means that the purpose of God does not rest on him that willeth or him that runneth, but on God that showeth mercy.

We hope our esteemed sister will make a special study of the eternal purpose of God, and find the foundation on which it rests and what it comprehends.

### IN AND OUT OF THE FLESH. No. 14.

J. W. Williams, Ripley, Illinois.

**T**HREE scriptures speak of being out of the flesh in such way as to make it possible for people who believe in disembodied spirits to seize upon these scriptures as teaching their views.

Job 14:22, "His flesh upon him shall have pain, and his spirit within him shall mourn." Because a distinction is made, in the mere wording, between his flesh and "him" they say he, his personality, is distinct from his body. Let it be so. Then there is not only one immortal person in the body, the "flesh" of Job's words, but there are two, "him" and "his spirit." And if he is inside his flesh as an immortal soul, then his immortal "split" is still in-

side "him," which in this case they say is his soul. This is too many immortal personalities to suit any of us. But there is no need to seize upon any idiomatic expressions to teach what the context clearly contradicts. For just above, Job says in death a person knows nothing either of the honor or the adversity of his living sons. No spiritualist admits this.

Regarding such idiomatic expressions one may say, "I have cut my finger." Does this mean I, the immortal soul handled the knife that made the wound? "I feed myself." Does the soul both handle the spoon and swallow the food? And if the pronouns both mean the body, does that which feeds the food also swallow it? Any way you fix it you can make a play on idiomatic words that will lead to extreme ideas if you insist on strict adherence to the letter. A man kills himself: Does the soul kill the body? If not, does the mere body kill the body, and if so, has matter intelligence to inflict a mortal wound on itself, and can intelligence die? But if the soul kills itself, how can an immortal soul die? But if not this hypothesis, how can "man" and "himself" both refer to aught but the same? Paul speaks of "strifes about words to no profit."

Job 14:22 evidently means simply that the flesh shall suffer bodily pain, such as sickness and the suffering will also reach deeper than this to the sorrow and anguish of spirit that will be suffering in mind, heart, life (soul) within the flesh.

Job 19:26. "Yet in my flesh shall I see God." Taken this way, as it stands in the text, not the margin, we have it that when Job's Redeemer stands in latter time on earth, though Job has gone to dust he will rise from the grave in flesh and blood and see his God. This would be in harmony with other scriptures such as Lu. 24:39, which show Jesus after resurrection (to which Job looked) as having bone and flesh, and we are taught we shall be like him.

But we are told the margin reads "out of my flesh shall I see God." Let it be so. Notice that it is "after I awake" in resurrection he says, "I shall see God." Then it is not a disembodied state, for resurrection is not that. And it is not while dead, for it is "after I shall awake."

But it may be argued on "in my flesh" that this means my soul while in my body shall see God. But neither can this be, for the seeing God is subsequent to the destruction of flesh, hence cannot be in mortal life, while the soul is thought to be in the body.

"Out of my flesh" is all right, too, for in such as Rom. 8 we are taught that when we attain in resurrection or translation the spiritual body of 1 Cor. 15 we shall no more be in flesh in the sense of carnality.

Then in the flesh and out of the flesh are both Bible ideas, and those who believe in the immortality of the soul can have it either way they wish.

We will reserve the third scripture, 2 Cor. 12, for next study.

### WHO IS BABYLON OR THE HARLOT?

John W. Burget, Frankfort, Ind.

**W**E READ the word of the Lord, and the word of the Lord says that the Lord is married unto Israel and Judah. Jer. 3:14. These two lovers were not true

to their Lord, backsliding Israel played the harlot, also her treacherous sister, Judah went and played the harlot. Jer. 3:6-8.

And because Israel and Judah were not true to the Lord God he scattered them among all nations. Luke 21:24. The Jews or the women who were not true to their Lord are now returning to their home land, and will be protected by a league of nations having seven heads and ten horns. In other words she sits upon this scarlet colored beast. Rev. 17:3.

This woman's Lord gave unto her those beautiful garments of gold and blue and purple and scarlet. Ex. 28:5. When he led her out from under Egyptian bondage while they were encamped in the wilderness there her Lord gave her those beautiful garments. She still wears those beautiful garments, though false to her Lord. Rev. 17:4. This woman is the first to be chosen of God, her Lord established with her a priesthood. Ex. 28:43. But this woman (or body of believers chosen of God to worship him) turned out to be an harlot.

Therefore, being the first false woman, or harlot, she would have to be the mother of all other harlots. Rev. 17:5.

This false woman slew all of the prophets that her Lord sent unto her. Matt. 23:30, 31. Jesus said unto her, fill ye up then the measure of your fathers, that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias. Matt. 23:35. John the Revelator saw this false woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus as she sat upon the scarlet colored beast. And I believe this false woman is predestined yet to kill some of her Lord's servants. Rev. 6:11.

So that her Lord will require of her all the righteous blood shed upon the earth.

This woman is the Jews that killed the prophets, slew the Lord Christ Jesus, and will sit upon the scarlet colored beast in the last days when the two witnesses, (the saints of the last days) will be killed.

Cotton ter clothe you,

Corn ter feed you;

Shelter fum de elements,

En grace er God ter lead you!

En what is de reason

You a-reachin' out so?

Ef you had the whole creation

You wouldn't have no mo'!—Sel.

### Don't Spend Money Foolishly.

It is the easiest thing in the world to spend money foolishly or carelessly. It takes strength and determination to resist the temptation to do so, but successfully resisting the temptation brings two rewards—a stiffening of your mental and moral backbone and an increase in your material resources.—Sel.

### Pleasures and Pains of Power.

To know the pains of power we must go to those who have it; to know its pleasures we must go to those who are seeking it. The pains of power are real, its pleasures imaginary.—Sel.

Boys must not have the ambitious care of men

Nor men the weak anxieties of age.—Sel.

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S. J. Lindsay, Editor and Manager.

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**Editorials  
and Church News.**

If you have any inclination to criticize this issue of the Herald, remember that we have been in the office only two days of this week.

**REMITTANCES.**

Miss Ferne Moore, Jacob Jenter, Mrs. Bertha Smith, Mrs. S. V. Wood, Mrs. H. S. Bell, Mrs. Emma Eaton, Mrs. S. F. Brown, Mrs. Chas. Simpson, Mrs. Sarah E. Ward, Miss Hazel Logan, Mrs. Viola J. Powell, Mrs. Gertrude E. Chapman, Mrs. Ida Marsh, Chas. C. Williford, Mrs. Adaline West.

**HELPING FUND.**

Mrs. Emma Eaton, 1.00.  
Mrs. Sarah Ward, 1.00.  
Mrs. Gertrude Chapman, 1.00.  
Chas. C. Williford, .50.  
Mrs. Adaline West, 1.50.

**Notices.**

**CONFERENCE DATES, 1920.**

Michigan Bible School and Conference,  
June 24 to July 4.  
Indiana Bible School and Conference,  
July 6 to 18.

Illinois Bible School and Conference.

August 3-15.

Nebraska Conference.

August 15-22.

Iowa Conference.

August 22-29.

**June Meeting.**

The tenth annual meeting of the Church of God at Brush Creek, Ohio, will be held as usual this year June 9 to 13, at the church. Basket dinner on Sunday. Members of the Church of God from a distance are cordially invited to come. Those desiring to come please notify H. D. Pearson, Tippicanoe City, Ohio, R.F.D. 2.

**NOTICE — LAKE VIEW, IOWA.**

We are planning to close our services at Belle Plaine, on Sunday, May 16, and to go from there direct to Lake View to commence work on Monday night, 17th. Since there are so many places crying for work and so few to do it, necessity requires that we make all out of these meetings that we can. They will not last long at any one point, and we will appreciate the whole-hearted help and support of all brethren within a reasonable radius of the places at which we shall serve. Remember the dates and plan accordingly.

Frank E. Siple.

**Obituary.**

**Johnny Sercy**

Johnny Sercy was born July 1881 in the state of North Carolina. He came to South Carolina when a small boy. He died April 24, 1920, aged 39 years. He leaves a wife and aged father and mother and one sister.

Johnny, as we called him, had been sick a long time. He had the flu something over a year ago and had never been well since. He embraced the truth about 15 years ago and has held to it ever since.

He had a hope that he would get well till about three hours before he died. He called his sister and told her that he was going to leave her. He came to his father's thinking he would get better, leaving his wife at the cotton mill in Greenville, S.C. He died without seeing his wife again. We laid him away at New Liberty to wait till the Lord will call for him.

The writer spoke words of comfort from Job 14:14. May the Lord bless the family.  
J. W. Garrett.

**The Sunday School.**

By Alta King.

**ISRAEL'S FIRST KING.**

Lesson 8. May 23, 1920.  
Lesson Text. 1 Sam. 9:15-21.

Golden Text: Only fear Jehovah and serve him in truth with all your heart.  
1 Sam. 12:24.

Memory Verses: 1 Sam. 12:24, 25.

**Questions and Comments.**

In today's lesson we come to the point in Israelitish history where the nation ceased to be ruled by God through judges and began to be ruled by God through kings.

Who desired the change, God or the people? What reason did the people first give

for desiring the change? 1 Sam. 8:1-5. The unjustness and dishonesty of Samuel's sons was a flimsy excuse. The real reason for desiring the change is seen in 1 Sam. 8:19-20. It was the universal flesh desire to exalt man, even though this exaltation puts God into the background of man's consciousness.

What was Samuel's first act in meeting this national problem? 1 Sam. 8:6.

Read God's instructions to Samuel. 1 Sam. 8:7-18.

The first king: His character and appearance: 1 Sam. 9:1-5, 17-21; 10:2, 17-22. What shows his filial affection, his trustworthiness, his innate modesty, his religious training?

The anointing, 1 Sam. 9:25-10:1.

Signs of assurance, 1 Sam. 10:9-16.

The people's acceptance, 1 Sam. 10:17-27.

Why did God permit the people to thus exalt man when he knew of the suffering and trouble it would bring them? Is there any merit in permitting a wayward, stubborn child to have its own way to a certain prescribed extent?

What is God's ultimate purpose concerning the nation of Israel? Hos. 13:9-11.

Today's lesson furnishes a striking example of God's permitting, for the time being, things to occur contrary to his great underlying purpose concerning a nation or a person, in order that the nation or person may be brought into harmony with his divine, unchangeable purpose. Nothing ever happens contrary to God's will. He wills that things shall happen, temporarily, contrary to his divine and eternal purposes, that man may be brought into harmony with those purposes. Thus, only, can an all-powerful God permit evil and be righteous in permitting it.

What was the ultimate result of the people's fleshly desire for a king? Ezek. 21:24-27.

Read in conclusion Dan. 2:21; 4:17; Isa. 44:24.

**General Notes.**

Daily Readings: Mon., 1 Sam. 8; Tues., 1 Sam. 9; Wed., 1 Sam. 10; Thurs., Hos. 13:9-11; Ezek. 21:24-27; Friday, Dan. 2:21; 4:17; Sat., Isa. 44:24-28; 45:1-12.

1. They have not rejected thee but they have rejected me, that I should not reign over them. This was how God regarded the people's desire for a king. We are apt to conclude that God figured less in the government of the nation after it received a king—that because the people rejected him as king he yielded some of his ruling power to the human king. But this is not true. God ruled the people just as directly and just as effectively through the human instrument of a king as he had through the human instrument of a judge. The people's desire did not change God or lessen the exercise of his power one iota. But the desire for a visible king to lead and reign over them in the power and pomp of heathen kings was based on pride and this pride blinded the people to the fact of God's rulership and supremacy over them.

And this fact is universally true. God is as supreme today as he will be in the kingdom age. He is exercising wise and supreme control over all forces working for the time being against his eternal principles and purposes.

But God's supremacy now is not recog-



nized and admitted by man, while in the next age man will finally come to recognize and admit his supremacy. The world is full of God's power and glory now, but man's pride blinds him so he does not see it. After God strips man of his pride the scales will fall from his eyes and he will see and recognize what has always been. He will understand then that the world is and always has been full of God's glory and honor instead of man's, as he so proudly thinks now. Thus will the world become filled with God's glory. God will stand revealed in all his eternal glory and honor and power.

The surest way to disgust men with their own folly is to let it work out in its results just as boys in candy shops are allowed to eat as much as they like at first and so get a distaste for the dainties. —Sel.

Saul was a clean, temperate young man as is shown by his physical health and strength. He was modest and retiring, he was helpful and trustworthy in the home, and loved and cherished by his parents as such a child may well be. He had received and responded to religious training. But with all these things in his favor he failed as a king. Man in his natural state is not fitted for true rulership. In God's own time he will be made to see and admit this fact.



CIRCUMSTANCES necessitate a change in our office force. Bro. F. E. Siple who has been with us for something better than three years now steps out to give his whole time to the work of the ministry and we predict for him success. We recommend his sound reasoning, his knowledge of the Word, his youth and vigor.—in fact we can recommend him to any work his judgment may direct him to accept. Like Timothy, he had the advantage of a Godly mother who taught him the Word. He has been faithful to duty in the shop and we dislike to give him up as it means an added burden upon our shoulders for some time at least.

Bro. Melville Lyon comes to us from Citronelle, Alabama, to succeed him in the work of the shop and to prepare himself for the work of the ministry. He is a young man of about 21 years of age, well qualified educationally for the duties he thus assumes. That he may succeed to the true ministry of the Word of God we ask your prayers and your helpful help. If you wish to know how you can be of helpful

help to him, write the editor. We rejoice to know that a young man of Melville's qualifications and worldly opportunities has the kind of character that will give up worldly ambition to serve the true and living God in the manner he has chosen.

—The Editor.



#### REPLIES TO OUR RECENT QUESTIONS.

AS per our promise, we are giving some interesting extracts from letters received in answer to the five questions recently sent out, keeping the authors in the background as much as possible to keep our word with them.

A vast majority of those answering say they read editorials first, then glance thro' the paper to note subjects and writers, then Sr. Grace Marsh's story—everybody reads that.

The extracts given are more in the line of suggestion and we find many splendid hints. One or two criticisms of the church directory are very good because too true. Our main objection to the directory is that it cannot be relied upon. Some feel that the editor should keep it correct. This the editor could do if he were a good mind reader or on good terms with Spiritualism. One thing it might be well here to observe. Never send personal letters of any kind with manuscript. To do so is almost sure to result in oversight. And please do not write with lead pencil, and if you do not understand punctuation, do not try to punctuate. Write with ink and write with as much care as if you expected it to appear just as you write it. Every minute in the shop is precious to us and you have no moral right to visit your delinquencies upon us. Please do in this respect just what you would want us to do if relations were reversed.

Following are the extracts:

If it were for me, I would say, No church directory for this reason: There are so many changes in speakers that the directory is hardly ever correct. For instance ours has run for several years and we have not had Berean Society, and — has been dead seven months, and still according to the directory he is still preaching in — But I do think a list of the prominent writers and speakers with their addresses would be to advantage.

My suggestion as to making the general

worth of The Restitution Herald better would be if it were possible for you, or when you could not do it, have some capable person have a short but suitable editorial with the church and general news given. I have heard this suggestion several times. I know you could not by any means do it every time with your many other duties. But every one is so glad when there is something from you that I know it would be greatly appreciated.

And from another: About the only suggestion I have to make in regard to the paper is that the brethren supply you with enough copy that you do not have to fill space with articles taken from other papers.

Another: Everyone pay for the paper.

And still another: The latest news from Turkey and Palestine and a comment by the editor on all articles on the nature of God and the Christ by quoting the text: No man knoweth who the Son is but the Father, and no man knoweth who the Father is but the Son and those to whom the Son reveals him.

Let's try this: It seems to me that if you had some one in each church who would send in an item of news of the work of the church each month, and let us have, say, a column of news each month from all the churches, it would bring us closer together and be a great help. Brother, you are giving us a good paper and I pray God to bless your efforts.

A criticism: I would suggest the removal of the reported arrival of lovely babies, country sausages, rattling Fords, bumper fish, etc., upon the editor's desk, to some inconspicuous corner under the heading, WEE NEWS (?) and substituting therefor a few well chosen editorial paragraphs which ring true and clear the messages of our Master. Editorials largely describe character of paper.

Says a contributor: As to fifth request, wife and I suggest that each loyal supporter of the paper both labor and pray for a wider field of usefulness for the glorious message The Restitution Herald brings.

One of our earnest workers says: I can think of no way the worth of the paper can be advanced. To me it is a very good little weekly visitor, bringing many hours of enjoyable reading. May it continue on its mission of bringing cheer, building us up in our most holy faith. I would make one suggestion, that those interested would keep the church directory up as the changes are made from time to time in officers, etc. Any one desiring to pass thro' a city having our people there, and wishing to stop, would depend upon the church directory. If it had been written quite a while before and no changes made, the visitor might find himself at a loss to locate the brethren.

A sister: I think many readers would enjoy items regarding the regathering of the Jews and what is being done in Palestine.

And another: As to a suggestion by which the general worth of the Herald might be advanced, I would suggest that we all be more liberal in our support and help our editor to circulate the Herald in sending it out to enlighten a lost world that are groping their way in darkness.

A sister whose name we would all know says: I have no improvement to suggest except that at times there should be fewer



selected articles and more original ones,—the results of our personal study and growth in knowledge. The patrons of the paper will have to make this improvement.

A good practical brother up in Michigan expresses himself thusly: Get it into as many homes as possible when it is at all appreciated.

From a preacher: That our people who can write will write more for the paper. Especially reports. That the paper permit discussion of more things on which we are not all agreed. If needful to put this feature in a supplement.

From Indiana: Fold the paper top and bottom, thus changing its makeup from an eight page to a sixteen page paper or magazine, without increasing or decreasing its size. In this form the paper could be left at news stands, libraries, reading rooms, etc., and wherever permission to do so was obtainable. If this would increase expense, raise the R. H. to \$1.60 per year. (The actual cost of getting the paper out now is about \$2.50 per year—Ed.)

From Missouri: I don't know how the general worth of the Herald could be advanced. It is worth more now than the price asked for it. I am well satisfied with it as it is.

From a cautious sister: I don't just understand what kind of a box you have prepared for us, but nevertheless I will respond. I don't believe it will be so tight but what I can get out even if I have to back out. In my opinion, how much the subscribers value the paper would be found out by raising the price of it to its real worth and enough for your work.

A matter-of-fact brother writes: The first articles I read are anything concerning Jerusalem and Palestine. I do not care whether an article is short or long. Some subjects cannot be explained in a short article. There is too much said about long articles and long sermons. We never hear much complaining about a long joy ride in an automobile. We need both practical and doctrinal articles on both sides of all questions. Although I live 100 miles from any Church of God and am alone here in the faith, I like to see a weekly directory of the churches in the paper. I do not like to make any suggestions how the worth of the paper may be advanced, as I have not done much to keep the paper running, as my health has not been good for some years. The Restitution Herald is a good paper. I look eagerly for it each week and it comes to me in a first class condition. I like the statement of faith of the Berean Society, especially the last article which is true and to the point and which I think the Church of God people should ponder over. There are two sayings of our Lord which we should think very seriously on. One is, We must be born again. The other, When I come will I find faith on the earth?

The following, because so tersely put, we give in full: The first things I read are the headings of articles and their authors. Then those articles which seem the most important, judged from the headings.

Preference of long or short articles? If they are good,—long; and the longer the better. If they are bad,—short—and the shorter the better.

Which do most good, practical or doctrinal? Doctrinal. "Doctrinal" means teaching. It is the synonym of all that is practical in the Bible—especially the "doctrine

of Godliness." The sermon on the mount is a wholly doctrinal discourse. Matt. 7:23. Another example is Paul to servants. Titus 2:9-15. Doctrine is the secret of power which controls the life of even a servant.

Yes; publish a church directory—the New Year number, giving the P.O. address of elder and secretary.

The general worth of any publication, whether secular or religious, is in proportion to the ideas that will reach the mind and heart of the greatest number. In order to do this, the publication should have a liberal policy, and admit to its columns all sides of all questions of a Bible or moral bearing—in which good people are interested—without fear or favor. The editorial management should be guided by good judgment in selecting only such articles as are of real worth as to their literary, moral and spiritual character.

A sister of much responsibility has this to offer: We need both practical and doctrinal articles. Practical to help squish the fleas of every day trials, as mother's trials of bawling, quarreling youngsters, dishwashing, eternal monotony of routine of housework, business people's daily irritations, the young people's continual struggle to apply sense and still have a good time.

These are but extracts of the many good things said. We have not the space, neither would there be profit in giving all that was sent in. It is our purpose to make the Herald of the greatest good to the greatest number of people. As can be seen from the various replies, all cannot be perfectly satisfied. To try to please all, none would be pleased. So long as your editor agrees to do his level best, won't you take hold and boost even though we do not quite come up to the standard of perfection you have marked for us?

S. J. Lindsay, Editor.

#### EVERLASTING PUNISHMENT.

Matt. 25:46.

Rufus A. Curtis, Scottsburg, Ind.

THE ABOVE words are frequently quoted to substantiate the God-dishonoring doctrine of "Endless misery," for the finally impenitent. Those holding that view act upon the assumption that pain and punishment are synonymous terms. Fines, imprisonments and banishments are all imposed as punishments, but they do not necessarily involve the idea of physical pain whatever. It serves no good purpose to emphasize the word "everlasting," in the above text, at the top of one's voice, for that proves nothing concerning the nature of the punishment; it only states its duration.

Paul, addressing the church at Thessalonica, says, "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thes. 1:6-9. In the last verse just quoted both the nature and duration of future punishment are clearly stated. The duration is "everlasting," and the nature

of the punishment is "destruction." Inspiration also informs us when this destruction will take place, "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire." "When he shall come to be glorified in his saints, and to be admired in all them that believe.... in that day." Verses 7 and 10. Let us now turn to Matt. 25:46 and see how clearly the one statement corroborates the other. In this 46th verse, two classes are brought to view, and two destinies portrayed. As only the "righteous" class enter "into life," qualified by the adjective "eternal," we are irresistibly driven by the force of the antithesis to conclude that the other class do not go into life at all, but are deprived of it, by the "aionian kolasin," or everlasting cutting off from life! "Death and destruction will be their finality. Rom. 6:23; Job 21:29-32; Psa. 73:16-19; Prov. 10:28-30; Isa. 1:28.

The one class lose, irretrievably "lose," what the other class "find," namely, "life." Matt. 10:39; 16:25. God in his infinite love and abounding mercy from the very dawn of the human race, has made wise provision that no sinner shall "live forever," when that life could not be otherwise than a calamity to its possessor. Gen. 3:22-24. Their punishment will consist in deprivation, or loss of life. They will lose, through the interminable years of futurity, what the righteous gain,—"eternal life." Rom. 6:23; Matt. 7:13, 14. Having judged themselves "unworthy of everlasting life," by their wilfully refusing to come to "the Prince of life," that they "might have life," they will be numbered among those over whom "the second death" will have power. Acts 13:36; 3:15; John 5:40; Rev. 2:11; 20:6. From that time on "they shall be as though they had not been." Obad. 16.

The Scriptures declare "The wicked shall perish," and "not be," or exist. Psa. 37:9, 10, 20; Acts 13:41; Luke 13:1-5. The question, "What shall the end be of them that obey not the gospel of God?" is answered without any equivocation, "Whose end is destruction," or obliteration of their being. 1 Pet. 4:17; Phil. 3:18, 19; 2 Pet. 2:9-12, 17. They "shall suddenly be destroyed, and that without remedy." Prov. 29:1. John the Baptist, alluding to Christ, says, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Matt. 3:12. They will be completely exterminated, "that it shall leave them neither root nor branch." Mal. 4:1. God will have a clean universe, if he has to exterminate the obdurate sinner to accomplish his purpose. Luke 19:11-15, 27; Psa. 149:5-9; 110:5, 6. The soul that mercy cannot reach, and love cannot win over and reform, will be "worthy" of the fate that justice will inflict, but that doom will not, nay, it cannot be "endless life in misery," "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." Job 3:16; 6:39, 40. Only those will "live forever," who joyfully partake of Christ, the "bread of life." John 6:39, 40, 44, 48-51. The wilfully disobedient who would scornfully reject a pierced hand, stretched out in love and mercy for their rescue, "are worthy of death." Rom. 1:16-32. "Have I any pleasure at all that the wicked should die? saith

the Lord God; and not that he should return from his ways and live?" Ezek. 18: 23, 32; 33:11. Life and death, good and evil, are set before us. Deut. 30:15. "He that hath the Son hath life, and he that hath not the Son of God hath not life." 1 John 5:9-12; 4:9. In that "new earth" state, when "the former things are passed away," tears, death, sorrow, and crying shall cease; and, thank God, "neither shall there be any more pain." Rev. 21:1, 4. Will you not, kind reader, "rejoice evermore," with me, in the thought that God will not consign any of his creatures to a hell of endless misery, there to have their sufferings prolonged and intensified as long as Jehovah's existence endures? 1 Thes. 5:16. What makes my whole being revolt at the utter fiendishness of such cruelty, is the added thought that there can be no hopes of alleviation, reformation or end. The God that I worship is a "God of truth and without iniquity, just and right is he." Deut. 32:4. The more I acquaint myself with God's plan of salvation, the more thoroughly becomes the conviction of my heart that every act of his, in the moral government of the universe, centralizes in and crystalizes around the thought expressed by these three little monosyllables, "God is love." 1 John 4:8.

#### JESUS, SON OF GOD.

Mary S. Pook. Toronto, Ontario.

JESUS, when speaking unto his contemporaries, as recorded in the 8th chapter of John, 23rd and 24th verses, says, "Ye are from beneath; I am from above; ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins, for if ye believe not that I am he, ye shall die in your sins."

The first thought that comes to mind as we read these words is, what did Christ mean when he said unto the Jews, "I am from above."

These words are the introduction of a very comprehensive and far-reaching feature of the truth. It introduces us not only to the origin of Christ, but also to the purpose or purposes of his manifestation.

The archangel Gabriel when sent by God unto the virgin Mary, speaking as commanded by the Lord, said, "The Holy Spirit 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."

This is the first prime element introduced in this statement which Jesus made unto the Jews—he was from above; they were from beneath. Jesus was born without intervention of man by the Holy Spirit. His origin, therefore, was from above, or from God.

He was the Son of God, made of a woman, made under the law, even also was Adam the son of God by creation. This fact is testified by the mouths of all his holy prophets since the world began. If we go back to the time of Moses who introduced the order of affairs which was known as the Mosaic Law, we find that he testified of Christ, saying, "The Lord shall raise up unto you a prophet like unto me; him shall ye hear." And Isaiah prophesied as recorded in the 7th chapter, 14th verse, "The Lord himself shall give you a sign; behold a virgin shall conceive, and bear a

son, and shall call his name Immanuel."

David, who we are told was a man after God's own heart, did considerable prophesying of his greater Son and of the time in which the promises made unto him would be fulfilled. And his testimony was concerning Christ, "I will declare a decree: the Lord hath said unto me, thou art my Son; this day have I begotten thee."

At the baptism of Christ as recorded in the 3rd chapter of Matt., Jesus went down into Jordan and was baptized of John. "And when he was baptized, went up straightway out of the water, and lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him; and lo, a voice from heaven saying, This is my beloved Son, in whom I am well pleased." Some would say this does not teach that Christ had not an earthly father as we have. The Scriptures say that those who are led by the spirit of God, even these are the sons of God. We are, therefore, sons of God, but are we on a parallel or equality with Christ or are we sons of God just the same as he is?

Paul in his letter to the Romans says, "Ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father." We, then, according to the writer here, have been adopted into the family of God and begotten by the word of truth.

The testimony of David concerning Christ was, "Thou art my Son, this day have I begotten thee." And John when speaking of him said, "And we beheld his glory as of the only begotten of the Father, full of grace and truth." Christ, then, according to the Apostle John, was the only begotten Son of God. And this is what Jesus refers to when he says unto his contemporaries in the 24th verse of the 8th chapter of John, "If ye believe not that I am he, ye shall die in your sins." Except a man believe the testimony concerning the birth of Christ as foretold by the prophets in the Holy Scriptures, he will die in his sins.

We read in the 1st chapter of John, 3rd verse, referring to Christ, "All things were made by (or through) him; and without him was not anything made that was made." All things were made through Christ and for Christ. Without him was not anything made that was made.

David speaking by the Spirit in the 2nd Psalm, verses 1 to 9, says, "Why do the heathen rage and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh, the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost part 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." "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." The writ-

er to the Hebrews tells us that "God who at sundry times and in diverse manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Here we find the principle which God had been carrying out all through the Mosaic dispensation and is passed that dispensation even unto his own Son. Under the law of Moses the first-born acquired or received what was known as the birth-right, which made the first-born son heir to all his father's possessions, and God, who we are told, "knows the end from the beginning and from ancient times the things that are not yet done, saying, my counsel shall stand and I will do all my pleasure;" hath appointed his Son heir of the whole world. All that is in the world, sun, moon, stars, heavens, earth, sea and all that in them is, was created or made, for the glory of God and to the inheritance of his Son Jesus Christ. This is the fulfilling of the promises which were made unto the fathers, unto Abraham, saying, "Thy seed shall possess the gate of his enemies," and unto David, saying, "Thy house and thy kingdom shall be established forever before thee. Thy throne shall be established forever."

Bear, Ark., Apr. 17, 1920.

Dear Bro. Lindsay:

With your permission I will try again to help with pen. While I feel unworthy to make a suggestion, there are so many things in the Herald which merit our earnest and prayerful attention. Phil. 4:6, 8.

"At Jesus' Feet," is one so full of holy comfort. 1 Thes. 4:18, 5, 14. And another most interesting one for Feb. 3, we think needs the light of God's word in regard to Adam's sin or transgression. Rom. 5:12-14. Sr. McClelland says Adam did as he did for the love that he had for Eve. But Job and Jesus do not say so. See what they do say in Job 4:17, 31, 33; John 3:7-12. See what Isaiah has to say about "the Son of the morning," 14:12-16. Adam virtually put the blame on God, so to speak. See Gen. Gen. 3:12; Hos. 6:7, R.V.

Allow me to repeat that Gen. 3:20-24 emphatically puts the blame on man, and drives him from the garden of Eden. See what she thought in Gen. 3:23, and what he thought, in Gen. 3:4. It was uncommon for any other animal to speak with man's voice. 2 Pet. 2:16.

So we are told to "let no man deceive you." 1 John 3:7-12.

See how others did to keep from being deceived, Acts 17:11, as commanded by Jesus. John 5:39; Luke 4:16, 17.

Hoping to see a union with God's church, Acts 20:24-28, we ask an interest in your prayers. And hope to see our humble effort in print, and beg pardon for negligence. We suffer from rheumatism in cold weather, but that seems over, so good bye till Jesus comes.

Yours in hope of life,

R. A. Humphreys.

#### Daily Thought.

If a man were to place himself in an attitude to bear manfully the greatest evil that could be inflicted on him, he would suddenly find there was no evil to bear.—Thoreau.

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THE WHOLE FAMILY  
WOULD ENJOY A

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USELESS SPEECH.

THE BEST of us talk too much. "The essence of power is reserve," said a man who knew.

Much of the happiness of life comes from knowing when to keep still.

Keep still when your words will discourage. It is infinitely better to be dumb forever than to make one fellow being less able to cope with life.

Keep still when your words will incite to anger or discomfort. An incredible amount of breath is used in the evil practice of trying to make our friends dislike their friends.

Be silent when your words are the outcome of an idle curiosity.

Never speak when what you have to say is merely for the purpose of exalting yourself.

Shut your lips with a key when you are inspired to babble incontinently of yourself—your ailments, accomplishments, relations, loves, hatreds, hopes and desires. It is only to the choice, rare friend that one may speak of these things without becoming a fool.

Keep still when you know your words will be useless, by reason of their being neither understood, appreciated, nor profited by.

Be still as the grave when selfishness or jealousy prompt you to speak. It is weakness to gratify self-seeking. It loses you both yourself and the thing you seek.

Words that arise from an intelligent interest in the subject discussed, from a sincere kindness toward the person spoken to—these are safe words that enrich the world. Most of us would lose nothing if we kept silent on lesser occasions.—Sel.

One Sin.

Never trifle with one sin. It is like a little cloud which, as a poet has said, may hold a hurricane in its grasp. The next sin you commit may have a mighty effect in the blighting of your life. You do not know the streams that may flow from that fountain, for sin is a fountain—not a mere act, but a fountain of evil.—Sel.

Brotherly Love.

Brotherly love is vital, not mechanical. How refreshing is the dew! It gives new life and verdure to all it touches. Brotherly love is independent of all social mechanisms.—Sel.

Daily Thought.

Blessings may appear under the shape of pains, losses and disappointments, but let him have patience and he will see them in their proper figure.—Addison.

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## THE SOUL IS MORTAL AND DIES

Rena M. Endsley, Sidney, Neb.

AND God said, Let us make man in our own image, after our likeness; . . . So God created man in his own image; in the image of God created he him; male and female created he them.—Gen. 1:26-27.

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.—Gen. 2:7.

This breath of life that God breathed into Adam must have been the mortal life as we see in Gen. 3:22-24—how God prevented him living forever in that state in which he had made him. God made him very good but through disobedience he fell.

And the Lord God said, Behold the man is become as one of us, to know good and evil: and now lest he put forth his hand, and take also of the tree of life, and eat and live forever: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man: and he placed at the east of the garden of Eden, cherubims, and a flaming sword which turned every way to keep the way of the tree of life.—Gen. 3:22-24.

Say I pray thee thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee.—Gen. 12:13.

Behold now this city is near to flee unto, and it is a little one. Oh let me escape thither; is it not a little one and my soul shall live.—Gen. 19:20.

And the Lord spoke unto Moses saying, If a soul sin and commit a trespass against the Lord, and lie unto his neighbor in that which was delivered him to keep, or in fellowship or in a thing taken away in violence, or hath deceived his neighbor.—Lev. 6:1-2.

For the life of the flesh is in the blood; and I have given it to you upon the altar, to make an atonement for your souls: for it is the blood that maketh an atonement for the soul. Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.—Lev. 17:11-12.

But now our soul is dried away; there is nothing at all beside this manna before our eyes.—Num. 11:6. Because he hath despised the word of the Lord, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him.—Num. 15:31.

And whatsoever soul it be that doeth any work in that same day (tenth day of the seventh month, a day of atonement) the same soul will I destroy from among his people.—Lev. 23:30.

And from Lachish Joshua passed unto Eglon, and all Israel with him, and they encamped against it, and fought against it: and they took it on that day, and smote it with the edge of the sword: and all the souls that were therein he utterly destroyed that day according to all that he had done to Lachish.—Josh. 10:34-35.

And they smote all the souls that were therein with the edge of the sword utterly destroying them: there was not any left to breathe: but he burnt Hazon with fire.—Josh. 11:11.

And it came to pass, when she pressed

him daily with her words, and urged him so that his soul was vexed unto death.—Judges 16:16.

To deliver their soul from death, and to keep them alive in famine.—Ps. 33:19.

For mine enemies speak against me: and they that lay wait for my soul take council together.—Ps. 71:10.

O deliver not the soul of thy turtle dove unto the multitude of the wicked.—Ps. 44:19. He made a way to his anger, he spared not their soul from death but gave their life over to the pestilence.—Ps. 78:50.

The liberal soul shall be made fat: and he that watereth shall be watered also himself.—Prov. 11:25.

Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and was numbered with the transgressors; and he bare the sins of many and made intercession for the transgressors.—Isa. 53:12.

Behold all souls are mine, as the soul of the father so also the soul of the son is mine, the soul that sinneth it shall die.—Ezek. 18:4. The soul that sinneth it shall die.—Ezek. 18:20.

And David was greatly distressed; for the people spake of stoning him, because the soul of all the people was grieved.—1 Sam. 30:6.

To deliver their soul from death and to keep them alive in famine. Our soul waiteth for the Lord; he is our help and our shield.—Ps. 33:19-20.

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And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.—Rev. 16:3.

It appears from the above quotations that where the word soul is used it refers to the whole body, and these quotations are from ten witnesses. Paul in 2 Cor. says, In the mouth of two or three witnesses shall every word be established.

Moses says the life of all flesh is the blood, and David says, His breath goeth forth, he returneth to his earth (dust thou art and unto dust shalt thou return), in that very day his thoughts perish.—Ps. 146:4. Now is this not in perfect harmony with our first witness who tells us that God made man (the soul), then breathed into his nostrils, which caused the blood to flow through the soul, and we are told that the blood is the life of all flesh. If there is

anything more of the natural man than soul, blood and breath, we must go to some other book with an author far different from the Author of our blessed Bible to find what, where and how it is.

We will now quote those passages referring to the soul which have troubled and mystified so many up to the present and will continue to mystify some to the end of this age.

And it came to pass, after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. . . . And he (Elijah) stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul (breath) come into him again.—1 Ki. 17:17, 21. And he (Elijah) went up and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he stretched himself upon the child, and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.—2 Ki. 4:34-35.

And the Lord heard the voice of Elijah and the soul (breath) of the child came into him again, and he revived.—1 Ki. 17:22. And fear not those who kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell.—Matt. 10:28. For whosoever will save his life shall lose it: and whosoever shall lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?—Matt. 16:25-26.

And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged, if he gain the whole world, and lose himself or be cast away?—Lu. 9:23-25.

If we lose this present mortal life in the service of the Lord, we have promise of the immortal life that he gives when he comes. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.—Rev. 20:6. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father.—1 Cor. 15:24.

WE SHALL SEE HIM AS HE IS  
D. C. Robison, Salem, Ohio.

IN THE RESTITUTION HERALD of Apr. 20th, Bro. Allen asks your humble servant to explain the above scripture, "We Shall See Him As He Is." John had seen him as he was and as he is. This may be inferred from the form of the verb IS in the text. If Jesus were to appear to us today, I do not believe that he would be surrounded with a halo of light as he appeared to Paul on his way to Damascus. The best that we do in our answer is to call attention to his appearance to his apostles.

He appeared to them in his glorified state or with his resurrection body. In



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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 firm 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.**

Sr. Wm. Melton, of our Salem, Ill., congregation, recently had her heart deeply saddened by news of the death of her son in the west.

Sr. Ella Hanson has returned to her home from Montana where she has been superintending the work of a hospital.

Bro. Leland Hanson has finished his term of school near Oregon, Ill., and has gone to Michigan to spend some time with his brother Will.

Sr. Bertie Siple and the children are spending some time with her mother in Adrian, Mich., while F. E. is at work in Iowa.

Will some one interested in each place please send in corrections for our church directory. Unless we can get it properly corrected we will drop it altogether.

An event that does not happen often in a lifetime has come to our young brother, William R. Anthon, of Hammond, La., who on the 14th of May graduated from the Hammond high school. Too few boys value a good common school education. We are glad for William's success.

Again we must remind our contributors that slang and sarcasm are not uplifting. It fails to show the proper spirit. Hereafter articles containing anything of the kind will not find space in these columns. We are not running a prize fight ring, but a religious periodical. Write for instruction in righteousness and if you feel this cannot be done, do not write at all.

We were very much pleased to see Bro. and Sr. Bray, of Mt. Leonard, Mo., at our meeting at Bosworth, Mo., on Sunday, May 9. They made a drive of about 50 miles to get there. They remained for two services.

In making a change of cars at Galesburg, Ill., on our return from Bosworth we met Sr. Sanford, of Aurora, who was just returning from St. Louis with friends.

We wish to express our gratification at being informed of the marriage of Bro. Will Hanson and Sr. Rhoda Holly. They are among our very best young people and we wish for them the very best of everything good.

We have quite enough short items now to last us a long time, so, unless you have something very good, please send no more until we make a call for it.

**REMITTANCES.**

John Bouk, A. M. Jones, Mrs. Warren Smith, Miss Bertie Drew, B. F. Skeels, B. M. Wolfe, F. R. Robinson, Rufus A. Curtis, Mrs. Grace Lawrence Como Murphy, Mrs. Loren L. Burnett, S. E. Baird, C. E. Crowe, Mrs. B. J. Hewitt, George Huffman.

**HELPING FUND.**

Mrs. Warren Smith, \$3.00.  
Miss Bertie Drew, .50.

**Notices.**

**CONFERENCE DATES, 1920.**

Michigan Bible School and Conference, June 24 to July 4.  
Indiana Bible School and Conference, July 6 to 18.  
Illinois Bible School and Conference, August 3-15.  
Nebraska Conference, August 15-22.  
Iowa Conference, August 22-29.

The Annual May Meeting of the Church of God at Fonthill, Ontario, will be held May 21-23. There will be ample accommodation for those from a distance, and all are invited. Bro. J. W. Williams of Ripley, Illinois will be present to do his part in making this meeting a profitable one.

Dear Bro. Lindsay:

We hope to begin a meeting at Gailimore Gap, six miles east of Hendersonville, N.C., May 26, 1920, to continue over the 5th Sunday. Those interested please take notice.

J. H. Anderson.

**Where Are the Dead?**

The supply of this tract, published by Bro. L. S. Bronson before his death, is now about exhausted. We have had more calls for it than for any other tract we have on hand. Shall this tract be put out in a new

edition? If so, some one must help. One sister has agreed to give \$5.00 if necessary. We can print 2500 of this 24-page tract for \$75.00, and no smaller edition should be considered. Whether it is re-published will depend upon the response to this notice. Would be glad to put it out alone if we could, but we cannot bear the whole burden. On this plan we can put it out as a tract free for postage.

**NOTICE — LAKE VIEW, IOWA.**

We are planning to close our services at Belle Plaine, on Sunday, May 16, and to go from there direct to Lake View to commence work on Monday night, 17th. Since there are so many places crying for work and so few to do it, necessity requires that we make all out of these meetings that we can. They will not last long at any one point, and we will appreciate the whole-hearted help and support of all brethren within a reasonable radius of the places at which we shall serve. Remember the dates and plan accordingly.

Frank E. Siple.

**Reports.**

**Church of God, Bosworth, Mo.**

Bro. Lindsay gave us four interesting lessons from the word of God, beginning Saturday evening, May 8th, and continuing over Sunday.

It affords us great pleasure to have Bro. Lindsay with us. All we have to regret is that his stay was so short.

We also had the pleasure of having Bro. and Sr. Bray come over from Mt. Leonard, Mo. Hope they can come again.

We invite others who may be in reach of this place to attend our meetings.

We are living in hopes that health and circumstances will be such that we can have regular meetings.

Frances W. Williford.

On our recent hasty trip to Michigan we had the opportunity of visiting the Grand Rapids Berean Class. There was a good attendance and we had a good lesson. We were very much pleased to find that their class has been faithful and attentive to duty during the entire season.

F. E. Siple.

Our meetings at Adeline, Ill., on May 9, were encouraging. The attendance was good, most of the home folks being at service, and some coming from quite a distance by auto. Even the brand new son of Bro. Earl Koontz and wife honored us with his presence, and his excellent behavior will permit of no excuse for keeping him away from church at any time. Bro. and Sr. E. F. Gesin, of Freeport, were able to be present again.

F. E. Siple.

<b>Report for April.</b>	Nebraska.
April 2-4, Kennard,	4 Sermons.
April 5-7, Blair,	3 Sermons.
	Total, 7 Sermons.
Expenses during the month,	\$14.02.
Money received.	
Church at Kennard,	\$23.56.
Bro. C. O. Krogh,	5.00.
Bro. M. D. Newell,	5.00.
Bro. F. Harper,	1.00.
Sr. Bessie Jenkins,	2.00.

passing through the ordeal of crucifixion and resurrection, he preserved his original identity. The apostles were with him forty days after his passion in which he spoke to them of the things concerning the kingdom of God. His appearance was that of an ordinary person. Our thought is that when we shall see him that his appearance will not be much different than when he appeared for the last time to his apostles.

If this be correct, how shall we know him? At that time we shall have received a "body fashioned like unto his glorified body." In this state we will have obtained our spirit body. Then we will be like him. Our thought is that to be glorified is to be made powerful. It is more a physical condition than an outward appearance. My best proof on this subject is seen and known in observing how the common people regard our great men. They glorify them for the great deeds done.

George Washington on his way from Mt. Vernon, Va., to New York, was glorified above any other person of his day. When looked upon with the natural eyes, he was so many pounds of flesh. Lincoln and Garfield each have costly tombs which show what love the people bestowed upon them for their heroic deeds. McKinley was honored with two. After all the money expended they were just men. I have never given my voice nor one cent to add to their glory. The true glory to me is in the manner of love that the Father hath bestowed upon us.

In connection with this the true glory is in, "Beloved, now are we the sons of God." In this we are glorified and must, like Paul, magnify Christ in our body. Our light that is our glory, must shine forth. It is the light of Christ in this sinful world. In every age, where angels have been seen, they appeared as ordinary beings. When a child, I was greatly interested in beholding Christ with a halo of light surrounding his head. When I learned the truth I knew that this was the artist's idea. I do not assert positively that the saints will not possess the power to appear as Christ appeared to Paul, whose light struck him blind. We have proof of this in Hab. 3:3-5. God came from Teman and the Holy One from mount Paran. His glory covered the heavens and the earth was full of his praise. His brightness was as the light; he had horns (bright beams out of his sides,—mar.) and there was the hiding of power. Before him went the pestilence, and burning coals (diseases) went forth at his feet. We understand this as a description of his journey from the secret chamber after the judgment of the saints to Jerusalem.

In connection with this read Isa. 63:1-7; Psa. 24; Deut. 33:1-3. Last, but not least, we call your attention to Psa. 149. The Lord taketh pleasure in his people; he will beautify the meek with salvation. Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth and a two-edged sword in their hand; to execute vengeance upon the nations and punishment upon the people. To bind their kings with chains and their nobles with fetters of iron, to execute upon them the judgment written. This honor have all his saints. To see Christ as he is, is to see him invested as our future King. The saints will be given power to rule as kings and priests and to execute

judgment. His appearance in the transfiguration scene and in Rev. 1 was in vision. I do not understand that when Jesus appears in his glory that he will be so enveloped in a halo of light that the human eye cannot behold him. In Psa. 102:16 we read, When the Lord shall build up Zion he will appear in his glory. When he comes to judge the nations he will appear in his glory. Submitted in love.

#### Will You Help?

"The Bible Faith Mission" of the Church of God in India is doing a great work.

The plan upon which the work is carried forward is to use converted native Indian workers. At present the Mission employs ninety workers, twenty of which have entered the field in two years. Of the 34 schools now taught, 26 have been recognized by the government, having 1,000 pupils in Bible Faith instruction. There are 36 churches with about 3,300 members, and 56 preachers. The whole work is half self-supporting. The mission field is Madras, Tinnevely and Travancore in South India; this will give the reader an idea of the nature, progress and location of the work.

Charles R. Vedantchari is General Supt. of the whole work. He has no head-quarters or central home from which to direct the work—no place where to keep necessary books and records, or to which he may retire to rest; or to counsel with his workers, arrange dates and receive personal reports from them. The printing office needs to be centrally and permanently located; and a central head-quarters has become a necessity to facilitate the work.

Bro. Vedantchari is a native of India—a college graduate, capable, humble, careful, zealous, a Bible scholar, and thoroughly devoted to the cause of Christ.

The Church of God in Iowa, and members of the State Conference, and any others who are interested, are asked to join other states in helping to secure a central building to be used as head-quarters for the "Bible Faith Mission Workers of the Church of God in India." Every member of the body of Christ should regard it as a privilege to contribute something toward this pressing need of our Lord's work for the people of "dark India." Will you help? If so, do it now. The reward is sure. Send all contributions to A. J. Eychaner, Supt., Cedar Falls, Iowa.

#### A CONVERSATION

J. M. Gunn, Knox, Indiana.

NOTICE Alex. Allan in the R.H. of April 20 attempts a criticism on the above caption over my name in the R. H. of March 30. With your leave, I beg leave to reply as follows

A. A. says my rendering of Jno. 3:13 is unsafe. This because "It goes beyond the Greek text." This certainly is gratuitous, as I did not indulge in Greek, only plain English, simply suggesting it would be more feasible to read the verse in question, thus: "No man hath ascended up to heaven but he (the word) which came down from heaven, the Son of man which is in heavy en," remarking it is inconceivable how Jesus the Christ could be in heaven and on earth at one and the same time.

In his 6th paragraph, A. A. says, Jesus

had said in effect that the Son of man came down from heaven, but wishing to correct any wrong impression in the mind of Nicodemus he makes him to understand that he did not descend from heaven as the Son of man, but that the one in heaven descended and this one is no other than the Son of man. That is to say, according to A. A., Jesus had a double. Did A. A. find this in the Greek he studied so elaborately and confidently, "fearing no contradiction from Greek scholars"?

A. A. seems to be headed to insist Jesus told Mary in the garden an untruth when he said he had not ascended up to heaven, but would do so shortly, implying Jesus had not been in heaven since born of a woman.

Alex. Allan dishes out some dope about the pre-existence of Christ, which he must have sampled, for he says, "But never mind, it will not hurt you; if it does, remember the disciples of Jesus believed it also." Some consolation. As a criticism, it is "Confusion worse confounded."

#### THE ANGEL IN THE DIRT

A VERY pious aunt, but a woman with small knowledge of child nature said to her little niece, "God bless you and make you an angel up in heaven." The little girl, who was playing out of doors, promptly answered: "But I don't want to be an angel up in heaven. I want to be an angel down here in the dirt."

The child was right. When Father Taylor, the well-known seamen's preacher of Boston, was very low with the illness of which he died, some one called to see him and in the course of conversation said to him: "Heaven you will find a place of sweet rest;" but the old hero curtly answered: "Go there if you want to." No healthful, normal boy wants to be an angel after the traditional sort, with a harp and a pair of wings. But there is a way in which we can all be angels. The word "angel" means a messenger, one who runs upon errands for God. What boy or girl does not want to be an angel in this sense? And such angels are needed "down here in the dirt."

When our feet walk for God and our lips talk for him, and our great thought is how we can do more to promote his glory, then we are angels of his, messengers of his pleasure. Then, too, are we angels right here and now "in the dirt."

—Jesse S. Gilbert, in Classmate.

#### Take the Other Hand

ARE you never tired of turning this great wheel?" a lady asked a boy who was turning a large wheel.

"Yes, sometimes."

"And what do you do then?"

"I take the other hand."

The lady gave him a piece of money. "Is this for my mother?" said he, looking pleased.

"If you would like to give it to her."

Yes, thank you ma'am," said the boy.

She went home strengthened in her devotion to duty, and instructed in practical Christian philosophy by the words of a little child; and she said: "The next time my duty seems hard to me, I will, like this little boy, not complain, but 'take the other hand.'"—Selected.

tests people with a purpose different from the purpose man has in testing people. Man's testing is that he may learn our weaknesses. But God knows our weaknesses, both dormant and manifested. He administers tests that we may see ourselves as he sees us, realize our need of him and come to him for help. When we fail to meet a test, we have not fallen. We have merely been awakened up to realization of our real position. We have "fallen" only in this sense, that we have fallen from our own high opinion of ourselves. But if we fail to fall from this high opinion of ourselves, when God applies his revealing tests, a very real "falling" takes place, the degeneration of both mind and body. This "falling" has been going on ever since the first man failed to "fall" to genuine repentance when God showed him his natural wickedness through the test of his first spoken "Thou shalt not," law. Instead of expressing the realization of his nakedness through unrestricted repentance and shame, he tried to justify himself by excusing himself. After the law test he knew in his heart that he was sinful, but before God he tried to cover up his sinfulness by excuses. The history of Adam has been the history of every one of his descendants. The human trait of justification of self is the root of man's degeneration, for it is this trait that keeps man from going to God for help. To free man from this trait is the first step in man's salvation, and God is accomplishing this freedom for man by permitting him to taste to the full the degeneration that results from thinking we are, in ourselves, good and independent of God.

## Jewish Items.

### The Jerusalem News

The first daily newspaper in Jerusalem printed in the English language has made its appearance, and the title is Jerusalem News. It is "an American newspaper," its subtitle says; its founder is Elizabeth L. McQueen and its editor and manager is W. D. McCrackan. It will interest the student of racial influence to observe that the Scotch, not the Jewish strain, is manifested in this characteristic American pioneer enterprise.—Springfield Republican.

### Zionists Elated That British Got The Rule of Palestine

New York, May 9.—(Special)—An extraordinary convention of the Zionist organization of America, which brought together more than 1,500 delegates from the United States and Canada, was opened today at the Lexington opera house.

After expressing its gratitude for the action of the supreme council at San Remo in conferring the Palestine mandate on Great Britain, the convention began the preparation of a constructive program designed to carry out the aspirations of Zionists the world over.

Nathan Straus will contribute \$100,000 for the laying of the foundations of the medical research and health service department of the University of Jerusalem. Mr. Straus will increase this gift from time to time. He will sail for Palestine June 12.

According to New York telegrams to the

Associated Press, the recent convention of Zionists there arranged for the gradual immigration of 4,000,000 Jews to Palestine. This conference is said to have been the most important convention of Jews ever held in America. "Under the leadership of Justice Brandeis of the U.S. Supreme Court and U.S. Judge Julian Mack, the organization is expected to take immediate action toward the re-establishment of the Jewish people in the Near East after 2,000 years of exile, thus bringing to pass the realization of the movement begun 23 years ago by Dr. Theodore Herzl, father of political Zionism."

The World Zionist Conference is to be held at Carlsbad, Czecho Slovakia, beginning July 4th. Here the Palestine reconstruction program will be set in operation. We predict that when this people once begin to operate as an independent nation, they will set a worthy example to all the nations of earth because they will draw the best from the resources of every nation on the face of the earth.

## Berean Column.

Edited by  
NATIONAL BEREAN SOCIETY,

Leota B. Hanson, Editor,

106 South Second St., St. Louis, Mo.

Motto: Search the Scriptures Daily.

Slogan: We Stand For Unity, Truth and Righteousness.

### TRUST

Edna Brewer

**I**N THESE days when there is so much turmoil and distress in the earth, and so many things to draw us away from the "Hope of our calling," I felt it would do us good to remember the words of David, when he said, "All they who put their trust in God, shall be as Mount Zion, which cannot be removed, but abideth forever." What a hope; and as we remember how Abraham trusted in God and became the father of the faithful. David trusted and because of that implicit trust he became a man after God's own heart.

Then we remember the words of the Master to his chosen twelve, when some of his disciples were leaving him: "Will ye also go away?" Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And they gave up all and followed him because they put their trust in him. Yes, they followed even to the cross, and Christ has promised them that they should sit on twelve thrones judging the twelve tribes of Israel.

Let us then put our trust in God, not forgetting his Son, for there is no other name given whereby we must be saved; and let us remember the words of Paul, "that we must both labor and suffer reproach because we trust in the living God, who is the savior of all men, specially of them that believe," but if we keep our trust secure, we shall, like Paul, receive a crown of life that fadeth not away.

### REPORT

Of The Executive Meeting Of The National Bereans In Chicago, April 24, 1920.

Meeting was called to order by the President. Devotional services conducted by Leota B. Hanson, followed by repeating the Lord's prayer.

The Recording Secretary was absent and the minutes of the last meeting were not read. Leota B. Hanson was appointed Secretary pro tem.

The reports of the Treasurer, Cor. Secretary, Tract, Social Correspondence, Literary and Isolated committees were read and approved. All the departments showed much progress and were very encouraging.

After the usual business, the program for the National Berean Conference which will be held near Plymouth, Ind., at the North Salem Church, July 16, 1920, was arranged.

Motion to adjourn carried.

Leota B. Hanson, Sec. Pro Tem.

THE NEXT BEREAN CONFERENCE WILL BE HELD AT THE NORTH SALEM CHURCH, NEAR PLYMOUTH, INDIANA, JULY 16, 1920. THE BIBLE SCHOOL begins July 6th and continues until the 16th, inclusive. Bros. S. J. Lindsay and D. E. VanVactor will be the teachers. Plan to attend the Bible School and stay for the National Berean Conference and the Indiana State Conference which follows.

### CHRIST, THE SON OF GOD

Wilda F. Blackwell. Toronto, Ont.

**J**ESUS Christ is the Son of God, the future king who is to set up a kingdom on the earth and rule with authority "as promised by God." In character during his sojourn on the earth his was a life of purity, spotless and undefiled, although he was tempted in all points like as we, yet he did no sin, neither was guile found in his mouth. We learn in connection with the birth of Christ the Son of God, in the Gospel of Matthew, 1:20, 25, how the messenger of God appeared unto Joseph who was troubled in spirit, "But while he thought of these things behold the angel of the Lord appeared to him in a dream, saying, Joseph, thou son of David, fear not to take Mary thy wife, for that which is conceived in her is of the Holy Spirit, and she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins. Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which, being interpreted is, God with us. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him Mary his wife, and knew her not till she had brought forth her first born son, and she called his name Jesus.

In the gospel as recorded by Luke, 1:32, 35, we learn how the angel Gabriel appeared unto Mary, which confirms more than ever who Christ was to be. He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end. And the angel said unto her, the Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee, therefore, also, the holy thing which shall be born of thee shall be called the Son of God. What stronger evidence could be given proving Christ to be the Son of God, than these inspired words of Luke? There are also many more passages to bear

Sr. Emma Newell,	2.00.
Sr. Jane Stephenson,	10.00.
Sr. May Todd,	5.00.
Total,	\$53.56.

We began work this month at Kennard with a very good attendance during our stay there, even though we experienced some very bad weather at the time. I have no desire to make things appear more beautiful than they are, and as I stated in the March report, the success of the cause in this state depends upon how much energy you furnish toward building it up. There are unrighteous obstacles in our path and if all those whose faith rests in God as it should will enter into brotherly co-operation with me we can succeed in the end. Surely if this is God's work you need not fear. Why should you? Your time spent in the service of God will be time well spent. From Kennard I went to Blair where services were held three nights, closing Wednesday night. Thursday morning I left for Lincoln where I had already sent word that I would come from the 9th to 11th, but stopped a few hours with Bro. and Sr. Newell at Arlington.

After arriving at Lincoln I went out to the home of Sr. Daharsh who informed me that the Advent Christian people would not allow us to preach in their house of worship. I had been there several times and they had shown a willingness to hear the truth, yet the refusal did not surprise me in the least. I enjoyed a few hours' visit with this good family, taking the midnight train for home. After a few days at home I went the 15th to Pleasant Ridge near Moorefield. After remaining there for four days without having any services on account of very bad roads and weather, I returned home. We intended having meeting in our home town the 11th, but weather was very bad and hence our efforts were of no avail. I had promised to go to Farnam the 23rd but Bro. Wharton 'phoned me not to come, that the roads were still bad, and so our efforts were put forth, but still I am unable to do as I would like to do, and for not doing I am not responsible.

Again we planned to have services the 25th in our home town but weather conditions prevented. I sent word to Bro. Wharton that I could come there the 27th, but again came the word not to come until weather conditions were better. Thus ends our effort to work during April. Perhaps a better report can be given later.

T. A. Drinkard.

Holbrook, Neb.

## Marriages.

### Hanson Holly.

On Thursday evening, May 6, it was our privilege to officiate at a very pretty home wedding at the farm residence of Bro. and Sr. G. A. Holly, near Dutton, Michigan, when their daughter, Rhoda Mae, became the wife of Bro. Wm. A. Hanson.

The bride needs no introduction to our young people of the Michigan and Illinois Bible Schools, as hers has been a familiar face at these gatherings for several years. She has a wide circle of friends and acquaintances who will extend their best wishes. Being an intelligent young woman, full of life and vigor, she is well qualified to fill the role upon which she

has just entered.

The groom is also well known by our young people, as he has frequented the Illinois Bible School until we have almost learned to regard him as a fixture here. He is an industrious young man, and we predict that his extraordinary amount of energy will push him successfully through life's problems.

The one thing which made us feel best of all concerning this marriage was that they are both members of the household of faith. No divided house here, but a home founded on unity and truth. Our prayer is that their home may always be a stronghold for the gospel, and that their lives may be happy and prosperous in God's sight.

This event came as a somewhat unexpected addition to the affairs of our hasty trip to Michigan and back. Bro. Will had gone from Oregon, Ill., to Michigan in the winter, leaving his Ford here, and as he wanted it, his brother, Leland, and I volunteered to drive it through to him. This we accomplished very pleasantly and successfully, and inasmuch as we were all present, there seemed no good reason for not having a wedding. Hence the above announcement.

We join with all the friends of Bro. and Sr. Hanson in wishing them the very best of life's good things.

F. E. Siple.

## The Sunday School.

By Alta King.

JONATHAN AND HIS ARMOR BEARER.  
Lesson 9. May 30, 1920.  
Lesson Text. 1 Sam. 14:1-7.

Golden Text: Be strong and of good courage. John 1:6.

Memory Verses: 1 Sam. 14:6.

### Questions and Comments.

In last Sunday's lesson we left Saul anointed and accepted by the people to be their first king, but not actually reigning. 1 Sam. 11 gives the story of Saul's first military exploit and his coronation following his triumph. Relate the story briefly in class. What shows that Saul had not become proud and lifted up over his prospects at being king? What shows that he lacked the spirit of revenge?

1 Sam. 12 gives the account of Samuel's farewell address. It makes interesting and profitable reading.

Saul reigned two years before he showed the weakness that made him unfit to be king. Read the account of his first disobedience, 1 Sam. 13:1-9. Saul had been told to wait until Samuel should come to offer sacrifice before doing anything in self defense. 1 Sam. 10:8. What weakness was back of this disobedience? How did the people show the same weakness? What punishment was pronounced by Samuel? 1 Sam. 13:10-14. What circumstances tested Saul and brought this dormant weakness to the surface? Was this testing done that God might find out about Saul's weakness, or that Saul might find out about himself? What good can there be in such testing?

The weakness of Saul's army: 1 Sam. 13:15-23. What, on all occasions, had been the strength of the Israelitish army? Quote

Scripture to bear out this fact.

The faith of Saul's son: Compare with the faith Saul had shown, 1 Sam. 14:1-7. Why did not the weakness of Saul's army and equipment daunt Jonathan? Did he have faith and works? What was the result in the enemy's camp of this combination? 1 Sam. 14:8-16. Make a practical application.

Did Saul know about his son's exploit? 1 Sam. 14:17.

Saul follows up the advantage gained by Jonathan, 1 Sam. 14:18-23. Note what pains Saul takes to learn what God wants him to do. Verses 18, 19. Was it necessary to seek for such a sign when conditions so plainly told them what to do?

Saul's unwise command and its results: 1 Sam. 14:24-46. Discuss in class all the harm resulting from this command. It is hard to conceive why Saul should issue such a command just when his men needed food so badly, unless it was because he saw that he was not going to figure so very prominently in the victory, and issued the command, thinking it would afterward cast a glamor of zeal and activity over his record in the battle. Who showed himself to be the real man of action and wisdom? What good characteristic does Saul show in verses 38-42.

In verses 43-45 Saul again shows his lack of wisdom. Instead of grasping the fact that his command had been useless and wrong he feels duty bound to carry out its penalty even though it took the life of the one who had "wrought with God," which fact alone should have made him see that something was wrong.

### General Notes.

Daily Readings: Mon., 1 Sam. 11; Tues., 1 Sam. 12; Wed., 1 Sam. 13; Thurs., 1 Sam. 14:1-23; Fri., 1 Sam. 14:24-52.

1. And all the people said unto Samuel, Pray for thy servants unto the Lord thy God, that we die not; for we have added to all our sins this evil, to ask us a king. And Samuel said unto the people, Fear not: Ye have done all this wickedness, yet turn not aside from following the Lord, but serve the Lord with all thy heart. 1 Sam. 12:19, 20.

In verse 20 the people are forgiven the wrong they had committed in asking for a king. If the having of a king was, in itself wrong, contrary to God's will concerning them at that time, then removal of the king would have followed repentance and forgiveness. The fact that God let the king remain shows that the time had come when a king over Israel was not out of harmony with God's plan concerning his chosen nation. A king was not going to make God's rulership over the nation any less direct or effective than it had been through judges. God was still supreme. But the people's desire to be like other nations, even though they were heathens, their growing pride and confidence in the flesh was obscuring God's supremacy from them. The best way to destroy this veil between them and God was to grant them the outward show of fleshly power and they would learn from experience that a king could not bring them victory against their enemies, any more quickly than the judge had, if they were not serving God and recognizing his supremacy.

2. We often speak about God testing people. We should realize the fact that God



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BEAUTIFUL SPRINGTIME

R. A. Humphreys, Bear, Ark.

"Beautiful springtime, gladly we greet you; Daintiest blossoms garland thy brow. Beautiful springtime, summer shall meet you,

Golden with glories, beauteous as now.

Dearest of seasons, moments of pleasure, Robing the earth with emeralds of green; Summer comes soon with royal apparel, Over the springtime reigning as queen.

Beautiful springtime, gladly we greet you. Summer, we hail thee as queen of the year.

Sober the autumn slowly advancing, Paving the way for cold winter's cheer."

So fare thee well, and I must go, And if I never more see you, Read these few lines and think of me, Of one who lives to live again. Amen!

The Gentile Bride

ASENATH must have been a beautiful woman, for as the Gentile bride of Joseph (Gen. 41:45), rejected by his own brethren, she prefigured the Church, the Gentile bride of Christ, after his rejection by his brethren. And this bride of Christ (Eph. 5:31-32) is privileged to have the highest place in the universe, the "heavenly places in Christ Jesus" (Eph. 2:6), and to share his throne (Rev. 3:21).

"And Pharaoh called Joseph's name Zaphnath-paaneah" (v. 45), which means "the abundance of Life." More wonderfully, more lavishly even than Joseph provided bread for a starving world, has our Zaphnath-paaneah provided life for a world under the curse of the death penalty. "I came," said Jesus, "that they may have life, and may have it more abundantly." Life—with all that great word includes—life physical, spiritual and eternal.—H. A. Banks in S. S. Times.

THE longer on this earth we live And weigh the various qualities of men, The more we feel the high, stern-featured beauty

Of plain devotedness to duty. Steadfast and still, nor paid with mortal praise,

But finding amplest recompense For life's ungarlanded expense In work done squarely and unwasted days. —Lowell.

Lots o' folks confuse bad management with destiny.—Sel.

The essence of culture is not to know the facts but to perceive relations.—Sel.

this out.

In his writing to the Hebrews, 1:1, 9, 13, 14, the Apostle Paul tells how "Christ being made so much better than the angels as he hath by inheritance obtained a more excellent name than they, for unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee, and again, I will be to him a father and he shall be to me a Son, and again, when he bringeth in the first begotten into the world he saith, And let all the angels of God worship him, and of the angels he saith, who maketh his angels spirits, and his ministers as a flame of fire, but unto the Son he saith, thy throne, O God, is forever and ever, a scepter of righteousness is the scepter of thy kingdom. Thou hast loved righteousness and hated iniquity, therefore God, even thy God hath anointed thee with the oil of gladness above thy fellows. But to which of the angels said he at any time, sit thou on my right hand until I make thine enemies thy footstool. Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?"

Recorded in Matt. 3:16, 17, We find undoubted evidence that Christ is the Son of God. We learn of his baptism in the River Jordan and God's great delight in again claiming Christ to be his beloved Son. "And Jesus when he was baptized went up straightway out of the water and so the heavens were opened unto him and he saw the spirit descending like a dove and lighting upon him, and lo a voice from heaven saying, this is my beloved Son in whom I am well pleased. May we all strive to follow the example set us by our Lord and Master Jesus Christ and fight the good fight of faith and thus be prepared when he comes to set up his righteous kingdom, and thus be joint heirs with him, to reign with him forever.

#### THE REFINER.

Lyman Booth, Dixon, Illinois.

A REFINER sits beside his furnace of intense heat in which he has placed several pieces of precious ore. He tempers the heat to suit his purpose, and watches with care the nuggets of gold in the crucible. He has selected the best specimens he could find for he wanted to make a crown for the king. First one and then another was melted till all were one molten mass. They have now become one and settled to the bottom of the crucible, while the dross, being much lighter, has risen to the surface. Still he sits by the fire and watches with steady gaze into the crucible, and with an instrument for the purpose skims off the dross and casts it aside. When the ore was first melted he could see nothing but dross as he looked into the crucible. But watch him, he is still skimming away the dross, and with the greatest care, for he does not wish to lose any gold. Soon he sees a streak of gold, and the more dross he removes the more gold can be seen, until in a little while he can find no more dross to remove, and he bends over the crucible to make sure that it is all clear, and as he does so he sees his own image in the shining metal. Then he says to himself, "It is finished," and removes it from the fire.

In this process he was careful to save all the gold while removing the foreign

matter. He understood the degree of heat required and was careful not to exceed it. Now with all the impurities removed it can be molded and wrought into the most beautiful designs of imagery, or into a crown for the king, or costly jewelry.

How like those nuggets of gold are we? Selected with care by the precious word of truth and its mighty power; placed in the Master's crucible to be tested and tried. Here one and there one or two are selected from among the kindreds, nations, tongues and people, and by obedience to the gospel are placed in the Father's testing crucible, and by the fires of persecution and trials are all melted into one. He that hath been baptized into Christ hath put on Christ.

When the gold was first placed in the crucible, the dross was quite visible, but by the application of intense heat they were separated. So when a person is first placed in His testing crucible, the human dross may be quite noticeable; but as He sits as a refiner of silver, it becomes as necessary for all worldly dross and impurities to be burned out of our lives and characters as it was with the gold. Not until all the dross had been removed from the gold was it fit to be wrought into a crown for the king; so also all worldly impurities must be removed from us before the Master can behold his image reflected in our lives. Not until then can we be pure as he is pure. Only the pure in heart shall see God. Not until the dross shall have been removed will we be qualified as vessels of honor in that temple not made with hands.

As a refiner He knows the ore that can stand the test. Although, at first he may see little else than the dross, He is careful that we be exposed to no more heat than we are able to bear,—no more than enough to make us pure.

We must not think that it pleases Him that we suffer a moment's needless pain; but it rejoices His loving heart to know that we falter not because of trials, for He saw through the cross the bliss of eternal gain and life forever more. The cross, though cruel, did not deter Him from duty. Neither should our light afflictions be considered worthy of comparison with that eternal glory that awaits the overcomer.

Then let the gold shine forth in richest glow,

And mirror that image from above,  
While he watches the fire, unseen by us,  
With looks of pity and love.

Then labor and wait under His watchful eye,

And serve with a will that is strong  
and sure,  
"And His gold shall not suffer greater  
heat,  
Than is needed to make it pure."

#### WHO ARE THE TEN VIRGINS?

T. A. Drinkard, Holbrook, Neb.

UNDER the above caption in the last issue of The Restitution Herald (Apr. 13th) Brother Lyon of Citronelle, Ala., takes the position that the ten virgins do not refer to the church in this age. He has not made himself clear perhaps, and for that reason I wish to ques-

tion his position, not for argument's sake, but to see if we can't reach a clearer conclusion.

Bro. Lyon says, "Here is where we may look for the ten virgins, bearing lamps, at the midnight hour, and hence long after the marriage ceremony itself had been performed." This seems to conflict with what Jesus said, "And they that were ready went in with him to the marriage."—Matt. 25:10.

Can it be possible for a marriage ceremony to take place before the marriage? Jesus shows very plainly that the wise ones, represented by the five virgins went in with him to the marriage. If this is true, why say that the virgins bear the lamps long after the marriage ceremony takes place?

#### Help In Time Of Trouble

Rufus A. Curtis, Scottsburg, Ind.

IT has been truthfully said that "A friend in time of need, is a friend indeed."

We have such a friend in the person of Jesus. He is "a friend that sticketh closer than a brother." Prov. 18:24; Jno. 15:13. He is "the door into the sheepfold," and as "the good shepherd" that he is, he has given "his life for the sheep." Jno. 15:1, 11, 15. "Greater love hath no man shown than this, that a man lay down his life for his friends." Jno. 15:13; 1 Cor. 5:9-10.

"What a friend we have in Jesus,  
All our sins and griefs to bear;  
What a privilege to carry  
Everything to God in prayer.  
Oh, what peace we often forfeit,  
Oh, what needless pain we bear—  
All because we do not carry  
Everything to God in prayer."

He can "deliver in time of trouble." Ps. 41:1. "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." Ps. 37:1-5. "As thy days so shall thy strength be." Deut. 33:25. "Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved." Ps. 55:22. "Casting all thy care upon him; for he careth for you." 1 Pet. 5:7; Matt. 6:25-30. "I will never leave thee nor forsake thee." Heb. 13:5. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Rom. 8:28. "For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly." Ps. 84:11. "Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:16. "God is our refuge and strength, a very present help in time of trouble." Ps. 46:1.

"The little sharp vexations,  
And the briars that catch and fret,  
Why not take them to the Helper  
Who has never failed us yet?  
Tell him about the heartache,  
And tell him the longings, too;  
Tell him the baffled purpose,  
When we scarce know what to do.  
Then leaving all our weakness  
With the One divinely strong,  
Forget that we bore the burden,  
And carry away the song."

Literature is the thought of thinking souls.

Absent From the Body. No. 16.  
J. W. Williams, Ripley, Illinois.

PAUL'S language in 2 Cor. 5 as above quoted, is taken by many to indicate that he expected at death to go out of himself and travel to his Lord in heaven, in form of a disembodied spirit. This is supposed to be corroborated by Peter, when he speaks of being "in this tabernacle," and mentions death as putting off this tabernacle, as if the real man should go out of his flesh-body tabernacle and travel on to another place of habitation, 2 Pet. 1:13-14. For "this tabernacle" in both Peter's language and Paul's above is taken to mean one human body in which an immortal spirit dwells as a person inhabits a tabernacle (tent) or "house" as Paul in above citation speaks of it.

But this interpretation will not stand close scrutiny in the light of Paul's context, and comes from a superficial reading of this scripture, if our friends will bear a well-meant criticism of their scripture study and interpretation. For Paul says "we" that are in "this tabernacle," not "we that are in these tabernacles," as it must read to teach that immortal souls dwell in human bodies. For must not each soul have a separate body for its tabernacle, its house? But "we" are all in one "house," vs. 1-2, one "tabernacle," vs. 1, 4, and therefore if tabernacle or house means a human body, "we" are all in one human body. No other interpretation can be made of Paul's words than that we are all now in one house, but that we earnestly hope and desire, all, to be in one other house, the one in heaven, v. 1, which is some day to be from heaven, v. 2. Then we do not need to go to heaven to get in that other house. If we should be able to journey there because of our mistaken expectation, based on our friends' interpretation of Paul's words, that at death we should enter the other house, in heaven, might we not miss the door, or even the whole house when it comes down "from heaven"? And we do not even need to go out of our present house in order to get into the other if our "earnestly desiring" is satisfied, for if we live to Christ's advent, when the other house (not houses) comes down, that other tent will simply come down and envelope us while we are in this tent and the "mortality" tent will be swallowed up or consumed by the "life" (immortality) tent. For the whole context uses for the present tent such words as "the body," 4:10, not bodies; "mortal flesh," v. 11; "outward man," v. 16, not men; "earthly house," "mortality," and for the other tabernacle uses the name "life," 5:4, which is "the life . . . of Jesus," 4:11, not immortal souls. Jesus is our "life," Col. 3:4, and he is in heaven, therefore since the heavenly house is his life and he is in heaven, our earnestly desired house, tabernacle, is "in the heavens," v. 1. And since he is to return here, our house will be then "from heaven." That is the time and this is the place when we shall be with Jesus, by his own words in Jno. 14:1-v, and Paul's words in 1 Thes. 4:13-18. Paul did not expect his crown till "that day," 2 Tim. 4:1-8, so how could he teach the Corinthians here that he and they would enter that other house at death? By 1 Cor. 15 that other life-house is called a "spiritual body," attained at resurrection or translation. How then could a person enter it in heaven at death

before resurrection time comes? And if he could do so, what would he do with that heavenly house in heaven when resurrection time comes and the trumpet signals all to resurrection back into this body? Could you live in two houses at once, one in heaven, the other in earth, at resurrection time? And since that spiritual body of the heavenly house is immortality, it could not go back to corruption, and so heaven would forever be full of empty, imperishable houses. Wouldn't that be a lonesome place? But since separation of tenant from his house means death, how could there be death of all the saved in heaven when the resurrection summoned them to earth to get into their grave bodies, houses, at the coming of Christ?

Friends, it seems to us this theology of yours is badly mixed.

"While we are at home in the body (this tabernacle, "mortality") we are absent from the Lord," v. 6, because he does not come till the time our present mortality house is exchanged for the one "from heaven." So "we are . . . willing rather to be absent from the body (mortality) and to be present with the Lord" (at his coming, Jno. 14; 1 Thes. 4, not at death). This is Paul's teaching. And Peter's. Like Paul, he looked for his crown of "life" (the heavenly house, 2 Cor. 5:4) not at death, but at the coming of Christ, 1 Pet. 5:5. Hence Peter's tabernacle was like Paul's, mortality, not a soul putting off a human body. For putting off one tent and going out doors to another tent would be undesirable. This would be death, and death in 2 Cor. 5:3-4, is compared to nakedness and declared to be not desired, but the coming of Christ with the tent of "life" eternal for us is very much desired, even "earnestly," v. 2. For then we shall neither be naked (unclothed) nor even groaning in mortality. We shall be "clothed" with "life." For Paul compares the two lives, the present mortal one, and the future immortality, to two suits of clothing. The present tent is the old tattered suit. "In this we groan." The winds of trouble and the rains of tears have beaten in upon us and make us groan. But a tattered tent is better than none, so we do not want to be unclothed, die, we want to stay in this tattered tent till the other comes down "in a moment, in the twinkling of an eye" and envelopes us in our old tent, when the old tattered one will vanish and we be clothed with the new "life" without undressing, being "unclothed," dying, and the change of clothing is effected without nakedness of death. Mortality exchanged for life without all having to "sleep" in death, 1 Cor. 15:51.

And we are not the only beings in the tent. "The whole creation" groans together in the same "body," Rom. 8:22-23, for all our kin, the lower animal creatures, have the same life as we, flesh, Gen. 7:21-23; 1 Cor. 15:39. But there is no promise to them that their mortality will be swallowed up of life when our tent comes down. Only they will lose their ferocity, eat only herb food as at the beginning and live in perfect peace and harmony, when "a little child shall lead them."

#### The End of the Gentile Times and Israel's Restoration

What is the import of the expression in Luke 21:24, "Until the time of the Gentiles

be fulfilled"?—O. M. Owen.

THE whole verse reads, "And ye shall fall by the edge of the sword, and shall be led away captive among all nations; and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."

Israelitish captivity among all nations has had such a veritable fulfillment for eighteen centuries, that no one doubts the import of this part of the verse. Since A.D. 70, Jerusalem has been trodden down of the Gentiles with iron rule. Question: How long is it to continue? The text answers, "until the time of the Gentiles be fulfilled." Centuries ago the Crusaders sought to free "the holy city" from barbarian rule, but the prophecy of Jesus declared that through all the "Gentile times," this chosen spot of all the earth, must be profaned by a merciless Gentile sway, and "trodden down" by Gentile feet. When Gentile fullness shall be accomplished, and Gentile times shall end, Jerusalem's deliverance will be certain, and Israel's restoration sure.

Ye who respect the literal word more than the theories of men, harken to inspired declarations concerning Israel, "for God is able to graff them in again." Yea, "the Lord shall bring again Zion."

Then will be fulfilled the prophet's song, Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem.—Isa. 52:8-9.

When down-trodden Zion said, The Lord hath forsaken me, and my Lord hath forgotten me, Jehovah's answer is, Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet I will not forget thee. Behold I have graven thee upon the palms of my hands; thy walls are continually before me.—Isa. 49:14-16. Well have the sons of Korah sung: Beautiful for situation, the joy of the whole earth is Mount Zion.

We read, Thine eyes shall see the king in his beauty. The same connection also reads, Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down, not one of the stakes thereof shall ever be removed.—Isa. 33:17-20. This has no place in the past. Thro' all of Gentile rule it was not a quiet habitation. Jerusalem compassed with armies. Those great buildings destroyed until there was not one stone left upon another. Such was sad, down-trodden Jerusalem, and such it still remains. The time hasteth when Jerusalem shall be rebuilt with a tabernacle that shall not be taken down. In that day no barbarian hand will dare remove so much as one of the stakes thereof.

When is all this to be, during a temporal millennium, or when the Lord comes and the earth is made new? Let the prophet answer: 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 no more be heard in her, nor the voice of crying.—Isa. 65:17-19. This is positive. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.—Isa. 66:13.

# 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 EXAMPLE OF NEHEMIAH

MARGARET was in a peck of other people's troubles. She had been attending some meetings of the church social service committee, and the sorrows of the world were weighing on her. As usual, she fled to Miss Nairn.

Miss Nairn heard her out with a sympathetic smile. Miss Nairn was never too busy or too full of her own thoughts to let you "pour it all out."

"And now," Margaret finished, throwing out her hands in a gesture of despair, "what in the world can I do about it? Everywhere people are suffering and needing help. It's so discouraging! What is anybody going to do with only one pair of hands?"

"The only thing I can think of," answered Miss Nairn, "is to follow the example of Nehemiah."

"Nehemiah? Why, he was an old Jew, wasn't he?"

"Yes." Miss Nairn smiled in spite of herself. "One of those old Jews whose stories were written down for our help and instruction. Nehemiah's problem seems to me very much worse than yours, but that doesn't prevent his example being of use to you."

"What was his problem?"

"To rebuild a ruined city in the face of powerful opposition with the aid of a small band of patriots. Conditions were so bad that people said, 'Will they revive the stones out of the heaps of the rubbish that have been burned?' Jerusalem was literally in rubbish."

"What did he do?"

"He built it up. The third chapter of his history is full of the names of the builders, and again and again significant little phrases, 'over against their house,' 'by his house,' 'everyone over against his house,' and even 'over against his chamber,' appear.

"I've thought of it so often, Margaret, 'over against their own houses.' If people would take that as a motto, how it would help! Of course there must always be people to go afield, people who have a 'call' to do so and the leisure to obey. But suppose that the rest of us, who haven't time or strength to spare for that sort of work just start in, in the fashion of Nehemiah's helpers, 'over against our own houses.' Surely it's our first duty to build up the broken walls that we can see from our own windows. Do you see what I mean?"

## GIVING

**G**E GIVES only the worthless gold  
Who gives from a sense of duty,  
But he who gives but a slender mite  
And gives to that which is out of sight,

That thread of the all sustaining beauty  
Which runs through all and doth all unite,  
The hand cannot clasp the whole of the alms;

The heart outstretches its eager palms,  
For God goes with it and makes it store  
To the soul that was starving in darkness before. —Lowell.

Margaret nodded. "Yes, I do. More than you realize, perhaps," she said. "I just found out today that one of father's tenants is being helped by a charity organization society. That's my wall, isn't it? And our laundress has a little lame boy," she added thoughtfully. "I can see quite a good many holes in the wall right 'over against my chamber.' Though it's not very spectacular, I suppose I'd better stop those up before I go down to offer a hand in the public buildings."—From "Youths' Companion."

## SUNDAY DON'TS

**D**ON'T stay away from church because company came; bring them.

Don't let the Sunday paper keep you; we have something better.

Don't stay away because it rains. That would not keep you from business.

Don't stay away because you won't be missed in the crowd. God misses you.

Don't stay because you have no influence; the churchgoer preaches a sermon as long as the way thither.

Don't stay away because you know more than the preacher; God may have something to say to you worth hearing.

Don't stay away because the church does not need you; never did the church need more and better men and women.

Don't stay away because the church is imperfect; should you find and join the perfect church, its perfection would cease.

Don't stay away because you do not need the church; 'tisn't so. If you must look at the dirt six days, take one to examine the clouds.—Christian Age.

## A JEWISH LEGEND

Mrs. Susie A. Bisbee.

**W**HEN that first passover drew near,  
Which darkened Egypt's land with fear,

A young and gentle Hebrew maid  
Was on a bed of sickness laid,  
And to her hot and fevered brain  
An anxious thought gave added pain;

And oft in restless tones she cried,  
O father! is the blood applied

Upon the door and lintel high,  
That bids the angel pass us by?  
I am the eldest born, you know,  
On me would fall the fatal blow.

They tried to soothe her troubled tho't,  
With the assurance that she sought;  
And strove with every tender art,  
To calm and ease her frightened heart,  
But still her cry came like a prayer,  
Say, are you sure the blood is there?  
Her father lifted her at last,  
And o'er the threshold with her passed,  
That she herself the door might view;  
No blood was there! Her fears were true!  
The midnight hour was passing by,  
And death's stern messenger drew nigh.

Bring me the blood! the sick girl said,  
Her childish voice rang sharp with dread.  
They brought it at her quick command,  
She dipped it in her thin white hand,  
And stroked the lintel and the door,  
Just as the angel passed before.

A moment there in doubt he stood,  
And looked upon that undried blood,  
Then passed along his death-marked way,  
While safe, though weak, the maiden lay,  
Held closely to her father's breast,  
And smiled her thanks for peace and rest.

O careless children of today!  
How many of you all can say,  
You know the saving blood is there?  
How many strive in anxious prayer,  
Till doubt and fear and deep distress  
Give place to peace and blessedness?  
—Immanuel's Witness.

## He Didn't Get Them to Give Up With.

Among some skaters was a boy so small and so evidently a beginner that his frequent mishaps awakened the pity of a tender-hearted, if not wise, spectator.

"Why, sonny, you are getting all bumped up," she said. "I wouldn't stay on the ice and keep falling down so; I'd just come off and watch the others."

The tears of the last downfall were still rolling over the rosy cheeks, but the child looked from his adviser to the shining steel on his feet and answered, half indignantly: "I didn't get some new skates to give up with; I got 'em to learn how with."

Life's hard tasks are never sent for us "to give up with;" they are always intended to awaken strength, skill and courage in learning how to master them.—Sel.

NO man is wholly bad, and in some lives some moments come when the vision presents itself of a worthier and happier life which might be lived. What is needed is courage to make the start, for, while life lasts, it is never too late.—Burke.

BE interested in your neighbor and his work, then interest your neighbor in your work, and thus save his soul.—Hollister.

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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 firm 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.

Much to our sorrow and deep regret, Bro. Melville Lyon, who came to help us in the work of the shop, has been obliged, for the present at least, to give up his work and go to a sanitarium where he may have the best of attention. The after effect of the flu has left him in a badly run down condition. We pray for his speedy return to health.

Our daughter, Mrs. C. V. Mattison, who now lives within two blocks of the shop, has agreed to help us in the shop as we need help.

Bro. E. Moran, who has a conductor's run from Clinton, Ia., west on the Northwestern, had the pleasure of conveying Bro. F. E. Siple on his way to Belle Plaine, Ia., in his recent visit there.

## Notices.

CONFERENCE DATES, 1920.

Michigan Bible School and Conference,  
June 24 to July 4.  
Indiana Bible School and Conference,  
July 6 to 18.

Illinois Bible School and Conference,

August 3-15.

Nebraska Conference.

August 15-22.

Iowa Conference.

August 22-29.

### Where Are the Dead?

The supply of this tract, published by Bro. L. S. Bronson before his death, is now about exhausted. We have had more calls for it than for any other tract we have on hand. Shall this tract be put out in a new edition? If so, some one must help. One sister has agreed to give \$5.00 if necessary. We can print 2500 of this 24-page tract for \$75.00, and no smaller edition should be considered. Whether it is re-published will depend upon the response to this notice. Would be glad to put it out alone if we could, but we cannot bear the whole burden. On this plan we can put it out as a tract free for postage.

The Michigan Brethren wish to extend a cordial invitation to the members and friends of the Church of God of the Abrahamic Faith to be present at their Annual Conference and Bible School which will be held at Dutton.

The Conference will begin Thursday, June 24, and continue over Sunday; the Bible School will immediately follow and close Sunday, July 4.

Brother Fred L. Austin of Fonthill, Ontario, and Brother S. J. Lindsay of Oregon, Illinois, will be the principal speakers and teachers. Sister M. A. Woodward and Brother F. V. Blakely will also be present to help with the meeting.

Everyone is welcome and arrangements are being made for a large gathering, therefore, plan to spend your vacation at Dutton from June 24 to July 4, inclusive.

Mildred N. Coats, Sec.

1037 Lafayette Ave., S.E.,

Grand Rapids, Michigan.

May 15, 1920.

## Reports.

From Belle Plaine, Iowa.

Our meetings with the brethren of the Koszta church, near Belle Plaine, Iowa, came to a close Sunday night, May 16.

From all that we saw while there, and from what we have learned of the past history of the place, we are of the opinion that in case a drouth ever visited the community, all that they would need to do would be to send for one of our preachers. It appears that the very prospect of having the gospel preached causes the thunder to roar, the lightning to crash, and the rain to descend in torrents.

Our train arrived in Belle Plaine about 6 p.m., Monday, May 10, and Bro. Warnie Cronbaugh was on hand to meet us. Although it is a considerable distance across hills and vales to the Koszta community, that trusty little Ford, which is supporting its seventh set of pistons and rapidly shaking to pieces its second body, found no difficulty in covering the distance in short order. After supper with Bro. Cronbaugh and family we went to the schoolhouse for meeting. A goodly number were present, but the weather bureau had evidently learned our intentions, for this first sermon was not yet finished ere the moisture began to descend, and for two days and nights about the only thing a person

could do was to sit in the house and look out of the windows. Thursday, however, a change for the better came, and we had good meetings till Sunday. Everyone had figured on making Sunday a red letter day. Many were planning to come from a distance, and we were hoping that it would be possible to make up on that day for the previous hindrance. Sunday, however, dawned cloudy and gloomy, and although the morning service was well attended, the rain began to fall immediately afterward and continued through the day and night.

However, in spite of so much bad weather, we had some very interesting and profitable meetings with the Koszta brethren, and enjoyed every moment of the time. We found them to be sound in the faith, and energetic in keeping the truth alive while they watch for the Master's coming.

This leaves us on our way to Lake View. Report of work at this place later.

Frank E. Siple.

Mt. Leonard, Mo., May 13, 1920.

Dear Readers:

We were more than paid for our 100 mile drive, Sunlay, May 9th, to hear Bro. Lindsay preach two good sermons and meet a goodly number of our faith. We had a fine dinner at the schoolhouse which we surely enjoyed. Will not take up space with details of Bro. Lindsay's sermons, but would like to call attention to a few thoughts that we all should hear and heed. His morning sermon was fine but the afternoon service was the one we should all hear on Spiritualism.—"The Witch of Endor." How it was all deceit and full of falsehoods; not denying there could be some morally good people that were believers in the same, but that fact could not keep it from being a sin. We could all do well to let it entirely alone at all times. During the talk he asked if we could afford to give our money or support in any way, or to any kind of societies or religious organizations that teach any kind of error. It surely was a pleasure to hear him say it and was indeed glad to meet Bro. Lindsay and the brethren near Bosworth, Mo.

M. E. Bray.

## The Sunday School.

By Alta King.

### SAUL'S FAILURE.

Lesson 10. June 6, 1920.  
Lesson Text. 1 Sam. 15:1-9.

Golden Text: Thou hast rejected the word of the Lord, and Jehovah hath rejected thee. 1 Sam. 15:26.

Memory Verses: 1 Sam. 15:22, 23.

### Questions and Comments.

Saul's disobedience: 1 Sam. 15:1-9. Compare with his act of disobedience noted in last Sunday's lesson. Both were due to putting a loose construction upon God's instructions to him. He had a light regard for exact meanings, hence his own interpretations had plenty of room to take root in his mind. Is obedience, rendered according to our interpretation of God's commands, obedience to God? What fleshly desires were probably back of his saving the king and the best of the sheep, etc?



Concerning that time Amos prophesied, 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.—9: 14-15.

The prophecy of Zechariah is freighted with bright passages concerning the future of Jerusalem. But we turn to the sayings of our Lord and his apostles.

When Peter asked for the twelve, saying: Behold we have forsaken all and followed thee, what shall we have therefore? Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye shall sit upon twelve thrones, judging the twelve tribes of Israel.—Matt. 19:27-28. If the Master does not in this teach the restoration and reorganization of literal Israel, then I know not the meaning of language.

To the twelve tribes scattered abroad James sent greeting. Some say they cannot be found. So infidels declare God cannot find the particles that compose the dust of his sleeping saints, but in the gathering day of God will be brought to pass the prophecy of Ezekiel: I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. . . And the Gentiles shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them forevermore.—37: Please turn and read the whole connection. We give but two passages from this significant prophecy. Then read the whole of Rom. 11. Hath God cast away his people? God forbid. . . I say then, have they stumbled that they should fall? God forbid; but rather through their fall salvation is come to the Gentiles. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

O blessing repeated! while we were made rich by their fall, we shall be made still richer by their restoration. For if the casting away of them be the reconciling of the (Gentile) world, what shall the receiving of them be, but life from the dead? Is this a profitable theme for the church? The Apostle thought it was, and did not keep it back, saying: I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceit; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved. Not Judah alone, but the lost ten tribes as well. As concerning the gospel, they are enemies for your sake, but as touching the election they are beloved for the fathers' sakes, for the gifts and callings of God are without repentance. He will not repent, or turn from the promise made to the fathers, to Abraham, Isaac and Jacob, but will restore the literal seed, and through them more abundantly enrich the spiritual seed, even his Gentile servants. So I read the promises to the patriarchs, and the predictions of the prophets concerning Israel, as expounded by Jesus and Paul.

Brethren, do not be afraid to look at this subject, calling it "age to come," for so is the kingdom also "age to come." All the

teachings of that blessed book, are rich in instruction, salutary in study, and comforting when understood. A Bible people should never be afraid of the Bible, or anything contained in its sacred pages. Wherever it leads me, by the grace of God I will follow. I may sometimes mistake its import, since we are all in danger of new error as well as old. I pray God to keep us humble and tolerant with each other, and give us wisdom to read his word aright.

V. P. Simmons in an Exchange.

#### THE GOOD SAMARITAN

Alice B. Curtis, Scottsburg, Ind.

**I**N the tenth chapter of Luke, Christ tells the story of "The Good Samaritan."

He uses this apologue, or illustrative story, to show the lawyer, with whom he is talking, that a neighbor is not only one of like creed and nationality, but anyone who may need assistance with whom we meet. The word 'neighbor' that Christ uses here, is derived from 'naer,' meaning near, and 'buer,' to dwell; so that any person dwelling near, or who passes near, is a neighbor. This lawyer, being a Jew, believed that a Jew should help a Jew, that being the creed of his countrymen; and, as he had lived in accordance with that belief, he expected to be justified before Christ.

The road from Jerusalem to Jericho was the most public road in Judea, which country was infested with bandits. Jericho is styled "The City of Palm Trees" in Deut. 34:3. The priest and Levite here mentioned are persons that one would naturally expect would freely give assistance, especially to one of their own nationality, to which this traveler undoubtedly belonged. The fact that they refused to help him in his need shows a transgression of the law in Deut. 22:1-4. The compassion of the Samaritan is the more remarkable, because in John 4:9, we read that "The Jews had no dealings with the Samaritans." Even the lawyer, who was so prejudiced that he would not mention the Samaritan by name, admitted that the "one who showed mercy on the man" was his neighbor. Christ then brought the lesson home to him by the words, "Go and do thou likewise." We also need this lesson of kindness to broaden our sympathies. While we condemn the narrow creeds of ancient times, are we not very often inclined "to pass by on the other side" when we see some one who has been overtaken by misfortune, and leave it to someone else to perform the deed of mercy? We need to have our hearts softened by compassion, and to thrill with tenderness when we behold the sorrows or troubles of others. Let us remember that while today we may act the part of the good Samaritan, tomorrow may see us overwhelmed with sorrow or trouble, and very much in need of the care and tenderness of others. We read in Acts 10:38 that "Christ went about doing good." Let us try to follow his worthy example. The pleasant smile, loving word, and kindly deed are very needful. Let it be for us to deal bread to the hungry, clothe the needy, and bring the outcast to our homes. "Then shalt thou call and the Lord shall answer, Here I am, and thou shalt be like a watered garden and like a spring of water, whose waters fail not."—Isa. 58:7-9.

The Good Samaritan.

From Jerusalem many years ago,

A man started down to Jericho.

The city of palm-trees was not in sight,  
'Ere thieves had left him in wretched  
plight.

Wounded and robbed, half dead he lay,  
Hoping that some one would pass that  
way.

He longed for help and a cheering word;  
Soon a feeling of joy within him stirred,  
For a coming priest he has espied;  
But the priest passed by on the other  
side.

The moments dragged by with leaden  
feet,  
And his lips grew parched with feverish  
heat;

But his hope revived and he heaved a  
sigh,

When he saw a Levite drawing nigh.  
He tried to raise his throbbing head,  
And his wistful look the Levite read.  
How he hoped that help would not be  
denied;

But the Levite passed by on the other  
side.

Now, the poor man closes his weary eyes,  
The hope he has cherished within him  
dies,

As he thinks of the cold, unfeeling look  
Of each passer-by, ere his leave he took,  
While he thinks of the selfishness of  
man

He hears a step, a Samaritan  
Is near at hand, he stops, he feels  
A wave of pity, and he kneels  
To bind the wounds with oil and wine,  
With tender compassion that seems di-  
vine,

To an inn the good man took him then,  
To be cared for until well again.  
This simple story our Savior told  
Points a moral today as in days of old—  
"Go, and do thou likewise," was his com-  
mand;

And whoever may need a helping hand,  
Is our neighbor, for wheresoe'er we meet,  
In the quiet home or the crowded street,  
Be he rich or poor, be he low or high,  
We may not carelessly pass him by;  
Nor creed nor condition shall be a ban  
To the duty we owe to our fellowman.

"WHEN the outlook is not good, try the uplook, somebody says, and wisely. The great advantage of the uplook is that our help cometh from above. Things that are on our own level may be mean and small, insufficient and futile, so far as help goes, but there is power, expansion, largeness, limitless love overspreading us above. Lift up your eyes, lift up your heart. Just try the uplook, and see if there is not abundant courage and comfort to be had in that direction."

TO ME, the Second Coming is the perpetual light on the path which makes the present bearable. I never lay my head on the pillow without thinking that, maybe before the morning breaks, the final morning may have dawned. I never begin my work in the morning without thinking that, perhaps, he may interrupt my work and begin his own. This is now his word to all believing souls, "Till I come." We are not looking for death, we are looking for him.—Morgan.

THERE is no beautifier of the complexion, or form, or behavior, like the wish to scatter joy and not pain around us.—Emerson.

tors, hearing them and asking questions.

The evangelists are silent regarding his life from that time until he was about 30 years of age, when his public teaching began, at which time he was baptized by John in the Jordan river and recognized as the Messiah, and the succeeding events in the life of Christ occupy the important period of his ministry which was about three years.

After spending 40 days in the wilderness-fasting and in meditation and prayer, he selected his disciples and began to teach the people numerous scriptural evidences of the gospel of the Kingdom and to perform miracles, all of which are clearly described in the New Testament. After a trial before Pilate on a pretended charge of blasphemy, he was condemned to be crucified on Golgotha, or Mount Calvary.

Joseph of Arimathea took the body from the cross and placed it in a tomb where it was guarded by Roman soldiers, but on the third day Christ arose from the dead and after appearing to his disciples and others and spending forty days on earth, he ascended visibly into heaven. So ends his history from his birth to his ascension. But does this end all? No, for we are informed by the two men which stood by in white apparel which also said, "Ye men of Galilee, why stand ye looking steadfastly into heaven? This same Jesus which was received up from you into heaven, shall so come in like manner, as ye beheld him going into heaven."

What a blessed promise that he is coming again to receive us unto himself. Then is when our faith is turned to sight, and so we pray, "Come Lord Jesus and come quickly." "Thy kingdom come, thy will be done in earth as it is done in heaven." And when his will is done in earth as it is in heaven, Christ will be King over all the earth, and his immortalized saints as joint-heirs with him in the government of the nations.

#### Extracts From Letters Received by the Social Correspondence Department. By Anna L. Adams.

"You do not know how glad I was to receive your interesting Magazine."

"It makes our hearts glad to receive such interesting communications from those who, although united with us in Christ, we have never known before."

"Your fine letter of welcome into the household had made us very happy. We do love to hear from you or anyone of like faith."

"We greatly appreciate your interest in us."

One correspondent says, "Several lonely ones of Christ's household have thanked me with gratitude for having written to them for they were so lonely, and surely a warm feeling of love sprang up in my own heart for them."

Do you know that everything about the Bereans is nice, but the letters are wonderful. I think that is the best idea anyone ever thought of when they originated the plan of writing letters to others of like faith. It takes most of the hardship from isolation, does it not?

#### REMITTANCES.

By an oversight in making up our paper this list was left out of its usual place.

Mrs. L. J. Sweet, Mrs. Samuel Huffmon,

B. N. Berry, Mrs. Clark McClelland, A. F. McGowan, Mrs. Carrie W. Chambers, Rufus A. Curtis, Mrs. G. F. Battenfield, Mrs. Cora E. Decker, L. E. Conner, J. T. Brotherton, Mrs. E. Moran, Mrs. F. T. Powers.

#### HELPING FUND.

Mrs. F. T. Powers, .50.

#### EXTRACT FROM A LETTER

THE following extract from a letter just received from an elderly brother and one who has been very active in the church for many years is so encouraging that we give it here:

"Well, I studied those five questions and I find The Restitution Herald so nearly perfect I was afraid to say anything. Of course, I always read the editorials first, but I did not do it the last paper, for it had no editorials in it. The R. H. is chuck full of the very best reading matter. It seems to me at the present time we have the most able writers we ever had. May it continue the good work unto the coming of our Master."

#### LOVE

W. F. Blackwell, Toronto, Canada.

LOVE signifies a gracious principle or habit wrought in man by God, which inclines us to delight and esteem and earnestly desire to enjoy an interest in God's favor, and communion with him as our chief good portion and happiness, and the fountain of all perfection and excellency, which likewise disposes us to do good to all, especially to such as resemble God in holiness. We have Matthew's record of Christ telling us that love is the greatest of all commandments, for when asked by one of the scribes which was the greatest commandment in the law, he answered, "The first and greatest commandment is, Hear, O Israel, the Lord our God is one Lord. Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength. This is the first and great commandment, and the second is like unto it; namely, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets. We are also told to love our enemies, to do good unto those that hate us and use us spitefully ("to heap coals of fire on their heads")."

Christ's whole life and being was love. His every action did show or prove it. He loved his enemies and did good to them always in every way possible. We are taught to be kindly affectioned to one another, in honor preferring one another. We are taught by reading the record in 1 Jno. 4:1, 12, 18, 21, of the boundless and infinite love of God.

Beloved, let us love one another, for love is of God; and every one that loveth is born of God and knoweth God. He that loveth not, knoweth not God, for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us and his love is perfected in us. By this we see that

God is love. Therefore love is perfection. One great sample of God's love is recorded in Jno. 3:16. God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life. To believe on Christ we must not only believe him to be the Son of God, but we must understand his mission, what it has meant and will hereafter mean. Also we must live up to the principles he has taught us and show forth the fruits of the Spirit; namely, And the fruit of the Spirit is love, joy, peace, long suffering, gentleness, faith, meekness, temperance; against such there is no law, and they that are Christ's have crucified the flesh with the affections and lust. If we live in the Spirit, let us also walk in the Spirit, and thus we shall fulfill the perfect law. Christ proved to mankind his great love when he willingly gave his life for humanity. For we are told that "Greater love hath no man than this, that a man lay down his life for his friends.

Christ says in John 10, "As the Father knoweth me, even so know I the Father, and I lay down my life for the sheep. Other sheep I have which are not of this fold, them also I must bring and they shall hear my voice and there shall be one fold and one shepherd; therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again; this commandment have I received of my Father. And again Christ says in speaking to his followers, This is my commandment, that ye love one another, as I have loved you.

We are not called upon in these days to lay our lives down as Christ did, but we do not know how soon it may be, so may we given a strong measure of God's Spirit if the time should ever come, and so stand firm to his truth, and say as our Savior, Christ did, Not my will, but thine O Father, be done.

How is our love to one another to be manifested? 1 Cor. 13, we are told:

(5) Love suffers long, love envies not; but love is ever kind. (Lifts the mind. She never boasteth of herself, nor proudly).

(6) Love harbors no suspicious thought, is patient with the bad, grieved when she hears of sins and crimes and in the truth is glad.

(7) Love no unseemly carriage shows, nor selfishly confined. She glows with social tenderness, and feels for all mankind.

(8) Love heareth much, much she believes and still she hopes the best. Love meekly suffers many a wrong though sore with hardship pressed.

(9) Love still shall hold an endless reign in earth and heaven above, when tongues shall cease and prophets fail, and every gift but love.

(10) Here all our gifts imperfect are, but better days draw nigh, when perfect light shall pour its rays and all those shadows fly.

(13) Faith, hope and love, now dwell in earth, and earth by them is blest; but faith and hope must yield to love, of all the graces best.

(14) Hope shall to full fruition rise; faith be sight above; these are the means, but this the end, for saints forever LOVE.

LABOR is the law of happiness.

Saul's defense and condemnation: 1 Sam. 15:10-23. Pick out the verses which show that Saul committed the sins of hypocrisy, lying and self justification when he tried to defend himself. Compare his self justification with the first case of self justification. Gen. 3:9-13. What was the only right thing for him to say regarding himself and his sin? 2 Sam. 12:13; Psa. 51:4.

Discuss various ways we have of justifying ourselves before God. See Gen. Note 1.

What proves Saul to be a tool of the people rather than their strong leader? What is the true office of a ruler? Does his being a servant of the people involve his yielding to the people's will—can a ruler sometimes serve the people best by opposing their will? Does the sacrifice (the setting aside for religious purposes),\* of things gained through disobedience atone for the disobedience? Does God accept the grafter's enormous gifts to "charity" and for the general betterment of mankind, as acts of service to him in atonement for sins unrepented of? Explain verse 23. Read Isa. 1:11-17; Micah 6:6-8.

What was Saul's punishment? Had he been warned before? 1 Sam. 13:11-14.

Saul's repentance: 1 Sam. 15:24-31. Study the verses carefully for proof that his repentance was not genuine; that he repented out of regard to man and his opinion rather than out of regard to God and his opinion. Of whom did he ask forgiveness? Was his repentance purely the result of abhorrence of sin and a desire to do better, or was his repentance due, mainly, to a fleshly desire to keep up appearances before his people? (Note: Saul was to reign during the rest of his life, hence he would naturally desire seeming harmony between himself and Samuel). Did not Samuel do wrong in granting Saul's request? How did he show, publicly, his disapproval of Saul's conduct?

Samuel's grief: Verse 35. Was it all for Saul, personally?

Discuss briefly God's repentance as mentioned in the lesson. Does not the wholesale slaughter of the Amalekites show a flaw in God's love for people?

#### General Notes.

Daily Readings: Mon., 1 Sam. 15:1-19; Tues., 1 Sam. 15:20-31; Wed., 1 Sam. 15:32-35; Thur., Gen. 3:9-13; Fri., 2 Sam. 12:13; Psa. 51:4; Sat., Isa. 1:11-17; Micah 6:6-8.

1. Adam and Eve both admitted their disobedience, their sinfulness, but they spoiled their admissions by adding excuses, trying to make themselves appear right in God's sight. They called God's attention to the cause of sin, thinking that sin in them would appear less hideous if the cause were considered. Our admissions of sinfulness are like Adam's, "We have sinned but it was through ignorance and weakness of the flesh." God does not want such admissions. He wants the admission that David made (Psa. 51), no excuses tacked on. For such admissions show that we have come to recognize sin as sin and to abhor it, whatever the cause. It is true that ignorance and weakness of the flesh are the basic causes of sin, disobedience, but it is wrong for man to even refer to these causes as excuses, for just as soon as man begins to excuse sin in himself he begins to tolerate sin. God wants man to recognize and admit the bare fact of his sinfulness, without consideration of causes. The causes are for God's consideration. And

it is in consideration of the causes of sin that he has formulated and is carrying out his plan of salvation, based on mercy to man. But before his mercy can become operative in any one's favor that one must make an unrestricted admission of his sinfulness. Such an admission is true repentance. Admissions followed up with lengthy explanations and excuses is not true repentance.

2. Formal sacrifices: If Isa. 1:11-17 were considered alone we would naturally conclude that God did not desire or command the formal sacrifices and ceremonies of Jewish worship, but as a matter of fact, he himself commanded them. Hence we must conclude that God's meaning here is that he abhorred their obedience to his ceremonial laws, because they were rendering it as a mere empty form. It was not the sacrifices and ceremonies which he himself had established, that he abhorred, but their mode of rendering obedience.

3. Lying to God. "Not without good reason was Christ's only harsh and threatening reproof directed against hypocrites and hypocrisy. It is not theft, nor robbery nor murder, nor fornication, but falsehood, the special falsehood of hypocrisy, which destroys all distinction between right and wrong in the conscience, deprives men of what is the true meaning of all human life, and debars them from all progress toward perfection."—Tolstoy.

4. The outstanding lesson to be gained from Saul's disobedience is first the need of understanding God to mean just exactly what he says; second, the need of rendering exact obedience in accordance with the exact meaning of his words.

5. "Obedience to law is liberty." This fine motto, suggested by Senator Hoar, is engraved on the front of the court house in Worcester, Mass. Obedience to the laws of music gives glorious liberty to the musician. Obedience to the laws of physics gives the aviator liberty to range over the whole heavens. Obedience to law never means loss or restriction; it means infinite gain.—Sel.

Tom Paine committed himself to the belief that there is one Supreme Power over the universe and that this power is a God of perfect love. But he denied that the Bible is the word of this God. For one of his proofs he pointed to such commands as were given to Saul—commands to execute wholesale slaughter of men, women and children, to a people who in actual life were just as sinful as the people to be slaughtered. Such a command he pronounced as contrary to love and hence contrary to God and not his word.

But Tom Paine's belief that there is one God whose power is absolutely supreme and whose character is perfect love, forces the conclusion that this all-powerful all-loving God does issue just such commands. It is impossible to deny facts, and we see such things happening constantly. Since God is absolutely supreme they must happen either through his direct command, or through his permission (which amounts to the same thing). Since God is love, these happenings which seem so contrary to love from our finite point of view, must nevertheless be works of love, and the only thing for the finite mind to do is to accept such works as works of God's love, working to the eternal good of man. If it

does not do this, then it must either deny the supremacy of God, or his perfect love, and thus find itself stranded in this world of trouble with no hope.

## Berean Column.

Edited by

NATIONAL BEREAN SOCIETY,

Leota B. Hanson, Editor,

106 South Second St., St. Louis, Mo.

Motto: Search the Scriptures Daily.

Slogan: We Stand For Unity, Truth and Righteousness.

Life of, or History of, Jesus the Christ, Jehovah, or Savior.

Mrs. J. E. Hatch.

THE name applied to the Son born of the Virgin, Mary, who had conceived of the Holy Ghost. He was born in Bethlehem, Palestine, in the year B.C. 4. His mother, the Virgin Mary, was of the tribe of Judah, betrothed to Joseph, a carpenter by occupation. Their genealogies are given in Matthew and Luke respectively. Our information regarding the life and ministry of Christ is found almost inclusively from accounts written by the four evangelists, Matthew, Mark, Luke and John, with references found in other portions of the New Testament.

Joseph and Mary resided at Nazareth and proceeded to Bethlehem to be taxed. While there, Jesus was born in a manger, the inns being entirely occupied. He was circumcised on the eighth day in accordance with the law of Moses. Angels announced the first coming of Christ to shepherds tending their flocks on the night of his birth. Soon after, wise men of the East came to adore and present royal gifts to the young child, proceeding to Bethlehem under the guidance of a star.

Herod, the king of that country felt the alarm very greatly when the wise men from the East came to Jerusalem, saying, "Where is he that is born king of the Jews, for we saw his star in the East and are come to worship him?" Then Herod privily called the wise men and learned of them what time the star appeared and he sent them to Bethlehem to search carefully concerning the young child and when they had found him to bring word that he would also come and worship him. But the wise men were warned of God in a dream that they should not return to Herod for he would seek to destroy the young child's life; and an angel of the Lord appeared to Joseph in a dream and ordered him to take the young child and his mother and flee into Egypt and remain there until the death of Herod. Herod, when he saw that he was mocked of the wise men, was exceeding wroth and ordered a decree that all the male children from two years and under should be slain. But when Herod was dead, then Joseph took the young child and his mother and went into Galilee and came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets that he should be called a Nazarene. Little is known of the boyhood of Christ, the most definite incident is that in relation to his presence at Jerusalem when 12 years of age where he was taken by his parents and it is related that he was lost from Joseph and Mary for three days, but when found was in consultation with the doc-

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Sunshine

Do a kindness, do it well; Angels will the story tell. Do a kindness, tell it not. Angel hands will mark the spot. Do a kindness; never mind! What you lose the angels find. Do a kindness, it will pay; Angels will rejoice that day. Kindly deeds and thoughts and words Bless the world like songs of birds. —Selected.

THE MOUNTAIN CLIMBER.

With axe and rope and staff he dares the ascent, Wall over wall, precipitous and high; Far up the snowy peak invades the sky, Belted with cloud, and as his gaze is bent Toward the summit, eager and intent, He weighs his perilous task, and then, with eye And hand alert, toils upward steadily Until he stands victorious and content. So do thou climb, O soul, the steep of life, Attempting ever some diviner height Above the lower levels of the world! Up, counting not the effort nor the strife! Up, where the peak is flushed with rosy light! Beneath, far down, shall doubt and fear be hurled.—Sel.

LIFE is death on a furlough, and Time, like a mouse, nibbles at our edifices. Everything is deferred. Today wears no glamour; tomorrow is always a holiday; we never are; we are going to be—and so on a day we awake to find we have been swindled. Emerson divined the trick in youth and nailed the everlasting NOW above his door, and each moment brought its treasure, and no hour went but what he was not richer in spirit. He used grief and ground pain beneath his iron-heeled soul. Life, with her ogres, her chicaneries, her hypocrisies, her seductions, slunk away shamefaced before that presence. For he knew a trick worth two of her. He utilized the NOW.—de Casseres.

NO man or woman of the humblest sort can really be strong, gentle, pure, and good, without the world being better for it, without somebody being helped and comforted by the very existence of that goodness.—Brooks.

AS TO thy burden, be content to bear it, until thou come to the place of deliverance; for there it will fall from thy back of itself.—Bunyan.

IT isn't what a man has on him, but what he has in him that counts.



## CHRIST THE TRUE VINE

John 15.

Miss Pheobe Pook, Toronto, Canada.

THE first part of the 15th chapter of John is what is commonly called in scriptural language, a parable, and in present day language, a metaphor.

In this chapter we find Christ represented as a vine. The adjective which is applied to him specifically is the word "true." He is the "true vine." In the scriptures we often find Christ compared with something in nature, such as—The lily of the valley, The Lion of the tribe of Juda—A Lamb without spot or blemish—A bright and morning Star, etc.

What is the special significance which is attached to this particular title, "The True Vine"? Are there vines which are not true? Have we any in existence at the present time? Most assuredly. Take for instance the Roman Catholic dynasty, who profess to be "very God on earth." Do their teachings correspond with the teachings found in the scriptures which were written before Christ's time? If they do not, then they are not of the "true vine."

Another great power which has had great influence on this earth is the Mahometan power, which was founded by the great "Mahomet." This man professed to be God's special messenger, who was sent for the specific purpose of converting the people. Did he teach the revelation found in the Old Testament? Did he teach his followers to worship the One and only true God? or did he point out to them that a Messiah had been promised, who was to rule the world in righteousness? No! He succeeded in converting a large number of people to the worshiping of himself, and many great mosques have been built by his followers. But not to the glory of the One and only true God, but to the glory of Mahomet.

"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away."

How can you be a branch in Christ? By being baptized into the saving name of Christ. As we are told, "For as many of you as have been baptized into Christ, have put on Christ." But after having been baptized you must walk in the way set forth by Christ, or you will become as the unfruitful branch which becomes withered and is therefore cast off because it is of no further use to the vine.

What must you do to become fruitful? Could you go on in your old worldly way and think yourself saved and perfectly safe from destruction, because you had been baptized into the household of faith? No, you could not. John tells us in his first epistle, 2nd chapter, "He that saith, I know him, and keepeth not his commandments is a liar, and the truth is not in him. He that saith he abideth in him ought himself so to walk even as he walked." By this we see that we must follow Christ's example. And Paul says in his letter to the Romans (12:1-2), "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." By this passage we find that we must keep ourselves free from the evils of this world so

that we may be holy and acceptable unto the Lord. We have been warned against those who will try to deceive the followers of Christ and who will try to draw them away by their pretensions of goodness.

For we read in Matt. 7:15-23, "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

What, then, are the works we must perform in order to continue to be a fruitful branch of the "true vine"? and how can we distinguish between good and evil? Paul the Apostle gives a detailed account in Eph. 5:19, etc., where he says: "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, revelings, and such like, of the which I tell you before as I have told you in times past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections, or passions, and lusts. If we live in the Spirit, let us also walk in the Spirit."

Christ says, "My Father is the husbandman." A husbandman according to archaic meaning, is a farmer. And in the harvest time the farmer always gathers in his harvest. So will it be in the day of redemption. The farmer, or husbandman, will gather unto himself the wheat, but the chaff will he burn. He will preserve the good and fruitful vines but he will sever the withered branches and will destroy them.

Let us, then, follow the instructions of Christ and "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matt. 5:16.

HAVE you never met humble men and women who read little, who knew little, yet who had a certain fascination as of fineness lurking about them? Know them, and you are likely to find them persons who have put so much thought and honesty and conscientious trying into their common work—it may be sweeping rooms, or planing boards, or painting walls—have put their ideals so long, so constantly, so lovingly into that common work of theirs, that finally these qualities have come to permeate not their work only, but so much of their being, that they are fine fibred within, even if on the outside the

rough bark clings.—Gannett.

THE study of God's word will secure peace. Take those Christians who are rooted and grounded in the word of God, and you will find they have great peace. It is those who do not study their Bible who are easily offended when some little trouble comes, or some little persecution. Just a little breath of opposition, and their peace is all gone.—Moody.

"I AM come to found a new religion," said one to Tallyrand. "Then there is one thing you must do," the statesman replied. "What is that?" "You must allow yourself to be crucified, and you must rise again." The great central facts of the Gospel are the death, burial and resurrection of the Lord Jesus.—Selected.

MY share in the work of the world may be limited, but the fact that it is work makes it precious.... Darwin could work only half an hour at a time; yet in many diligent half hours he laid anew the foundations of philosophy.... Green, the historian, tells us that the world is moved along, not only by the mighty shoves of the heroes, but also by the aggregate of the tiny pushes of each honest worker  
—Helen Keller.

"HOW dismal you look," said a bucket to his companion, as they were going to the well. "Ah!" replied the other, "I was reflecting on the uselessness of our being filled, for, let us go away never so full, we always come back empty." "Dear me! how strange to look on it in that way!" said the other bucket; "now I enjoy the thought that however empty we may come, we always go away full. Only look on it in that light, and you will be as cheerful as I am."—Hardy.

SWEEPING a room is not a poetic occupation. But it may be done religiously or irreligiously. And until we feel that even the most ordinary duties are of supreme importance in the sight of God, until we turn on them the light of our religion, until we feel that there is principle involved in all we do, until we make our daily round of life poetic with an ideal grace, we can never come near to the true meaning of life.—Perry.

Are you worsted in a fight?

Laugh it off.

Don't make tragedy of trifles,

Don't shoot butterflies with rifles—

Laugh it off.

Does your work get into kinks?

Laugh it off.

Are you near all sorts of brinks?

If it's sanity you're after,

There's no recipe like laughter—

Laugh it off.

—Elliot.

WE do not know what ripples of healing are set in motion when we simply smile on one another. Christianity wants nothing so much in the world as sunny people.

—Drummond.

WHAT a pity we do not live this short time according to the laws of the long time—the eternal laws! Let us see that we stand erect here and do not lie along by our whole length in the dirt.—Thoreau.



## THE SIGN OF HIS COMING

By C. W. Carmen.

"Tell us, when shall these things be? and what shall be the sign of thy coming, and the end of the world?" Matt. 24:3.

AND Take heed that no man deceive you. AND Jesus answered and said unto them,

I would take it that Jesus meant that if any person should come to us and tell us that these signs that he was about to tell them of were not the signs of his coming, we were not to be deceived by them. Jesus said, 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.

Why cannot the end come when we have wars and rumors of wars? The reason is plain; he gave us this so we may know when the signs came.

Then he said, For nation shall rise against nation, and kingdom against kingdom. Have we had this in this world-war? I think so. It looks so, when there were 27 nations in this war with 60,000,000 men in their armies. When England went into the war she took 300,000,000 of the people of the world with her.

This world-war truly has fulfilled Christ's prophecy. At present there are 23 wars going on. So said Gen. Churchill.

"And there shall be famines and pestilences." There is not a nation on earth that has not had famine of some kind, and most of the nations have had famines of all kinds since the world-war began. And if we are to believe what is written about famines, the world has a greater famine today than at any time during the war.

One writer said, Anyone that talks about things as they really are in Europe will seem to the uninitiated to be an alarmist or exaggerator. That is because the world has never before faced such a situation, and has nothing in its experience to base a comparison on. The same writer said that 300,000,000 people were facing starvation in Europe.

The cry comes from Austria, Save us ere we die. Give us bread, rings through Austria. But bread is not to be had. I work six hours a day, five days a week. But I have n't tasted meat in two months. I have lived mainly on sour cabbage. Thank God, my wife is dead, and I have no children. God pity those who are married and have children.

Mrs. Philip Snowden writes: I have just returned from Vienna where I visited the tenements of the poor. I found whole families literally sitting and waiting for death. All hopes were lost completely. They were absolutely resigned to their fate. The misery I saw is beyond description. I saw children who had lost all semblance to childhood. They had ceased to cry of hunger. They were beyond that. They sat with their starving little bodies huddled up, rarely moving, never speaking, just staring into vacancy with big dark eyes. That was when mild weather prevailed. What the condition will be in mid-winter passes imagination.

A suit of clothing costs \$500 and shoes \$75. A slice of meat \$5. Two and a half million men, women and children are slowly starving to death. The city is without hope. Laughter never rings where funerals are so numerous that they continually

block ordinary traffic.

I could give many more such statements. But this is enough to show what distress Austria is passing through.

Miss Kellogg writes, The other day one of the American relief administration men came upon one of these mothers just able to drag herself along the winter road at evening. She could not speak, but held out her shut hand to him, and then slowly outspreading her shrunken fingers revealing in her waste palm a few bits of twisted roots, the prize at the end of the long day's search for herself and two little girls and a boy.

A person cannot read these things without saying truly, This is that spoken of by Christ the great prophet. Not only a few thousand have starved to death in Russia but over a million have gone that road to death. There is not a nation but has had some to starve to death since the war began. "216,000 children hungry; many starving in Fosham. Children are starving to death in New York. Parents are unable to pay the high price of food."

The worst comes from Armenia: I have a nation dying, writes Miss Chamberlain. If you had seen children in the streets of Erivan last winter pounding with stones the bones of animals into a rough, pasty mass and greedily devouring it; if you had known that in the cemeteries bodies had been stolen and the next day were seen in the cooking pots of the refugees, human bones, what would you say? Could you blame them?

James O'Arroll writes: Apprehending an aged man with a part of a human body under his arm which he was taking home to save his six grandchildren from starving. Hundreds of thousands of the Armenians have starved since the war began. Another writes and asks: What would you think to see a mother eating her own child?

The same story comes from India where there are 150,000,000 people, rising hungry every day, living hungry all day and retiring hungry. More than a million have starved in India in the last six years. We do not know the full extent of the starvation in the world since the war began. There have been famines in all lands of the earth since the war began.

"And pestilences, and earthquakes, in divers places." Wherever the war and famines went there is the pestilence.

In India the influenza got over a million people in a short time. In Bombay the death-rate was 7,000 a day for many days. In small towns all of the people were swept away by the influenza, but a few. Not enough living were left to bury the dead.

In Russia, whole villages were swept away by the influenza. Not a land on earth that escaped this plague. There were over 6,000,000 died from this pest in eight months.

We cannot give an account of the different diseases that have been sweeping the famine-stricken world since the world-war began. The black plague and typhus in China took hundreds of thousands. Cholera and typhus have taken many more hundreds of thousands in Europe since the war began. The trench diseases have taken over a million more. The louse has a million deaths charged up to him. He carried typhus and trench-fever from his dead victims to the living.

I cannot see how that people can say

that these famines and pestilences that have been sweeping the old sin-sick earth since the world-war began are not fulfilling Christ's prophecies.

Where are the watchmen today? Can it be that they are all slumbering today?

"And earthquakes in divers places." The first great earthquake came in 1914 after the war began. It took place in Italy. More than 50,000 people lost their lives before the old East quieted down again. Since the war began there have been about 20 destructive earthquakes where people lost their lives. Over 125,000 people have lost their lives in these earthquakes since the world-war began. The last great earthquake was in Mexico. Over 15,000 people lost their lives in it.

Mountains disappeared. Cracks opened up to the depth of 150 feet which swallowed up houses and people. People lived at the bottom of one of these openings for four days. Food was lowered down to them.

Truly, this is a fulfillment of Christ's prophecy. Why don't the watchmen believe it, and write it, and teach it, and preach it, wherever they go? "All these are the beginning of sorrows."

Christ did not say that these sorrows would stop and the old earth get normal again. These signs were given to let us know that the end of the world is near, and not a sign that peace is about to come. Let us believe what Christ said, and let us believe that his prophecies are being fulfilled, and preach them. The people want to hear such preaching today. There is no preaching that will stir the people as the preaching of up-to-date prophecies will stir them.

In Lu. 21:25, 26, we have more of Christ's prophecies to let us know that the end is near. "And upon the earth distress of nations." Nowhere in history does it tell us of such distress of nations as there is today. Their credit is gone. Their money has depreciated almost to nothing! Their people are starving everywhere. Most of the nations can't even pay the interest on what they owe. Some of the nations owe more than all of their wealth.

The only way out of the distress which Europe is in is to repudiate all debts. So said Mark O. Prentiss, Chairman of the Board of Directors of the Banking Foreign Credit Clearing House. He said Great Britain is tottering. Italy's condition is deplorable.

The condition of France is much worse than England's or Italy's, because France has not attempted to pay any appreciable part of her war debts by taxation. It is expected to pay the debt out of big war indemnities from Germany (which hope has disappeared into thin vapor) and through recovering of loans to Russia (which no one dare consider assets). It is said that Austria and Germany can never pay what they owe. Austria's indebtedness is greater today than all her wealth was before the war. Most of the other nations are just as bad with strikes and upheavals and famines everywhere.

Distress of nations. It was never so great as today. High cost of living and going higher every day until it has become so high that only the well-to-do people can have plenty to eat and wear. How long will the people stand such robbery by the rich? We read in the Chicago Herald and Examiner of April 25, this saying of Timothy Shea (Pres. of the Brotherhood of Lo-

# 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 HOUSE OF PRAYER  
Matt. 21:12-13.

ALICE HARDY came home from her class meeting looking very unhappy. She threw her hat and coat on a chair and sat down heavily. Her aunt looked at her questioningly for a minute before she spoke. She was familiar with Alice's moods and she could easily see that the girl was disappointed about something. At last she spoke gently.

"Is there something wrong, Alice?"

Although Miss Hardy was past fifty and Alice was only fifteen, they were very chummy. Alice always took her troubles to Aunt Mary, who never failed to understand and help. Alice said, "Aunt Mary can always tell me what I want better than I know."

Miss Hardy had to repeat the question before Alice heard her. "Is there something wrong, Alice?"

"Oh, yes!" exclaimed Alice. "You know, Aunt Mary, they are remodeling our church now. We girls wanted them to add a room in the basement where we could have supper and bazaars. All the other churches in town do it but ours and Hazel Clark told me last week that they made forty dollars in her class alone on the things they sold at one exchange there last year. Of course all the other classes use it, too. But Mrs. Preston says the minister thinks it would be wrong, and I really believe she thinks so, too. Now I can't see where there is anything wrong about it. The other girls are as disappointed as I am."

Miss Hardy looked in Alice's face for a moment and then repeated softly: "My house shall be called the house of prayer; but ye have made it a den of thieves."

"Yes," said Alice, "Mrs. Preston read that to us, too. But we wouldn't bother the church services in any way; and it would be so nice to have our little parties there, too. I really can't see where there is any harm in it."

"My dear," said her Aunt, "tell me what a church is for."

"Why, it is a place in which to worship God, isn't it?" said Alice wonderingly.

Miss Hardy smiled. "Exactly. Now take the dictionary and see just what the word 'church' means," she said.

Alice went to the dictionary and after a minute of careful study she said: "It is derived from a word found in several

## FORBEARANCE



FAST thou named all the birds without  
a gun?  
Loved the wood roses and left it on  
its stalk?  
At rich men's tables eaten bread and  
pulse?

Unarmed, faced danger with a heart of trust?  
And loved so well a high behavior  
In man or maid that thou from speech re-  
frained,  
Nobility more nobly to repay?  
Oh, be my friend, and teach me to be thine!  
—Emerson.

languages meaning the 'Lord's house.'

"You are right again," said her Aunt. "Now tell me how much of the church is the Lord's."

"Why, all of it, of course!" replied Alice.

"And what does it mean to worship God?" persisted her Aunt.

"I suppose it means to sing, and pray, and learn of Him," answered the puzzled girl.

"Yes, that is it, I believe. Jesus expressed it best, I think, when he called it a 'house of prayer.' The people to whom he was talking at the time probably tried to excuse themselves. The law of Moses required them to go up to Jerusalem at certain times in the year and offer sacrifices. Those who were too poor to give a lamb were allowed to offer doves instead. And, no doubt, they reasoned that it was easier for them to take money and buy doves and the fine flour and oil with which to make their sacrifices from merchants in the temple than it would be to carry all these things from their far-away homes.

"Some of them even came from foreign countries and brought strange money with them that had to be changed into local money before they could buy any of the supplies necessary for the sacrifices. So the 'money changers' set up their tables in the temple and charged a fee for changing the money. Some of them, no doubt, charged more than was fair for their services, and so Jesus called them thieves, upset their tables and drove the merchants out.

"If Jesus did not excuse them for selling doves for the sacrifice, do you think he would excuse us for turning his 'house of prayer' into an exchange or a place for parties?"

"From the time the first temple was built in Jerusalem—even before that, when the tabernacle was in use—the place of worship was declared to be holy, and he who profaned it was put to death.

Don't you think, Alice dear, when all we have, every blessing that we enjoy comes from Him, that we should keep the church sacred for His worship and praise, and service alone?"

"I had never thought of it in that way before," admitted Alice; "but I can see what you mean, and I shall try and get the

others to understand how wrong it would be for us to turn the church into a place of amusement or business," she finished thoughtfully.

## A PRAYER

J. S. Lyon, Citronelle, Alabama.

Hear our prayer, from earth to heaven;  
God, oh God! how long must be,  
Till, returned to us, our Saviour  
Frees this world from misery.

Long the years have been in passing;  
Great the pains of men on earth;  
Eagerly we scan the landmarks,  
Praying, longing for new birth.

On us lie the weight and burden  
Of our daily toil and strife,  
As we labor, faint and weary,  
For the needs of mortal life.

War has spread its mantle o'er us,  
Left its miseries in its train;  
And no power of men or peoples  
Can bring peace on earth again.

While o'er earth the war clouds linger,  
Travelers run to and fro,  
Knowledge in the world increases,  
Tho' but few the truth do know.

Mountains, belching, slay their thousands;  
Floods and wars add to the score;  
Plagues, diseases, all unfettered,  
Take their toll of millions more.

Corporate greed stalks forth undaunted,  
Having neither heart nor soul;  
On the product of man's labor  
Lays its hand with heavy toll;

Robs earth's workers of the products  
They have toiled and slaved to glean;  
Grinding men and little children  
In the maws of its machine.

Anarchy, its red flag flaunting,  
Stalks abroad o'er every land,  
Tearing down the works of ages  
With a reeking, bloody hand.

Much we need, oh Lord, thy coming!  
Groaning earth waits for her King;  
Waits the change in her conditions  
That thy kingdom soon will bring.

Oh, the sorrow and the suffering!  
Oh the depths of human need!  
Come, dear Lord, and end earth's anguish!  
Let thy kingdom come, we plead!

THE course of nature is the art of God.  
—Young.

KNOWLEDGE is of two kinds. We know a subject ourselves, or we know where we can find information upon it.—Johnson.

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 firm 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.**

One of the frequent suggestions offered in our recent question campaign was that asking that we might run less "selected" and more "original" matter. We are perfectly willing if the original matter is of the right sort. Please send it in. But again we say we do not want sarcasm and abuse in place of argument.

Born to Bro. and Sr. W. H. Klindt, Sac City, Iowa, Sunday, May 16, a son, Harold. May the boy prove to be a God fearing man in the race of life.

A letter from Bro. John Arnold, Lissie, Texas, renewing his subscription, states that he has had the flu and a general breaking down in health. He is past 90 years of age.

Sr. Ella Hanson is now at her home near Lebanon, Illinois, where she will recuperate through the summer and try to be on hand for the Illinois Bible School in Aug.

We call your attention in this issue to the article, "The Signs of His Coming," by C. W. Carman, taken from Messiah's Advocate. It is an able portrayal of present day conditions and should cause believers to awake and put forth every effort to bring this knowledge to the attention of the people. What are you doing to ad-

vance His truth?

We regret to learn that Sr. Selma Samuelsson of Brooklyn, N.Y., through failing health is obliged for the present to give up her work to give attention to her physical well-being.

Sr. Edna Sheets has sent us an announcement to the effect that on the evening of May 27th she will graduate from the Blanchard (Mich.) public school. We are glad for Edna for she is one of those girls who can do things.

**CONFERENCE DATES, 1920.**

Michigan Bible School and Conference, June 24 to July 4.  
Indiana Bible School and Conference, July 6 to 18.  
Illinois Bible School and Conference, August 3-15.  
Nebraska Conference, August 15-22.  
Iowa Conference, August 22-29.

**REMITTANCES.**

S. J. Wilson, Ophir Claypool, Leota B. Hanson, Mrs. Mary Alexander, Mrs. Diana Murphy, Miss Selma Samuelsson, Glenn C. Stroock, J. S. Lyon, Mrs. J. F. Richardson, J. S. Arnold, H. T. Hill.

**HELPING FUND.**

S. J. Wilson, .50.  
Ophir Claypool, .50.  
Glenn C. Stroock, 3.50.  
Mrs. J. F. Richardson, .50.  
H. T. Hill, .50.

**Notices.**

The Michigan Brethren wish to extend a cordial invitation to the members and friends of the Church of God of the Abrahamic Faith to be present at their Annual Conference and Bible School which will be held at Dutton.

The Conference will begin Thursday, June 24, and continue over Sunday; the Bible School will immediately follow and close Sunday, July 4.

Brother Fred L. Austin of Fonthill, Ontario, and Brother S. J. Lindsay of Oregon, Illinois, will be the principal speakers and teachers. Sister M. A. Woodward and Brother F. V. Blakely will also be present to help with the meeting.

Everyone is welcome and arrangements are being made for a large gathering, therefore, plan to spend your vacation at Dutton from June 24 to July 4, inclusive.

Mildred N. Coats, Sec.  
1037 Lafayette Ave., S.E., Grand Rapids, Michigan.  
May 15, 1920.

**The Northwest Conference of the Church of God**

will be held at Felida, Wash., from July 2nd to 6th inclusive. Felida is eight miles north of Vancouver, Wash.

Anyone desiring to come please notify J. W. Wolfe, Vancouver, Wash., Rt. 3, of the time you will arrive in Vancouver and he will meet you.

We expect to have J. W. Williams and J. A. Patrick with us at this time, so let us all try to attend and have a good meeting.

Grace M. West, Sec'y.  
A. W. Darby, Pres.

**Reports.**

**Lake View, Iowa.**

ON Monday night, May 17, we began services at the Pleasant Prairie church, between Lake View and Sac City, Iowa. Unlike the preceding week, the roads were good and the weather was ideal. In some respects, however, it was an unfortunate selection of a week for that place, as it was the commencement week for the High School in which so many of our young people are concerned, as well as being the period when all the farmers were bending every effort to get through planting the corn which the late season had delayed so much.

Most of our brethren did real well, tho, and we had good meetings. The attendance grew steadily until on Sunday the audiences were good to look upon. We regretted then that we had not made arrangements to stay with them a little longer, as we believe there were some others who might have been reached.

At the close of our service on Sunday night Miss Gladys Swanson presented herself as desiring to enter the ark of God by baptism. Accordingly, we went with her to the waters the following morning and there assisted her in putting on the all-saving name of our Savior. She is a quiet, thoughtful and intelligent young woman, who has been teaching in the schools at Jefferson, Iowa, and we rejoice to see her take this most important step in life. We pray that she may be faithful through all life's scenes and may meet with the proper Christian love and support of the members of the household of faith. Her address is Sac City, Iowa, Rfd.

We were quite surprised on arriving at this place for meetings that a brand new son had arrived just one day sooner than we did, at the home of Bro. and Sr. W. H. Klindt. Sr. Klindt was formerly Miss Tena Momsen. This surprise came as both good and bad news to us—good news in that we rejoice with them in the arrival of that which will be the light of their home; and bad news in that the young man arrived just in time to keep both his parents and grandmother Momsen from attending the meetings. We trust that the boy may grow up to lead a true Christian life.

This leaves us on our way to Stanhope, Iowa. Report of work there later.

Frank E. Siple.

**Obituary.**

**Mrs. W. H. Renner**

died at the home of her daughter, Mrs. Moore, at Cedar River Park, Waterloo, Ia. May 16, 1920. She was born in Akron, O., Nov. 13, 1840. Her parents came to Carroll County, Illinois, when she was but a child, and she grew to womanhood amid the scenes and hardships of frontier life. She was married Oct. 28, 1860. During 18 years the new family spent happy hours in home-building and farming amid the sunny hills of western Illinois, then moved to Blackhawk County, Iowa, in 1878. W. H. Renner died in Waterloo several years ago. Since then her home has been near, and with her children. She was a member of the Church of God.

Sister Renner was a quiet, amiable, pa-

comotive Firemen): Gentlemen, the time has come when our people say they will no longer be patriotic only to be plundered, nor patient only to be pauperized. They learned by bitter experience that their landlords are not patriotic, and that their grocers are not patient. They are fed up on promises and they are dead-dog tired of delays.

What is coming next? This is in our own land. What should we expect? Read Jas. 5. That will tell you. It is just ahead a little way.

No one can tell just what will take place within a few days now. There is strife and discontent in all nations of the earth today.

"The sea and waves roaring." The sea means the whole earth; waves are the nations of people. What a great roar there is going up today! There never has been such a roaring going up from the people since Adam and Eve were on earth.

"Men's hearts failing them for fear, and for looking after those things which are coming on the earth."

No one could begin to tell you what great fear has grasped the whole world at this time. Fear has come upon all faces from the least to the heads of nations. They do not know what is coming next. The farmer is afraid to farm and pay the high wages longer. A renter is afraid to rent land longer, or even a house in a city for any length of time. They cannot tell when a crash will come. Take it from the renter on up until you come to the heads of nations; it is the same all the way. Their hearts are failing them for fear, and for looking after those things which are coming on the earth.

President Wilson said: The supreme moment of history has come; the eyes of the people have been opened, and they see. The hand of God is laid upon the nations.

Dr. Butler said: The clock of time is about to strike the most portentous hour in all history. Many people have made such statements in the last year or so; and this all comes of "fear, and for looking after those things which are coming on the earth." A great fear has come upon all people in all nations of earth today.

Brethren, when we see the old earth in such distress, and the people in such fear as they are today, what should we look for—peace? or for the heaven to depart as a scroll when it is rolled together? "For the powers of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory."

Beloved, when you see these things coming to pass, "Then look up, and lift up your heads, for your redemption draweth nigh." Truly, brethren, these signs are coming to pass today. If so, what should we do? Go to sleep on our watch, or should we give the warning?

God help us to give the warning, for the time is at hand.

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#### LIGHT.

Lottie E. Young, Denver, Colo.

PERHAPS some who read these lines may remember a little story in The Restitution Herald recently where a little night bird asked respectively an electric light, a gas light, and a lamp what they were good for, seeing their light was so insignificant compared to that which

came from the sun, and the answer in each case was that while they could not do much, they were doing their duty and brightening the corner where they were.

I thought the story a pretty one, illustrating forcibly that while none of God's children could begin to shine with the bright light that Jesus did when he was here, yet each one had a certain work to perform, and their duty was to give as much light as possible in the particular place where God had placed them.

Jesus said, "I am the Light of the world," but he also told the disciples, "Let your light so shine," and while these men were as unlighted candles during the earthly life of the "true Light" when the Holy Spirit came upon them on the day of Pentecost they became indeed bright and shining lights, sending the glory of the gospel not only throughout Jerusalem and Samaria, but to the uttermost parts of the earth, burning the brighter and clearer as they gradually consumed, a willing sacrifice to the great Light Giver.

We all know light is one of the things without which we cannot enjoy life now, and if we do not accept Jesus Christ, the future will indeed be dark, for the Apostle John tells us "God is light," and "If we walk in the light as he is in the light... the blood of Jesus Christ, his Son, cleanseth us from all sin." There is probably no more beautiful emblems of our Lord and of the work and character of his Holy Spirit than may be seen in the figure and functions of light derived from the sun in the whole of God's creation.

In the first place, light is life-giving. It is essential to every form of life on this terrestrial sphere. And in the spiritual world the same pre-eminence is to be observed in the person of Christ, the one and only source of Light and Life, for apart from him all is darkness and death.

Next, the light of the sun is purer than anything else. Water can be polluted, air can be defiled. Light shines on the most ugly and repulsive thing, yet it is not altered. Now all light from Christ is pure. He will not, cannot countenance sin, and the radiance that streams from his presence is such that the works of darkness flee before him.

The third point is that light is active. It is never stagnant, as air sometimes is, or water, which as a result becomes foul, or as fire, which if not stirred will go out, but is ceaselessly in action. Thus our Lord condemns all inactivity in his people. He calls them to be workers together with him, and ever to be showing his light. His followers are to shine before men, watching unto prayer and constantly keeping in mind the great purposes for which they have been "brought out of darkness into his marvelous light."

Light is revealing in its operations. It reveals obstacles in the course. We see our way spiritually, the light of God leads on, and blessed is the man that walketh always in the light. We cannot know our true selves until we get into God's light.

Light is silent in its action. It is unlike water which rushes, and the waves how they thunder, and what a great noise the wind makes, and fire how it rages and roars. But light is gentle; it comes quietly and calmly, and so do the beams of God's light often enter the darkened mind.

In Gen. 1:3 we read of light as the first blessing God gave the world when it was

yet without form and void, and we are told the city John saw in vision as mentioned in Revelation 21:23, "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." May we all heed the warning of the Master as found in Matt. 7:21, "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." And then we may be assured of a right to the tree of life, and may enter in through the gates into the city of light there to dwell forever more.

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#### THE SHEARS AND THE TYPEWRITER

ONE of the editors of the Christian Endeavor World facetiously presents the difficulty that an editor has in the endeavor to please a multitude of readers. He does this under the form of arguments presented by the shears and the typewriter. The editor says:

"The shears and the typewriter were pleading with the editor, each desiring to be his implement. Said the shears, 'You can make a better paper from clippings than from original matter.' Said the typewriter, 'Original matter has more force and pertinency than the best clippings.' 'Don't be conceited,' said the shears; 'everybody is wiser than anybody.' 'Don't be lazy,' said the typewriter; 'put yourself into your task.' 'I,' declared the shears, 'gather the whole world for your paper.' 'I,' answered the typewriter, 'send your thoughts into the whole world.' 'I am humble,' the shears asserted. 'I am energetic,' insisted the typewriter. 'Your readers,' urged the shears, 'would get woefully tired of your productions.' The typewriter replied, 'They would get still more tired of a scrapbook miscellany.' 'I,' asserted the shears, 'would make your paper a bouquet.' 'Better call it hash,' the typewriter rejoined. 'You'd wear yourself out over the typewriter,' the shears warned him. 'You'd stagnate with the shears,' the typewriter answered. Finally, after an hour of this debate, the editor reached for the shears with his left hand and began to use the typewriter with his right hand, being ambidextrous, and having two sides to his brain. Thus he edited a paper that won the favor of many subscribers.

The conclusion that both selected and original matter serves the paper happily is the medium ground that meets with general acceptance.

Selected matter on a given subject may be more valuable than any original matter that the editor can secure on that subject. If so, why not give the readers the best? The fact that it is selected does not lessen its value.

On the other hand, it is not wise to use too much selected matter, for some of the readers may have had access to it in its original form, and so would prefer to read something less familiar. The shears and the typewriter should therefore have no quarrel in the hands of a wise editor.

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SOME books are to be tasted, others to be swallowed, and some few to be chewed and digested.—Bacon.

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HE that wrestles with us, strengthens our nerves and sharpens our skill. Our antagonist is our helper.—Burke.

## THE LITTLE FLOCK

A People for His Name; a Peculiar People.  
Rena M. Endsley, Sidney, Neb.

**T**HE Jews were God's chosen people 1 Chron. 17:21-22; Lev. 17:12-13. John 1:11 says, He came to his own (Jews) and they received him not. And the next Sabbath day came almost the whole city 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. Then Paul and Barnabas waxed bold and said, It was necessary that the word of God should first have been spoken to you (Jews): but seeing that ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.—Acts 13:44-46.

Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets, as it is written, After this I will return, and will build again the tabernacle of David, that is fallen down; and I will build again the ruins thereof, and I will set it up. (What for?) That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord who doeth all these things.

Known unto God are all his works from the beginning of the world.—Acts 15:14-18.

In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof: and I will raise up his ruins, and I will build it again 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.—Amos 9:11-12.

And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down by the Gentiles until the times of the Gentiles be fulfilled.—Lu. 21:24.

The end of this age fulfills the Gentile times. Then comes the desolation spoken of by Daniel.

But fear not, little flock, for it is your Father's good pleasure to give you the kingdom.—Lu. 12:32.

But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you (little flock) out of darkness into his marvelous light: who in time past were not a people, but are now the people of God: who had not obtained mercy, but now have obtained mercy.—1 Pet. 2:9-10.

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. (What then?) Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded... Thou wilt say then, The branches were broken off, that I might be grafted in. Well because of unbelief they were broken off, and thou standest by faith. Be not high minded but fear: for if God spared not the natural branches, take heed lest he also spare not thee.—Rom. 11:25, 7, 19-20.

Even us whom he hath called, not of the Jews only, but also of the Gentiles. As he saith also in Osee, I will call them my people who were not my people; and her be-

loved, who 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. 9:21-26.

There is therefore now no condemnation to those who are in Christ Jesus, who walk not after the flesh, but after the spirit... But ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him which 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.... The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us.—Rom. 8:1, 9-11, 16-18.

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, for they that sleep sleep in the night; and they that are drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ. Who died for us, that whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another, even as also ye do.—1 Thes. 5:1-11.

For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light; for the fruit of the Spirit is in all goodness and righteousness and truth; proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them.—Eph. 5:8-11.

Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God! therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.—1 Jno. 3:1-33.

If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister.—Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known

what is the riches of the glory of this mystery among the Gentiles; which is Christ in you the hope of glory.—Col. 1:23, 26-27.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth, for ye are dead (to worldly things), and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory.—Col. 3:1-4.

Be patient, therefore, brethren unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh.—Jas. 5:7-8.

To be accepted when Jesus comes, the little flock must be overcomers.

He that hath an ear, let him hear what the Spirit saith unto the churches: He that overcometh shall not be hurt of the second death... To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.... And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I have received of my Father.—Rev. 2:11, 17, 26127.

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

He that overcometh shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels.—Rev. 3:5.

Rev. 3:12. He 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. He that overcometh shall inherit all things: and I will be his God, and he shall be my son.—Rev. 21:7.

For the Lord taketh pleasure in his people: he will beautify the meek with salvation. Let the saints be joyful in glory: let them sing aloud on their beds. Let the high praises of God be in their mouth, and a two edged sword in their hand: to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgments written: this honor have all the saints. Praise ye the Lord.—Psa. 149:4-9.

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.—Jno. 14:1-3.

Him that overcometh will I make 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, that cometh down out of heaven from my God; and I



tient mother; an agreeable, sociable and generous neighbor, and a faithful, earnest and devoted Christian. A dear, loving mother is at rest. She will sleep the silent hours of death away until called by the voice of the Archangel and the trump of God to immortality—the life that knows no end. Her last hours showed an abiding trust in God, for the future, and expressed her desire that her children meet her in the kingdom of God.

The sermon was at Petersen's Chapel, and burial in Fairview Cemetery.

A. J. Eychaner.

## Letters.

Eagle Grove, Iowa, May 18, 1920.

Dear Bro. Lindsay:

Taking the tip from your notice in The Restitution Herald regarding the Church Census books, I sent for them and received them today. I surely think they are fine and want to thank you for the notice.

Your brother in faith,

A. M. Jones.

We understand these books may be had by any upon application to the address given in our notice.—Editor.

Bear, Ark., May 17, 1920.

Dear Bro. Lindsay:

Please accept thanks to God for your past favors. 2 Thes. 1:3. And correct some mistakes in my article for May 11, last column on page 55, near midway down the line and after the reference given in Job 17:31, 33. Should be John 8:44, not 3:7-12, and in 8th line below this should be Gen. 3:2-3, not 23. And line below this should be Gen. 3:4-5, to give his answer in full. 2 Cor. 11:3. The Mar. of A.V. and the R.V. call him Day Star in Isa. 14:12 and the 16 v. gives his name man. Be ye not deceived, for God is not mocked, for whatsoever a man soweth that shall he also reap. Gal. 6:7. Is my name written there? Heb. 12:23; Rev. 3:5; 13:8; 20:12; 21:27.

Yours in hope,

R. A. Humphreys.

## The Sunday School.

By Alta King.

A SHEPHERD BOY CHOSEN KING

Lesson XI. June 13, 1920.

Lesson Text 1 Sam. 16:1-13.

Golden Text: The Spirit of the Lord came mightily upon David from that day forward.—1 Sam. 16:13. 3

Memory Verses: 1 Sam. 16:7.

### Questions and Comments.

Discuss the relationship existing between Samuel and Saul as we left them in last Sunday's lesson, bringing out the cause.

In today's lesson we have the first step taken in fulfillment of Samuel's prophecy concerning Saul's kingship. Find and read

Verse 1. Why was Samuel's grief rebuked by God? Was his grief interfering with the further work God had for him to do? Bring out the practical lesson.

Verse 2. Samuel had been fearless e-

nough to denounce Saul to his face. Why this fear in verse 2? How did God provide for his protection? Does this demonstrate Matt. 10:16, or was Samuel merely protecting himself through subterfuge? See Gen. Note I.

Verse 3. Note God's explicit directions. Compare with his directions concerning the anointing of Saul. 1 Sam. 16:17. Is it necessary for God to resort to guess work when he chooses men to fulfill his purposes; that is, must he choose and try out his instruments and then reject the failures? Was God just as sure of Saul as he was of Daniel? Was Saul, then, a failure from God's viewpoint?

Verses 4-13. Relate the story of the anointing. Did Samuel reveal the purpose of the anointing? See Gen. Note I. What evidence in this and last Sunday's lessons that God sometimes chooses for people in accordance with their fleshly viewpoint and later from his own viewpoint. Discuss the character and appearance of David as a boy. See Gen. Note II.

How was David prepared for his future work? Does God's Spirit ever influence the lives of people without miraculous manifestations? Is it possible for us to be influenced by God's Spirit, mind, or power except as we come in contact with it through his spoken or written word? If not, why pray for wisdom, understanding, etc.? Are we safe from misunderstandings of God's written word as we have it, if we study it without prayer for wisdom?

The anointing of David as king over Israel is an important event in the history of the nation and the world. It is one of the definite steps God has taken in fulfillment of the Abrahamic covenant. Give the central truth of this covenant and compare with the sure mercies covenant made with David. Psalms 89:20-36.

What connection is there between these two covenants and the new covenant with Israel and through that nation, with all nations?

Note: The central idea of the Abrahamic covenant is the blessing of the nations; the central idea of the Davidic covenant is rulership; the central idea of the new covenant is forgiveness. Show that Christ is the means through which each covenant is to be fulfilled and that the three covenants are one in substance, rather than the last two are different ways of expressing the first. All these covenants were made primarily with Jews, but the benefits guaranteed in them are guaranteed to all people irrespective of nationality.

### General Notes.

Daily readings: Mon., 1 Sam. 16; Tues. Psalms 89; Wed., Gen. 7:1-3; Thur., Heb. 8:10-13; Fri., Psalms 2; Sat., Psalms 122.

I God did not permit Samuel to protect himself from Saul through subterfuge when he went to anoint David. The sacrifice Samuel offered was not offered as a blind to the real purpose of his visit. It was neither wise nor necessary to announce the anointing of the new king so long before he was to become king, and the sacrifice Samuel offered was a true figure of the mission he had to perform—he was to sacrifice, set aside a certain man to God's service. So far as we can learn from the record, Samuel did not reveal the purpose for which he anointed David. The people and his family only knew that he was anointed for some special service but the events that follow the anointing show that

they did not know he was anointed as king. Being wise as serpents and harmless as doves is not deceptive subterfuge. It is God's way of getting things done.

II. "Now he (David) was ruddy." Fair skinned and light haired. These are regarded as great beauties in southern countries where the hair is usually black and the skin dark. Esau is the only other of whom the Bible uses this adjective (Gen. 25:25). "Of a beautiful countenance." Literally, "with beautiful eyes." "Goodly to look upon." As it is said that he was tall, we may suppose that David was of ordinary stature. But the lovely and noble thoughts he habitually cherished must have given him a very beautiful face, while his active, out-door life made his bearing alert and graceful.

David became king because, first of all, he showed fidelity in the ordinary duties of every-day life. If a bunch of sheep became his opportunity, he would do his work in such a manner that no one could do it better. He would lead them in green pastures and by still waters so that they should not want. His rod and his staff would protect them. He would learn the use of sling and stone so that "he could sling," as the old record says, "at a hair's breadth and not miss." If a wolf or a bear should attack his flock, he would be able to drive them off.—Peloubet's Notes.

### LESSON ON LIFE OF PAUL. NO. 2.

Read Acts 15 and 16.

Paul and Barnabas separated by the Spirit for an especial work. (13). Relate the circumstances.

Relate the difficulties met by Paul at Paphos.

At what place did John leave the others? How did Paul feel about this?

Give the substance of Paul's sermon at Antiochus. Give a good account of their first visit to Lystra.

The contention over circumcision arose soon after Paul and Barnabas returned from their first missionary journey. What was the contention? What views with regard to circumcision did Paul and Barnabas hold? Then, why did Paul circumcise Timothy upon his second visit to Lystra?

How was this question finally settled? Where was the conference held? Who were some of the principal speakers? What was Peter's view? James' view?

What greeting did this conference send to the brethren in general? By whom in particular was it sent?

Name the four things that the disciples were to observe to do. Does this do away with baptism, communion, etc., because they are omitted in this letter?

Why did Paul object to having John accompany them on their journey? Who accompanied Paul on this journey? Why?

The foregoing is a lesson followed by one of our Bible classes whom we serve and it is given here with the thought that it may be helpful to someone else also.

S. J. Lindsay.

READING maketh a full man, conference a ready man, and writing an exact man.—Bacon.

THEY who dare to ask anything of a friend, by their very request seem to imply that they would do anything for the sake of that friend.—Cicero.

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CAST THY BREAD UPON THE WATERS

Ora Worley.

Dear Brethren:

In the book of Eccl. 11:1-2 we have these words: Cast thy bread upon the waters: for thou shalt find it after many days. Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth. In Matt. 5:6 it reads: Blessed are they which do hunger and thirst after righteousness; for they shall be filled. In the book of Revelation, 2:7, it reads: He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God. Now what did Solomon mean when he said, Cast thy bread upon the waters? Christ says in one place, He that overcometh shall be saved. Solomon meant this: To cast the word of God into all nations and in the end of this world, or when Jesus sets up his everlasting kingdom, we who have helped to sow the good seed will get eternal life. So then, dear brethren, let us let our light shine and let us help someone to be saved, too, and when Jesus shall come the second time, he will say unto the man that received the five talents, Well done thou good and faithful servant, enter thou into the joys of thy Lord. But how can this be done? In Gal. 3:27 we find these words: For as many of you as have been baptized into Christ have put on Christ. So then we must be baptized and follow in his path. Let us sow the good seed now. It will not be long any more till we shall hear the trumpet sound and then it will be too late. I am your brother in the hope of sowing some good seed yet.

ARE WE GOOD ADVERTISEMENTS?

"Seeing the man . . . they could say nothing against it."

A BRICK manufacturer in America, who is a very substantial man, 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 the reply. "What kind of board?" said the sharp applicant for the 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 is has a point. The brick manufacturer was a good advertisement of the food that he gave his workmen. If you and I should ask someone to become a Christian, would he look at the gospel's results in our lives, and say, "I want the job"?—Christian Herald.

will write upon him my new name.—Rev. 3:21.

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.—Rev. 21:1-2.

And he carried me away in the Spirit to a great and high mountain, and showed me that great city, the Holy Jerusalem, descending out of heaven from God.—v. 10.

For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night.—1 Thes. 5:2.

For the Lord himself shall descend from heaven with a shout, and with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we (little flock) who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.—1 Thes. 4:16-17.

Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be past, for, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: and the earth also shall disclose her blood, and shall no more cover her slain.—Isa. 26:19-21.

(See, the little flock, will be caught away and escape the great indignation).

And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born.—Zech. 12:9-10.

(To be continued.)

#### "AS IT WAS IN THE DAYS OF LOT" Luke 17:28-30.

HOW can this be?" some of my readers may ask. "We thought Christianity would spread, until all the world would be converted. Does not the Scripture say, 'The earth shall be full of the knowledge of the Lord, as the waters cover the sea?'—Isa. 11. How, then, can this world become as wicked as Sodom; and that wickedness go on, until the very day that Christ is revealed from heaven?"

The answer is very simple. The Scripture no where teaches that the time of the earth's blessing will take place before Christ comes, but after. There can be no doubt but that it will be exactly as Christ says. As it was in the days of Lot; yes, until the very day that Christ is revealed from heaven. Yes, my reader may live to see that day. If not a believer, but a rejecter of Christ, you may be taken with as great surprise as when they had just taken their shutters down in Sodom, to commence another day's business, and another days sins.

But let us see how it was in the days of Lot. There are some most solemn lessons

connected with this subject There was Abraham, the man of God, outside Sodom, in unhindered communion with God. There was Lot in Sodom; and, consequently, out of communion with God; though saved so as by fire. And there was the doomed city of wickedness.

There was but one Abraham on the face of the earth. And how few, at any one time, have really walked with God. Of the first two men born of a woman, one set aside God's sentence on the earth; and tried to bring the best he could grow, an offering to the Lord; and was rejected. The other, Abel, owned the sentence of death, and approached God through the blood of a victim. Enoch also walked with God; but there was only one Enoch in his day. So of Noah; but there was only one Noah out of the whole world. And in the new world, so soon filled with idolatry, there was only one Abraham. And again only one Isaac. And only one Jacob. And only one Joseph. And then, not one man of faith is named for some hundreds of years. And then a little child is found hid by faith in an ark of bullrushes. But, on the face of all the earth there was only one Moses. Aaron even worshiped a calf. And then a Joshua, a Samuel, a David. And what is the history of the prophets but that of a very few men at any time on the face of the whole earth fully walking with God? How often they had to walk alone; even the nation of Israel utterly departing in heart from God.

And will it be so up to the very coming of Christ?

There can be no mistake about it. He who cannot lie says it will be as it was it was in the days of Lot. Oh, far, far worse than it is now!

The Lord then appeared to Abraham as he sat, pilgrim like, in the tent door on the plains of Mamre (Gen. 18). There was unhindered communion at once. Not so with Lot; the Lord would not even go into the city where he was; but sent his messengers to pull him out. First the eye lusted after Sodom; then the tent pitched toward Sodom; then in Sodom itself. Where are you, my fellow-Christian? The eye on the world; the tent towards it; or are you in it? Sad place for a child of God! The devil is the god of it. Destruction is its end. When a man has got his utmost wish of this world, what can it afford? Ask that gray-haired old man: What does the world afford you, prosperous, rich old man? I hear you have got a good bit of property in Sodom. Does it satisfy? He shakes his head. "What does it afford?" He says, "An empty, aching heart; that is all." What are all the riches, and honors of Sodom to be compared with one hour's real communion with God! Oh, for more real separation to him; to feed on Christ with him; to talk with God.

Not so Lot. All confusion and vexation. He tries to reform Sodom! and loses all power, even over his own family. Child of God, is it not so? true picture of every worldly Christian! How can we say, Lead us not into temptation, and then settle down in Sodom? But God is rich in mercy. "Hast thou here any besides? son-in-law, and thy sons and daughters?" Oh, precious grace, it is just what God is doing at this very time. The terrible day of the Lord is very near; but God still waits in mercy and is awakening whole families. It is as though the Lord said, I would not have

those so dear to you to perish; go and wake them up; tell them of my mercy and tell them of my coming judgment. Oh, my reader, if saved yourself, have you no sons or sons-in-law or daughters? Are there none you love, for whom you would pray, and to whom you would speak the warning word?

But Lot seemed, to his own children, as one that mocked. Oh, sad effect of Sodom. My reader, your children watch you; they may see you clinging and grasping at Sodom's property. You may get your heart's desire in this world; and when you warn your children you may seem as one that mocks. Ah, you may see them left to perish. Still poor Lot lingers. His property is there; and "the men laid hold upon his hand," the Lord being merciful to him. Thus was he, his wife, two daughters, brought out. Not a word about sons and sons-in-law. Even his poor wife looked back and perished.

The sun was risen. The city astir. Lot was out. Oh, what a cry of wailing and bitterness as the first drops of liquid fire fell! It was too late.

And is this the doom that awaits this deceived world? Yes; it shall come as a thief in the night. Roll on, poor world; thou hast rejected Christ; thou hast preferred a murderer for your god. The devil that deceiveth thee shall be cast into the lake of fire with thee. Oh, my reader, is this thy doom—art thou still a rejecter of Christ? Do ponder the end. Today there is mercy; pardon through the precious blood of Christ. God only knows tomorrow. Oh, may God speak to thee now, by being merciful to thee. Remember, it is Christ who says, "In such an hour as ye think not the Son of man cometh."

—Selected by Bro. F. A. Stilson.

#### STEWARDSHIP M. D. Babcock.

PROPERTY is a divine trust. Things are tools, not prizes. Life is not for self-indulgence, but for self-devotion.

When, instead of saying, "The world owes me a living," men shall say, "I owe the world a life," then the kingdom will come with power. We owe everything to God but our sins. Fatherland, pedigree, home-life schooling, Christian training—all are God's gifts. Every member of the body or faculty of mind is ours providentially. There is no accomplishment in our lives that is not rooted in opportunities and powers we had nothing to do with in achieving. "What hast thou that thou didst not receive?" If God gives us the possibilities and the power to get wealth, to acquire influence, to be forces in the world, what is the true conception of life but divine ownership and human administration? "Of thine own we render thee." All there is of "me" is God's estate, and I am his tenant and agent. On the day of our birth a new lease is signed. On the day of our death, accounts are closed. Our fidelity is the interest on God's principle. "That I may receive mine own with interest" is the divine intention. So live, that when thy summons comes to give an account of thy stewardship, it may be done with joy, and not with grief.—Selected.

MOST arts require long study and application; but the most useful art of all, that of pleasing, requires only the desire.

—Chesterfield.

## THE LITTLE FLOCK

Rena M. Endsley, Sidney, Neb.  
A People for His Name. A Peculiar People.

**B**EHOLD, 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 as when he fought in the day of battle, and his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east; and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south, and ye shall flee to the valley of the mountains, for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from the earthquake in the days of Uzziah: and the Lord my God shall come and all the saints with thee.—Zech. 4:1-5.

And I beheld when he had opened the sixth seal; and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood, and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heavens departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and the bondsman, and the freeman, 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?—Rev. 6:12-17.

But the Lord is the true God. He is the living God, and an everlasting King: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.—Jer. 10:10.

Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold the Lord hath proclaimed unto the end of the world: Say ye to the daughters of Zion, Behold, thy salvation cometh, behold his reward is with him and his work before him. And they shall call them The holy people, the redeemed of the Lord; and thou shalt be called, sought out, a city not forsaken.—Isa. 62:10-12.

And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled before the earthquake in the days of Uzziah, king of Judah (The saints, the little flock, escape the indignation), and the Lord my God shall come and all the saints with thee.—Zech. 14:15.

And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten-thousand of his saints (after the indignation is past)—Jude 14.

When the Son of man shall come in his glory, and all the holy angels with him,

then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as the shepherd divideth his sheep from the goats: and he shall set the timely figs, when she is shaken of a mighty the left. Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry and ye gave me meat, thirsty and ye gave me drink; a stranger, naked, sick, and in prison and ye ministered unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee, or thirsty, and gave thee drink? Naked, sick or in prison, and ministered unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.—Matt. 25:31-40.

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more.—Isa. 2:2-4.

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

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 hath spoken it.—Micah 4:4.

And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in that day there shall be a rod of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, Cush, Elam, Shinar, Hamath, and from the islands of the sea. And he shall set an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.—Isa. 11:5-12.

And there shall be a highway for the

remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt (v. 16). And Esaias saith, There shall be a rod of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.—Rom. 15:12.

We understand by some of the above scriptures that some will escape the great indignation, who will not be changed to immortality but will live on in the thousand years as mortal people.

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. And I will also take of them for priests, and for Levites, saith the Lord. For as the new heavens, and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord.—Isa. 66:19-23.

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 a 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.—Isa. 65:17-23.

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. Strengthen ye the weak hands and confirm the feeble knees. Say to them of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and

# 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.

### PENTECOST Acts 1 and 2.

CHILDREN, you know I have told you many stories about Jesus and his life here on earth with his disciples. Now I am going to tell you about the life of some of his apostles.

One of these men, who was called Luke, was a doctor. He had a good education and wrote two of the books that now are a part of our Bible. One of these books is called by his name,—“Luke”—and the other, “The Acts of the Apostles.” This second book tells us about the work the Apostles did after the loving Master had been taken from them up into heaven. Shall I tell you about some of it?

On the last day Jesus was with the disciples, they were gathered on the beautiful Mount of Olives. Jesus talked kindly to them because he knew he was about to leave them. He asked them to stay in Jerusalem until the Holy Spirit, the wonderful power of God, which Jesus had promised to send them, should come from the heavenly Father.

“You are to tell people of me in Jerusalem, and Judea, and Samaria, and unto the uttermost parts of the earth,” he said. And then, as they stood looking at him, he was lifted up from them into heaven, and the clouds hid him from their sight.

As the disciples looked toward heaven, as he was taken up, two men appeared near them. These men were dressed in shining white; and let me tell you what they said to the disciples as they stood there. For these two men were angels from God. They said, “Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.”

Don't you think, children, that it must have comforted the disciples to have a message come from heaven that the dear Master they had known and loved would come back some day? I am sure they felt happier, and then they all went back to Jerusalem as he had told them to do.

The Jews had a great religious celebration at Jerusalem each year. This celebration was called Pentecost, and as most of the disciples were Jews they met in a room by themselves to celebrate this service as did the others. As they were singing and praying together they suddenly heard a sound like that of a great wind. It seem-

## GOSPEL OF THE FIELDS



HAVE you ever thought, my friend,  
As daily you toil and plod  
In the noisy paths of man,  
How still are the ways of God?

Have you ever paused in the din  
Of traffic's insistent cry  
To think of the calm in the cloud,  
Of the peace in your glimpse of the sky?

Go out in the growing fields  
That quietly yield you meat,  
And let them rebuke your noise  
Whose patience is still and sweet.—Sel.

ed to come from heaven and filled all the house where they were sitting.

Then they saw what looked like tiny tongues of flame that came and sat on each of them. They were then all filled with the Holy Spirit of God, and began to talk in many different languages that which God told them to say. They were given power, too, to perform miracles as Jesus had been able to do.

There were men living in Jerusalem at this time who came from many different lands. When they heard the disciples preaching they were much surprised that they all could understand. They said: “How is it? We come from so many different countries; but these men, who came from Galilee, can talk so that we all understand.”

There were some who said: “They are drunk;” but Peter answered them: “No, these men are not drunk; but have received the Holy Spirit, as the prophets said a long time ago should happen.”

Peter then went on and preached a long sermon to them, and there were about three thousand people who believed and were baptized that day.

### PRaise TO WHOM PRAISE IS DUE F. D. C.

I NEED praise,” says one, “as an auto needs gasoline. I must get a big dose of compliments from time to time; otherwise I cannot work.” The craving of the human heart for appreciation is natural. Perhaps the author of the foregoing statement will admit that he has rather exaggerated his desire for appreciation, or else that the degree indicated is more than is really salutary. We must work from principle; we cannot lay our task aside or slight it because our effort seems to be unappreciated. “He that doeth good for praise only, meriteth but a puff of wind,” says an old proverb. But an honest expression of appreciation from time to time quickens the spirit and intensifies effort.

An officer in the late war was exceedingly unpopular with his men, not because he was a bad man, or an incompetent or exacting officer; but he was cold, distant, ready to censure, but never appreciative of the best efforts of those under him. His

men therefore came to hate him, and did much to annoy and to express their dislike. On their home-coming parade he refused to march with them, lest he be insulted by their friends.

The Lord, the Perfect One, did not hesitate to tell poor, fallen man when his work pleased him. And surely if we look for opportunities to express appreciative words to those who serve us, we can find them. It is far easier to take corrections and suggestions from those who have expressed their appreciation of our work, or perchance of the difficulties under which we labor. It is wise, it is kind to seek to place ourselves in the position of the one serving us, and then do by him as we would wish to be done by.

“It is worth while for everyone to remember how genuine appreciation and just words of praise lubricate our relations with others. They are as necessary as oil on the bearings of an automobile. The father who never praises his children when they deserve it, the employer who never expresses his appreciation of a workman who has done an especially good job, the mistress who never says a good word to her maid when the biscuits are especially light or the cookies particularly crisp, will never be loved, but will often be hated, while the future cookies and biscuits will be the worse for it.”

“Applause is the spur of noble minds.”  
—Selected.

### LEAN HARD

Child of my love, lean hard.  
And let me feel the presence of thy care,  
I know thy burden, child; I shaped it,  
Poised it in my own hand, made no proportion

In its weight to thy unaided strength:  
For even as I laid it on, I said,  
“I shall be near, and while she leans on me,

This burden shall be mine, not hers;  
So shall I keep my child within the circling arms  
Of mine own love.” Here lay it down,  
nor fear,

To impose it upon a shoulder which upholds  
The governments of worlds. Yet closer come;

Thou art not near enough, I will embrace thy care,  
So I might feel my child reposing on my breast,

Thou lovest me. I know it. Doubt not, then;

But loving me, lean hard!

—Selected.

PREACHER, is your sermon a work of art, or, spiritually, a good, square meal?  
—Selected.

Establish the right to be afraid of the things you wish to avoid.—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 firm 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.**

Bro. Ralph Canode of the Oregon, Ill., Church, graduated from our high school on the evening of June 3rd. We are glad to hear of so many of our young people who are accomplishing a high school education.

Let our preachers and writers give more time and attention to the fundamental principles and truths of the gospel. If your audience is tired of these, find one that isn't, for the world is full of people who know nothing about the gospel.

If your paper appears in any unusual way or is delayed this issue, it is because of our absence from the shop attending to funeral matters. We find it difficult to keep the work in the shop going and to meet necessary outside calls.

While at Lanark, Illinois, to preach Bro. Glotfelty's funeral discourse, we called upon Bro. S. P. Renner who is a very sick man. Now past 90 years, his case is made so much the worse by reason of age. Sister Renner is not well herself. Sickness seems to be stalking everywhere. We do pray for the coming of One who can conquer such things.

Prethren can lighten our burden very materially by observing the date on the

label of their paper, and if behind, remit.

A telephone call on Tuesday, June 1, came calling us to Ripley, Ill., to preach the funeral discourse for Sister Almira Fretueg, but owing to the call for Bro. Glotfelty's funeral we could not respond, very much to our regret.

**REMITTANCES.**

Miss Maude Cross, Wm. G. Rothe, Mrs. E. C. Railsback, Mrs. Edith Rossiter, Lyman Booth, Mrs. J. G. Adams, Mrs. Clark McClelland, Mrs. E. L. Johnston, A. Harbert, J. S. Lyon, Mrs. C. L. Stewart, Miss Elta M. Fitz, Mrs. Mary E. Carter, Mrs. Ida M. Barnett, J. J. Bronson, Miss Virginia E. Haller, Ferd Winfrey.

**HELPING FUND.**

Wm. G. Rothe, 1.00.  
Mrs. J. G. Adams, 1.50.  
Mrs. E. L. Johnston, 1.00.  
A. Harbert, .50.  
Mrs. Mary E. Carter, 1.50.

**Notices.**

**CONFERENCE DATES, 1920.**

Michigan Bible School and Conference, June 24 to July 4.  
Indiana Bible School and Conference, July 6 to 18.  
Illinois Bible School and Conference, August 3-15.  
Nebraska Conference, August 15-22.  
Iowa Conference, August 22-29.

The Michigan Brethren wish to extend a cordial invitation to the members and friends of the Church of God of the Abrahamic Faith to be present at their Annual Conference and Bible School which will be held at Dutton.

The Conference will begin Thursday, June 24, and continue over Sunday; the Bible School will immediately follow and close Sunday, July 4.

Brother Fred L. Austin of Fonthill, Ontario, and Brother S. J. Lindsay of Oregon, Illinois, will be the principal speakers and teachers. Sister M. A. Woodward and Brother F. V. Blakely will also be present to help with the meeting.

Everyone is welcome and arrangements are being made for a large gathering, therefore, plan to spend your vacation at Dutton from June 24 to July 4, inclusive.

Mildred N. Coats, Sec.  
1037 Lafayette Ave., S.E.,  
Grand Rapids, Michigan.  
May 15, 1920.

**Announcement.**

THE INDIANA STATE CONFERENCE of the Church of God of the Abrahamic faith will convene at North Salem, six miles north of Plymouth, Ind., on July 6th, and continue over Sunday, July 18, 1920.

The Indiana Bereans will direct the There will be an advanced class and a class for children.

There will be an advanced class and a class for children.

Bros. Lindsay, VanVactor, Floyd Stilson and Sister McDonald will be the teachers.

The National Bereans will be with us July 16th.

The meeting will be presided over by Sister Lydia Railsback of South Bend.

The Indiana State Conference will convene in business session the morning and afternoon of July 17th, and will close on Sunday, July 18, 1920.

A program will be carried out providing for social, musical, communion and preaching services.

Bros. Lindsay, Leroy Austin, D. E. VanVactor, R. C. Railsback and F. L. Austin will assist in these meetings.

The conference has improved the North Salem church, placing a basement under it containing a kitchen and dining room where meals will be served free. Lodging will be provided in the homes. Those coming from a distance write either Marshall Logan, Leroy Austin, Nace McClesney or Glen Logan, all of Plymouth, Ind. Harris Station on the Vandalia R.R. is a half mile from the church. Lapaz, on the B. & O., is about two miles from the church. Those coming by rail can come either to Plymouth, Harris Station or Lapaz.

May the blessing of God attend these meetings.

Wm. M. Huffer, Conf. Pres.

**The Northwest Conference of the Church of God**

will be held at Felida, Wash., from July 2nd to 6th inclusive. Felida is eight miles north of Vancouver, Wash.

Anyone desiring to come please notify J. W. Wolfe, Vancouver, Wash., Rt. 3, of the time you will arrive in Vancouver and he will meet you.

We expect to have J. W. Williams and J. A. Patrick with us at this time, so let us all try to attend and have a good meeting.

Grace M. West, Sec'y.  
A. W. Darby, Pres.

**August Meeting in Texas.**

We are planning to begin a series of meetings at Gonzales, Tex., on Friday evening, July 30, 1920, and continuing through the second Sunday in August. Members of the Church of God from a distance are cordially invited to come. Those desiring to come, please notify Mrs. E. L. Johnston. Brethren kindly bear the date in mind, and help us to have a good meeting.

Your sister in hope of that better time soon to come.

Mrs. E. L. Johnston.

**"WHERE ARE THE DEAD?"**

Some of our brethren are awaking to the need for a new edition of the above named tract and nearly all have spoken of the matter of making a larger edition. It has been suggested that 5,000 be published. We can publish 5,000 for \$150.00. Below we give names and amounts thus far received. If your name is not there as already agreeing to subscribe, please notify us of the amount you will subscribe but send no money until you are notified that a sufficient amount has been subscribed. We will keep this list before you until we determine whether the amount can be raised or not.

J. J. Bronson, \$ 5.00.  
Lydia Railsback, 5.00.  
L. Bridegam, 10.00.

HAPPINESS is a perfume you cannot pour on others without getting a few drops yourself.—Anon.

save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped: then shall the lame man leap as 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 way-faring men, though fools shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; 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.—Isa. 35:1-10.

Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray to a god that cannot save.—Isa. 45:20.

We learn in God's holy word that he is taking out of the Gentiles in this age a people for his name, a little flock, and all those who are overcomers, both the dead and the living will be changed from mortal to immortal when Jesus first comes, caught away to escape the great indignation. After that is past, Jesus brings them back (10,000 saints) to reign with him a thousand years. But the rest of the dead live not again until the thousand years are finished. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.—Rev. 20:6.

And they sang a new song, saying, Thou art worthy to take the book and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation: and hast made us unto our God kings and priests: and we shall reign on the earth.—Rev. 5:9-10.

Oh to be one of the little flock! Is it not worth striving for?

Next paper will be regathering Israel (the Jews).

#### WAYSIDE NOTES

Conducted by J. S. Lyon, Citronelle, Alabama.

News from Berlin is received with merited suspicion but the following bears the earmarks of truth since it is in harmony with prophecy, and the same news was corroborated by a Moscow dispatch:

BERLIN, April 25.—With the probable purpose of carrying out his threat in his recent letter to "set the Orient aflame," Enver Pasha, hero of the Turkish nationalists, after several futile attempts, has reached Moscow, according to confidential advices said to have been received here, presumably from agents in the soviet capital.

Enver will work in close co-operation with Lenine and Trotzky for freedom of Turkey "from the British yoke," and probably will again become one of the firebrands in the East, stirring the hatred of

his and other Mohammedan people against the "foreign oppressors."

"My country needs me, I am a fatalist, when my hour strikes I will be at the roll call, no matter where I may be when that time comes," he remarked shortly before leaving Berlin.

Enver may now be expected to play an important role in the Turkish nationalist fight. With Mustapha Kemal Pasha, commanding the Turkish revolt in Asia Minor, is Nouri Pasha, who is Enver's brother, with 70,000 men in Azerbadjian.

The same week news was published of the allotment to England of mandatories for Palestine and Mesopotamia. This covers the Promised Land which extended from the Nile to the Euphrates River. At no time in the past has this territory been occupied by the Israelites in its entirety. In prophecy, England is supposed to be the protector of the Jews in the last days when they are beset and overrun in Palestine by the northern hordes. Now that the promised possession is in the hands of Israel's friends, nothing prevents rapid accumulation there of the wealth of the Jews, and its upbuilding to the prosperous condition it must attain, says prophecy, before the end will come. Anglo-Israelites say that the land is now restored and Gentile times ended.

A few years ago few of us could see the outcome of our expectations so long as Russia was allied with England and the United States against Turkey. The cumulative evidence of the working of God's plans against human effort, and strengthening us in our belief that the new earth and heaven are near at hand.

A Norwegian engineer has a plan for providing water and electric power for Palestine at an initial cost of \$40,000,000. He proposes to use the variation in level between the Mediterranean and Dead Seas and by means of a tunnel to provide the power. The Dead Sea is 1300 feet lower than the Mediterranean. The fall of water from the tunnel carrying 20 tons water per second would develop tens of thousands of horse power.

In this connection, Ezekiel 67:8 reads: "These waters issue out toward the east country, and go down into the desert and go into the sea: which being brought forth into the sea, the waters shall be healed." Therefore the Dead Sea will be made fresh by some large inflowing of water, more than the River Jordan has been able to pour in, and we read in Zech. 14 that an earthquake takes place, splits the mountain in twain so that waters extend from the former to the hinder sea, the Mediterranean to the Dead Sea. Geologists tell us the Dead Sea was formerly level with the Mediterranean. When it becomes so again, the waters will overflow into the Red Sea and Jerusalem will be the highway of water borne commerce passing between east and west. In view of this prophecy I would not want to venture any promise of success to the company proposing to get power from waterfall between these two seas.

A LOAD of salt on another man's head is easily carried.

#### A POINT OF RESTORATION

The founding of a Jewish Settlement in Palestine is attracting much attention at the present time, but there is an element of danger in being over-hasty in the matter. There is a difference between what we may consider God's time and manner. Unless man falls in line with God's arrangements, he will only bring trouble upon himself, and to attempt a premature restoration along political lines only will result in failure.

According to Isa. 66:18-20, it would seem that events will be worked out somewhat as follows: Verse 18 evidently refers to God's controversy with the nations, the gathering together of them to Armageddon. Verse 19 intimates their overthrow, and that those who escape will be sent to declare God's glory among the nations. It is not until "after" the foregoing has taken place that the return proper, as shown in Verse 20, will take place.

Thus in these verses we have a warning to all who would be over-hasty in this matter.—R. J. Jackson in Last Days.

#### IMPORTANT CANAL

ALBERT HJORTH, a Norwegian engineer, proposes the construction of a canal that shall carry water from the Mediterranean to the Dead Sea. The Dead Sea is nearly 1400 feet below the level of the Mediterranean, and is less than forty miles away from it. The great fall in so short a space will generate enormous power which will be used in driving various industries, in lighting and heating Jerusalem, and other communities, and in irrigating vast regions of land that have slumbered as a desert since the Bible days.

The water is to be taken through a mammoth tunnel, and power plants will be set up for salt works, making nitrates from the air, in digging out asphalt from the plains of Sodom and Gomorrah, in supplying heat and power to vast areas, etc.

One of the most important features of the project is a pumping plant at the southern end of the Lake of Genesareth, and canals running from the lake parallel with the River Jordan, and from them the water would be distributed to the local irrigation centers and to the various fields, and as a water supply to the cities and villages along the line.

Christ mastered this lake when he walked on it and quieted the storm. Science now proposes to take it under control and make the desert blossom as the rose.

Palestine now under Christian rule may expect the blessings of Christian civilization. It is planned that this huge tunnel that is to work such transformations in the Holy Land is to run under the city of Jerusalem.—Christian Herald.

A MAN who must separate himself from his neighbor's habits in order to be happy, is in much the same case with one who requires to take opium for the same purpose. What we want to see is one who can breast the world, do a man's work, and still preserve his first and pure enjoyment of existence.—Stevenson.

IF YOU receive a message, deliver it; but if you are only told of a matter, leave it where you heard it.

thing they may desire? Phil. 4:19; 2 Cor. 9:8.

Verse 2. When, only, will sheep lie down in green pastures? What Jewish day symbolized the rest, the green pastures, of God's people? When will this rest in green pastures be fully accomplished for them?

How, and to what extent are they caused to lie down in green pastures now? Can worry have a place in these pastures? What is the cause of worry?

Discuss the idea of "leading sheep." "Still waters"—not motionless waters, ponds, but "waters of rest" as it is literally translated; waters that give rest and refreshment (Pel. Notes). Of what might the still waters be figurative in our lives? Gen. 2:3. "He restoreth my soul." Judging from the immediate context, does this have reference to restoration of life at the resurrection, or to the daily renewal of strength and courage to the sheep which have become weary and discouraged?

How does the shepherd guide his sheep into paths of righteousness? Heb. 12:6-11; Psa. 25:4, 32:8. What does "for his name's sake" mean? Does God show prideful glory or love of people in this?

Verse 4. To what does this verse have reference? Explain how it is true.

Verse 5. See Gen. Note III.

Verse 6. The word translated "follow" has the meaning "to pursue." Develop the meaning of this verse. Does God's watchful care pursue us even when we are wandering? Rom. 8:38-39; Ez. 34:11-16. What parable spoken by Jesus depicts this truth?

What is the crowning climax of God's shepherd care over his sheep? Read in connection 1 Pet. 2:5; Jno. 14:1-3; 2 Cor. 6:15-18.

#### General Notes.

Daily readings: Mon., Psa. 23; Tues. Ez. 34:1-10; Wed., Matt. 6:24-34; Thur. Lu. 15:1-7; Fri., Jno. 9:1-16; Sat. Ez. 34:11-16; Jno. 10:11-18.

I. The 23rd Psalm. The literary form of the Psalm is Hebrew poetry, which relied for its effect, not on rhyme, but on the matching and balancing of ideas, one line being echoed by the following line, or contrasted with it.

The character of this Psalm of Psalms lies in its combined simplicity of diction, beauty of conception and wealth of religious significance. These are blended with an art that is beyond art, attainable only by the trustful human spirit guided by the divine. The meaning and helpfulness of this perfect little Psalm can never be exhausted so long as men, like sheep, wander and need guidance, and so long as they learn to find it in God their shepherd.—New Century Bible.

The Psalm is unrivalled for calm serenity and perfect faith.—Kirkpatrick.

The hardest and severest passages in the Old Testament find relief if we let the light shine on them from the 23rd Psalm.—Phillips Brooks.

I do not believe any man is satisfied with himself until he has set out to follow the Lord as his shepherd. The reason we all love this Psalm is because the simple shepherd's trust is what we instinctively know to be our own need.—Price Collier.

Probably few Psalms are oftener read, or with stronger feeling, by careless readers, than the 23rd, singing of God's grace to the noble; and there are probably no

other two whose real force is so little tho't of.—Ruskin.

II. He leadeth me beside the still waters. Thus God would lead his children by the still waters of a quiet, contented life of simple obedience, not by the troubled waters of worldly ambition, the rapids of wild passion, the cataracts of endless destruction. He knows the way that is best; let us walk with him.—Pel. Notes.

III. "Thou preparest a table before me in the presence of mine enemies." Some think that the shepherd comparison is here dropped, and the thought is of Jehovah as a host receiving the Psalmist as his guest; others consider that the metaphor of the sheep is continued; the enemies are still the wild beasts of the dark glen, and the "table" is the flock's supper on the darkening wold, when the sheep feed richly on guarded green.—Hastings.

Either way the Psalmist is thinking of God's continued care, of God's fellowship with his children, and of the eastern custom which makes guest and host the closest friends if they have once tasted food together. "There is something so exuberantly triumphant in the Psalmist's boast! It is laughingly defiant in its security. The enemies frown at the open door, while he calmly sits down to a feast with his Lord."—J. H. Jowett.

"Thou hast anointed my head with oil." Fresh and fragrant oil freely used in the East as a cosmetic, is associated always with festal occasions and the neglect to provide it is somewhat of a slight on the part of the host—see Lu. 7:46.—New Cent. Bible.

Here also the shepherd simile may be continued. "It is the last scene of the day. At the door of the sheep-fold the shepherd stands, and the 'rodding' of the sheep takes place. The shepherd stands turning his body to let the sheep pass: he is the door as Christ said of himself. With his rod he holds back the sheep while he inspects them one by one, as they pass into the fold. He has the horn filled with olive oil, and he has cedar tar, and he anoints a knee bruised on the rocks or a side scratched by thorns. And here comes one that is not bruised, but is simply worn and exhausted; he bathes its face and head with the refreshing olive oil, and he takes the large two-handed cup and dips it brimming full from the vessel of water provided for that purpose, and lets the weary sheep drink. There is nothing finer in the Psalm than this.—W. A. Knight.

"My cup runneth over." Literally, "My cup—abundance." This may be the sheep's cup of water as just explained, or it may be the brimful cup offered by the host to his guest. In either case David is thinking of the abundant life which God gives to his children, the overflowing beauty and riches of the natural world and the abounding joys of home, of friendship, of society, and above all the ever full satisfactions of the life communion with God.—Pel. Notes.

HAVING A DESIRE TO DEPART. No. 17. J. W. Williams, Ripley, Illinois.

PAUL'S words in Phil. 1 are understood by believers in spirits to mean that he expected to depart from his body

at death and go to join his Master in the realm of spirits. The particular words so considered as teaching are "to die is gain" and "having a desire to depart and be with Christ."

The first words are thought to teach that Paul meant that to die would be gain to himself. Let us see: "To live is Christ," to live would be gain to Christ, gain to the cause of Christ, for then Paul would preach Christ. Hence he says at v. 24 that to abide in the flesh, to live, is more needful for his brethren. More needful than his being with Christ. To say that Paul meant that to die is gain to himself makes him selfish. He is not considering what is best for him. He is puzzled whether living and preaching Christ or dying for Christ will be more gain to Christ, not to Paul. See v. 20. It is Christ that is to be magnified, receive gain, either by Paul's life or his death.

See further next verse: For Paul to live is Christ, gain to Christ. For Paul to die is gain, gain to Christ. For him to live is to preach Christ. For him to die is gain, gain to Christ. Gain to Christ because his martyrdom would probably spread the gospel by the mouths of others, as was the case when Stephen's martyrdom aroused further persecution against the saints at Jerusalem, and by scattering them, only spread the news they sought to suppress. So with Paul. He begins at v. 12 to show how the desire of false brethren to persecute him by their preaching is gain to Christ. They preach Christ not sincerely, hoping to add affliction to the suffering of chains he already was enduring. Gain to Christ because even insincerely Christ was preached. Further gain to Christ because true brethren were encouraged to speak more boldly by Paul's enduring all this persecution and still preaching Christ. Even had Paul been persecuted to death the gain would still have flowed to Christ in proportion as his martyrdom encouraged his living brethren to more boldness in preaching. It would bring no gain to Paul to die. That is the farthest thought possible from him. "A living dog," says Solomon, "is better than a dead lion." Why? "For the living know that they shall die, but the dead know not anything." Better live even though part of our living consciousness is knowledge of certainty of death than to be dead and know not even that because knowing nothing at all. A dog that lives in his knowledge is better than king lion that being dead knows nothing. Better for Paul himself, if he had been selfishly choosing what was preferable for himself, to be alive as the least of men than to be the dead greatest. For then he knows nothing. How then could he enjoy communion in Christ's presence even if he had been with Christ at death? But Christ was not a disembodied spirit when Paul wrote these words. He had risen from death in the same bodily identity he had before death. Thomas handled that body, not a disembodied spirit. So did the women who held him by the feet and worshiped him. Moreover, Paul did not expect to be with Christ at death. See 1 Thes. 4:13-18. "So" shall we ever be with the Lord. How? By resurrection, or translocation if living. Bodily, not disembodied. When? At death? No, at the descending of Christ from heaven. Where? In heaven? In the spirit world? No. First on the earth, out of the graves or caught up. Next, in the air to meet him. Next, coming with

He was baptized about the year of 1865

## Obituary.

Josiah M. Glotfelty

was born Jan. 15, 1844, at Grantsville, Md., died at his home in Lanark, Ill., after a period of intense suffering, May, 31, 1920, at the age of 76 years, 4 months and 16 days.

He was married on Sept. 17, 1865, to Miss Mary Adell Gans and went into the restaurant business at Lane, now Rochelle, Ill., but soon after moved to Lanark, Ill., where he re-engaged in the same business for many years. Later on he was elected justice of the peace and also as a member of the board of education, which places of honor and trust he held for about 35 years.

Three sons, J. W. Clay, Giles Frederick and Frank Edward, were born to them, Frank dying in infancy. Sister Glotfelty died Aug. 9, 1905. On the 21st of Aug., 1910, he was married to Miss Almeda Mitchell, who with his sons, Clay and Fred and five brothers and two sisters are left to mourn his passing.

by Bro. J. M. Stephenson. His was a familiar form at our Illinois conferences to both old and young; always busy, a man of good judgment and wise counsel, he will be sadly missed by us all. Funeral services were held from the home on Thur., June 3, at 2 o'clock after which we took him to his last resting place just at the outskirts of the city to the south. Owing to his long life of usefulness as a man of business, the business houses of the city closed for the hour of service. Owing to his wide acquaintance among us we hope to publish his autobiography in the next issue.

Our hearts are sad at the loss of so many faithful ones, but we place our trust firmly in the promises of God. May we all live faithful lives that we may have part in that better resurrection.

S. J. Lindsay.

Mrs. Mary Cordray

passed away at her home, 1131 S. Lafayette St., South Bend, Ind., May 17, 1920, after an illness of a few hours. She was born May 3, 1851, in South Bend, and lived in this vicinity all her life. She was married to Samuel Cordray in 1872 and became the mother of two sons, Edward and Charles.

She united with the Advent church more than fifty years ago, and was a member of the South Bend Church of God at the time of her death.

She leaves her husband, Samuel Cordray, two sons, Edward Cordray, of 1509 South Mich. St., South Bend, and Charles Cordray of 4702 Park Ave., Chicago. Also four brothers, Leonard, Henry, and George Peiffer, of Nappanee, Ind., and John Peiffer of Bremen, Ind., and one sister, Miss Lizzie Peiffer living with her.

Funeral services were held from the residence on Wednesday, May 19, conducted by the writer. We spoke from 1 Cor. 15 on the subject of the Resurrection. The home was filled with the friends and neighbors of Sister Cordray, who came to pay a tribute of respect and love to her memory.

D. E. VanVactor.

Sarah Jane Lawrence

was born in Penn Yan, N.Y., Sept. 12, 1837, and fell asleep at her home near Grand

Rapids, May 15, 1920, at the ripe age of 82 years, 8 mos., 3 days.

She was married to Joseph G. Martin, May 10, 1857, at Kelloggsville, Mich., and has resided at the present home ever since. She leaves still to work out life's problems one daughter, Ella, who has ever been her constant companion and faithful daughter, one grandson, Fred Ray Martin, also three brothers, David Lamareaux, of Grand Rapids, Aaron, of Rexal, Wash., and Frank, of Edmore, Mich.

Sister Martin was baptized into the Christ by Bro. B. W. Woodward more than 25 years ago and has been a faithful member of the body ever since. She has been in very feeble health for many years, but was always patient and ever thoughtful of those who cared for her.

Funeral services conducted by Sister M. A. Woodward at the home, after which we laid her beside the husband of her youth who preceded her in death three years ago.

May the sorrowing daughter be comforted with the thought of the blessed reunion at the coming of the dear Christ.

M. A. Woodward.

## Reports.

Stanhope, Iowa.

IT seems that each succeeding week of our trip through Iowa has more circumstances contributing to encouragement than the one before. From the standpoint of general conditions a better week could not be imagined than the one we had at Stanhope. The weather was ideal during the entire meeting, and the roads were in good shape. Our attendance was good, and the best part was its regularity—almost the same ones being present at each service, which made it much easier to develop a continuous line of thought. The work commenced on Monday night, May 17, and continued over Sunday, the 30th, with a sermon each night during the week and three on Sunday.

It is with joy that we introduce to the household of faith our two new members added during this meeting, Bro. and Sr. Leonard Hill, Stanhope, Iowa. Bro. and Sr. Hill and their two small boys attended each service and paid the best of attention. They used their Bibles, and have been earnestly considering the gospel message, desirous of learning the truth.

After our sermon on baptism on Friday night they went home and talked the matter over, with the result that Bro. Hill drove over to where we were Saturday morning, saying that he and his wife wished to be baptized. This was, of course, extremely good news to all of us. They will be a valuable addition to the body at this place, and we pray that God may grant them strength that will be needed for life's perplexing ways.

Bro. and Sr. G. P. Allard, of Ft. Dodge, had planned to drive down and be with us on Sunday, but it appears that the car did not care to make the trip. Greenleaf called us up by 'phone later and said that they started in good faith, but that after a blow-out or two they came to the conclusion that the best place for them that day was home. We are very sorry for several reasons that they did not get through—in fact it was planned to make them pay for

their dinner by rendering some good special music.

This leaves us enroute for Marathon, where we expect to spend the last week that we can spare for Iowa just now. Report from there later.

Frank E. Siple.

Annual May Meetings.

The Annual May Meetings of the Church of God at Fonthill, Ontario, were held May 21st to 23rd.

Bro. J. W. Williams was with us this year. His address on Friday evening on the "Righteousness of God" was greatly enjoyed. Bible study was held Saturday afternoon, followed in the evening by an address on "Ecclesiastes" by Bro. Williams. This subject was put very clearly before the congregation and made a great impression on the younger members, and also on some of the older members who, for the time being, "considered themselves young," as one member put it. The Sunday services opened with Sunday School at 10 a.m., followed by an address at 11 a.m. by Bro. Williams on "The Sign of the Son of Man." Basket luncheon was provided in the basement at 12, noon. The afternoon services were conducted by Bro. Austin at 2:30 with an address by him on "The Crowning of the Church and the Collapse of the World," a subject on which he is well posted, and most ably presented. The "Talks by All" were much enjoyed, this following the afternoon service. Basket luncheon again served at 5:30. At 6:30 a service was conducted by the "Truth-seekers Class," a number of good readings being presented on the "Promises of God to the Church." Bro. Williams closed the meetings with the evening service, taking for his subject "The Son of Man."

Among the music rendered at the services the solo by Mr. Holland and duet by Miss Weldon and Mr. Holland were greatly enjoyed.

We feel safe in saying that our meetings this year were among the best ever held, all feeling well repaid for their efforts, and we extend to Bro. Williams hearty thanks for the good words and cheer that he brought with him. He will be long remembered in the community as one of the ablest speakers that have visited us at our May Meetings.

Arthur Gilbey, Sec.

## The Sunday School.

By Alta King.

THE LORD OUR SHEPHERD

Lesson XII.

June 20, 1920.

Lesson Text:

Psa. 23.

Golden Text: Jehovah is my shepherd, I shall not want.—Psa. 23:1.

Memory Verses: Psa. 23.

Questions and Comments.

Read Gen. Note I as an introductory.

Verse 1. God the Shepherd. Psa. 77:20; 78:52, 70-72; 80:1; 100:3.

Discuss the characteristics which must enter into the character of a true shepherd. Why must he have these qualities? "I shall not want." Discuss this from both the material and spiritual viewpoints. Does it mean that God gives his sheep every-



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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, Mich., has Sunday School every Sunday at 10 o'clock and preaching occasionally by Sister Woodward following Sunday School.

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.

Ripley, Illinois.— Bible Study, Friday Evenings, Sunday School at 10:00 a.m. Preaching on Saturday Evening at 7:00. Sunday at 11:00 a.m. and 7:00 p.m. J. W. Williams, Pastor.

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. K. 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 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.

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.

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.

Brush Creek, Ohio. Sunday school each Sunday at 9:30 A.M. Social meeting, 11:00. George Antonides and John A. Garard, elders. H. D. Pearson, Sec., Tippecanoe City, Ohio., Rfd. 2. John 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-

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.

Moriah, Illinois,—Preaching on the first Sunday in each month and on Saturday night before, by S. J. Lindsay. Sunday School each Sunday at 9:30. Allen Weaver, Supt., Frank Partlow, Assistant, Fenton Hickox, Sec., Dessie Gross, Assistant, Mrs. Lewis Weaver, Treas. Berean meeting each Friday night.

The Church of God at Hickory Grove, Iowa, has preaching the first Sunday in each month at 11 o'clock, with Sunday School every Sunday at 10 o'clock.

Subscribe to WORDS OF LIFE, a monthly magazine, advocating "Life and Advent Truths." One copy 50c per year. Sample copies supplied at any time. Address, Wm. G. Rothe, 508 Jefferson Ave., Brooklyn, N.Y.

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 one year,	3.00.
15 Leaflets for one year,	2.00.
Fractional parts of a year at the same rate.	



him, Zech. 14:5. Jude 14, down to Mt. Zion to reign with him in his kingdom. Then since this was Paul's idea of when and how he will be with Christ, will he contradict himself here in Phil. 1 to mean he expected to be with Christ at death? Christ held out no such idea either. See Jno. 14:1-3. When and where will the disciples be with him? "Where I am," when he comes back to earth. Not "whither I go," for there he said they could not follow to be with him. Jno. 13:33.

Then what did Paul mean by "having a desire to depart and to be with Christ"? These words express two desirable things, departing and being with Christ, for "better" is a comparison between two things. One is "better" than the other. To be with Christ is "far better" even than departing, dying. Why? Because when Paul is with Christ by resurrection or translation he will be alive eternally "with Christ," as he shows in 1 Thes. 4, above cited. To be alive with Christ then on earth will be "far better" than to be dead, to "depart." Death was not rated high in his choice. Why then was it desirable at all to "depart," then? Because while he lived and preached Christ, though that was gain to Christ, it brought suffering to Paul. Two ways of escape from this suffering were visible to him, v. 23: On the one hand, death, "to depart," "where the wicked cease from troubling," on the other hand, being with Christ when he comes, free from all pain, tears and death. Of course that is "far better" than "to depart." He has no hesitancy to determine whether of these is for better. He is in no "strait" as to whether he wishes to die or not when choosing what is better for himself. But when trying to choose what would be more gain to Christ he had two different things to choose: to suffer while living or to suffer death. Of these two he could not tell which to choose as the greater gain to Christ. But when choosing for himself he considered a different pair of alternatives: being free from suffering after he was dead or being free from suffering after his Lord should come when Paul would be "with Christ."

Surely, that is "far better."

## Berean Column.

Edited by

NATIONAL BEREAN SOCIETY,

Leota B. Hanson, Editor,

106 South Second St., St. Louis, Mo.

Motto: Search the Scriptures Daily.

Slogan: We Stand For Unity, Truth and Righteousness.

To Michigan Bereans.

The second annual meeting of the Berean Society of the State of Michigan will be held in connection with the State Conference at Dutton, June 21, D.V.

All committees will please have their reports ready for the Berean Business Meeting.

Let all Bereans be present with ideas for the betterment of the Society.

Harry A. Sheets, Pres.

PAUL.

BEING asked to write for the Berean column, I have chosen "Paul" as my subject.

Paul was a very strict Pharisee up to the

time of his conversion. He was on his way to Damascus to the synagogue, so that if he found any Christians, be they men or women, he might bring them bound to Jerusalem.

As he journeyed near to Damascus, suddenly there shone around about him a light from heaven, and he fell to the earth. He heard a voice saying, "Saul, Saul, why persecutest thou me?"

And he said, "Who art thou, Lord?" "I am Jesus, whom thou persecutest." He asked the Lord what he wanted him to do, and he told him to go to the city and it would be told him what he should do. The men that were with him stood speechless, hearing a voice but seeing no man.

When Saul arose from the earth, he was blind and they led him into Damascus. He was without his sight three days, neither did he eat or drink. There was a certain disciple there named Ananias, to whom the Lord appeared in a vision, and told him to go into the street called Straight and inquire in the house of Judas for one called Saul of Tarsus; "for behold he prayeth and hath seen in a vision a man named Ananias coming in and putting his hand on him that he might receive his sight." Then Ananias answered the Lord, "I have heard of this man, how much evil he hath done to thy saints at Jerusalem, and here he hath authority from the chief priests to bind all that call on thy name." But the Lord said, "Go thy way, for he is a chosen vessel unto me to bear my name before the Gentiles, kings and children of Israel. For I will show him how great he must suffer for my name's sake."

So after after Ananias laid his hands on Paul, he received his sight and was filled with the Holy Ghost and forthwith arose and was baptized. Straightway he preached Christ in the synagogues, but all that heard were amazed and said, "Is not this he which destroyed them that call on his name in Jerusalem and came hither that he might bring them bound unto the chief priests?"

What a grand conversion! He went to Jew and Gentile preaching the gospel, suffering persecution of every description, but never faltering, ever holding fast to the word of God. He was sent forth to preach to the Gentiles. In Rom. 16:25 we read, "He was sent forth to reveal the mystery which has been kept secret since the world began." And in Eph. 3:6, he tells us what the mystery is.

So, dear Bereans, may we so live that we may say with Paul, "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 to all them also that love his appearing."

Mrs. E. F. Gesin.

Freeport, Illinois.

### LIVING TO GOD IN SMALL THINGS

Selected.

ABOUT three quarters of a century ago the famous New England divine, Horace Bushnell, preached a thoughtful and eloquent sermon on this theme. The sermon is too long to suit the taste of a present-day congregation, and many of us

would hardly be attracted by its close-woven reasonings and its leisurely applications. The subject, however, is intensely practical.

It is a standing grievance to the youthful spirit that life, which looks so large and grand as viewed from its opening gateway, proves in the daily experience little more than a round of trivial tasks and monotonous details. The eye of youth, fixed eagerly on "high emprise," is impatient of the winding paths by which he travels toward the glowing mountain top.

That feeling is likely to be accentuated by the great events that are almost daily happenings these few months. Thousands of young Americans are lending a hand in shaping the destinies of the world that is to be, but this unusual opportunity to "do some great thing" only serves to accent the drabness of the "common task" for thousands of others.

Yet, once we stop to think about it, the vital importance of small things was never more in evidence than it is today. The co-ordination of numberless details has been, the world over, the most wearing part of "war work," and most of our blunders and mistakes have grown out of a failure to realize how essential the merest trifles were in paving a sure and safe way to the grand result. Even unthinking Americans no longer sneer at minute government regulations, which seemed at the first careless glance like needless and foolish measures.

The gist of the matter is that life is so much a tissue of detail that, unless we put the best that is in us into small things, our life purpose will never find expression at all. The most convincing Christian lives are not lived in the open of public observation, but in humble, unpretending homes, where love and patience and kindly ministries reflect Christ. In little, intimate circles such an influence makes itself most felt and does its most blessed work.

Besides, the wisest of us are poor judges of what is great or small, and our estimates are often surprisingly reversed. The servants to whom their master committed the pounds, in one of our Lord's parables, thought of the commission probably as a mere convenient arrangement, but the master himself, it would seem, had an eye all the while to the kingdom he was to receive, and was looking for men qualified by their faithfulness to occupy places of trust and authority. The way we do small things is the acid test of what is behind our doing of anything, and character, not dress parade, vouches our fitness for a wider and a greater work.

It takes a heap o' livin' in a house t'  
make it "home."

A heap o' sun and shadder; an' yer  
sometimes hev t' roam

Afore ye reely 'preciate the things ye  
lef' behin'

An' hunger for 'em somehow, with 'em  
allus on yer mind.

It don't make any diffrunce how rich  
yer git t' be,

How much yer chairs and tables cost,  
how great yer luxury.

It ain't "home" t' yer, tho' it be th'  
palast of a king,

TEACH your children to create. Don't always give them the finished product to enjoy. — Anon.

## WAYSIDE NOTES

Conducted by J. S. Lyon, Citronelle, Alabama.

THE week ending June 5th brings its burden of portentous news, now so common that it fails to arouse the attention of this money-mad country. I often ask this or that person if he had noted some news event, important as a sign of the Lord's coming, and invariably get negative replies and careless attention. The one addressed usually betrays an air "Another crank," and he changes the subject as soon as possible.

Hungary, better situated after the war than Austria for the obtaining of food and in the rehabilitation of her industries, is now finding herself reduced to like straits. Many commit suicide by drowning themselves in the Danube.

In Vienna, which has become an inferno, many daily incidents point to anarchy undiluted. The cemeteries are being ransacked and the bodies scattered while the coffins are broken to pieces and carried off for firewood.

In Bohemia, civil war has broken out; and in Berlin much apprehension is manifested lest another military coup occur and bathe the country anew in blood.

Wild scenes are a daily occurrence on the Paris bourse, in acute fear of approaching panic, due to fluctuating exchange rates and consequent demoralization of commerce.

Henry P. Davison, head of the American Red Cross, says that more people are dying now than during the war, in Russia, Hungary, Poland, Austria, Serbia, Montenegro, Turkey, Syria, and the near East. Whole populations are being wiped out by the white plague and typhus. He says that America is by no means safe from the threatened spread of disease, and that unless quick relief is provided the world will suffer a tragedy greater than that of the last five years. The Red Cross is unable alone to compete with the prevalent conditions and unless the governments, that are able, render immediate aid, "then the world will quickly advance toward utter perdition."

The Bubonic plague has found foothold in the Americas, and at Vera Cruz, Mexico, desperate efforts are being made to stamp out the deadly invader.

In our own U. S. everything has taken a back seat while the country watches the wire pulling and manouevring of partisan forces in politics, preparatory to the battle of the conventions. All unmindful of God or his plans are these struggling politicians. The dominant interests are those of selfishness. Thank God we need have no part in these worldly and entirely unprofitable contests, knowing that whoever is elected, or whatever cause be temporarily triumphant, it is only by the sufferance of God and in furtherance of his plans.

New strikes are organized daily. The business world is on the anxious seat, not knowing what the morrow will bring forth. Never before has the world seen such a period of unrest and fear, yet as in Noah's day, there is a madness in expenditure, and in frivolities in ill keeping with world conditions. Even in Vienna, with the

populace slowly starving to death, the theaters and other places of amusement are thronged with those able still to attend.

## THE INNER MAN. No. 18.

J. W. Williams, Ripley, Illinois.

THESE words of Paul in Eph. 3:16 and his similar words in 2 Cor. 3:16 and Rom. 7:22 about "the inward man" are considered by believers in spirits as referring to the immortal soul as the inner, the immortal man.

We would remind such friends that Peter says some of Paul's expressions that are hard to understand are wrested by some people to their destruction, and that nowhere in scripture is immortality of the soul mentioned nor any statement that there is a spirit man, deathless and superior, dwelling in the flesh and bones as an outward man.

With this caution we shall endeavor to arrive at Paul's meaning.

If he explains his own words it will surely be wise to notice his explanatory statement, so notice Eph. 3:17, the words following the ones about the inner man. Here he is Christ in believers' hearts by faith. So this inner man is the new man, Christ Jesus, and not a deathless spirit in the body by birth and without faith. Notice closely further, that since the inner man is Christ and he is in saints by faith, therefore unbelievers have not this inner man, the wicked have no inner man as an immortal soul to be tormented in hell, at least by this scripture.

In the context of 2 Cor. 3:16 the outward man is "mortal flesh," "the body" (not bodies), and the inward man is "the life of Jesus," not an immortal soul, and in this scripture again the inward man is renewed. Renewed in spirit, mind, (of faith) Eph. 4:23 Renewed in knowledge after the image of this "new man," Col. 3:10, which again turns out to be Christ, in contrast to the old man, the carnal man.

Again, Rom. 7:22: Here the inward man is what delights in the law of God. But in v. 25 it is the mind that does this. Hence Paul's inward man here is the mind, the new mind in contrast to the carnal mind. The mind of Christ, he calls it in 1 Cor. 1:16, which in Rom. 8:9 he calls the spirit of Christ, and in next verse calls it Christ. So once more, in this third expression of the inward man, it turns out to be Christ in the believer, and not a deathless spirit.

Since Christ dwells in our hearts by faith as this inner man it is evident that Christ, the inward man, enters us when we believe. And since faith comes by hearing God's word, therefore the way Christ the inner man enters our hearts is by our receiving scripture words in faith, letting "the word of Christ dwell in" us richly in all wisdom. And it is further evident that the degree in which we do this determines how fully Christ is in us, and the degree in which we neglect or reject the words of truth determines how full we are of the old man instead of this new, inner man.

## AN APPEAL TO THE BRETHREN

T. A. Drinkard, Holbrook, Neb.

THERE are several propositions that I want to submit for your consideration. The first is mentioned in the

following editorial that appeared in The Restitution Herald of May 25th:

## Where Are the Dead?

The supply of this tract, published by Bro. L. S. Bronson before his death, is now about exhausted. We have had more calls for it than for any other tract we have on hand. Shall this tract be put out in a new edition? If so, some one must help. One sister has agreed to give \$5.00 if necessary. We can print 2,500 of this 24-page tract for \$75.00, and no smaller edition should be considered. Whether it is republished will depend upon the response to this notice. Would be glad to put it out alone if we could, but we cannot bear the whole burden. On this plan we can put it out as a tract free for postage.

The question is, Shall we have another edition of this tract? It is up to us to say yes or no. By all means let us make it YES. The reason is very plain to all after a little thinking on our part. This question underlies all others, and if one fails to see clearly on this, it is hardly possible that he will comprehend those that necessarily follow it. The above proposition calls for 2,500 copies, but upon request I am making the same proposition to you that I sent to Bro. Lindsay and to which he gave his approval—IF we CAN carry it to success. There is no question but what we CAN IF WE WILL IT. In the place of having 2,500 copies printed, let us make it 5,000. Because at the rate that these tracts have been going you would be requested to put out another edition later, and by having the 5,000 copies printed now, it will save a lot of time in resetting type to re-print them later. But IF we can't persuade you that it is the proper thing to do to have 5,000 copies printed just now, then let us have the amount of 2,500. There is no use for me to spend time telling you about the goodness of this tract, for all of you know that it is simply fine and it is the first tract that should be placed in the hands of unbelievers. If you can succeed in convincing men and women that man is wholly mortal and when he dies he is absolutely dead, then you have hit the key note that will prepare his mind for further truth.

I am in favor of the large edition, but will gladly unite with you in putting out either number of copies. It will cost \$75.00 to put out 2,500, and \$150.00 to print 5,000. Which number do you want? If you send enough to print 5,000 copies, then that amount will be put out, but if you fail to send enough to put out that but enough to print 2,500 copies, then this number will be printed.

But Bro. Lindsay says, "In any event we want no one to send money for such a purpose until we know what is to be done about it." To my mind the work should be started at once, and Bro. Lindsay should not be troubled about the matter until the money is raised to print them, for I am sure that he has more work now to care for than he should be taxed with. It will take only 38 brethren who will give \$2.00 each to put out the number of 2,500 copies, or it will take 75 brethren who will give the same amount each to put out 5000.

Send in to Bro. Lindsay a statement of the amount you will give and the report will be given each week.

# THE RESTITUTION HERALD.

Volume 9.

Oregon, Illinois, June 15, 1920.

Number 37.

## The Children's Page

But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

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

### HOW BESSIE FILLED A DAY

"IT WILL be such a long day!" sighed Bessie. "It does seem as though I just could not live it through!"

"Why don't you fill it up with something—then it won't be empty. Just think of nine hours that I am gone as nine great dishes that must be filled."

"With what?" asked Bessie, wonderingly.

"Almost the nicest thing to put in them is service—something useful. If you could find something that would make some one else happy, that would fill faster than anything. It is an idle hour that is empty."

"Tell me how," said Bessie, who was watching her mother tie on her veil and prepare for a day in the city. Bessie was to stay with her Aunt Helen and grandmother, but as the country was a little strange to her, she dreaded it very much.

"Well," said mother, "come out to the piazza, and while I am waiting for the carriage to take me to the station I will give you an idea of the things you can put in your nine hours, and they will fill up faster if you work moderately—without rushing round."

"Wait till I have a pencil," said Bessie, skipping away to her room.

When she returned her mother began: "First, I think it would be very nice to gather Aunt Helen a large bouquet of wild flowers—she loves them so well—and that will take you on a pleasant journey down the road. When you have enough you can put them in that large bowl and set them in the corner of the piazza. Next, I would take a pile of those old picture-books up in your room, and paste the torn leaves very carefully, and carry them down to that little lame boy who lives by the church, for he has nothing to read and the days are very long to him. After that I would sit down on the piazza with Aunt Helen awhile, and very likely she will want you to arrange all the spools in her basket and look after the stray threads, just as you fix mother's sometimes."

"Then there is gingerbread," broke in Bessie, eagerly.

"Oh, yes, there will be that and the glass of milk. But I see the carriage coming. I'll just say that Mrs. Loren's baby is almost never taken out in its carriage, because the mother has no time; and there are the letters to bring from the mail, and grandma does love to be read to and—good by—there are those lovely poppy seeds,

## CONTENTMENT

**D**O not own an inch of land,  
But all I see is mine—  
The orchards and the mowing fields,  
The lawns and gardens fine,  
The winds my tax collectors are,  
They bring me tithes divine,  
Wild scents and subtle essences,  
A tribute rare and free;  
And more magnificent than all,  
My window keeps for me  
A glimpse of blue immensity—  
A little strip of sea.—Sel.

and no one to gather them—good by!" and the carriage turned out of the yard.

It was just nine hours before Bessie saw her mother again, but how they flew, and the day was full of surprises, just because she was looking for pleasant things to put in her hour-dishes. Uncle Henry said that his men in the lower meadow had nothing to drink, and there was lemonade made for them as an extra treat, and Bessie rode down in the hay-rack to carry it. She had kept her list tacked to the blind beside the piazza, and whenever she was inclined to look at the clock she ran to see what she could do next.

She met her mother with a beaming face. "They are just heaped!" she cried. "I don't believe I could crowd in one more thing in my hour-dishes."

"Then they must be ready for the frosting," said her mother, giving her a dainty and mysterious package done up in white tissue. "There is just a little gift for frosting, and a plum for the top."

"Oh, thank you, thank you!" cried Bessie. "But the hour-dishes were nice, anyway." And so they were, for Bessie had learned the best recipe for making happy days.—Youth's Companion.

### THE TRUTH SHOULD BE SPOKEN IN LOVE

**J**ESUS did not suppress one word of truth, but he uttered it always in love. He exercised the greatest tact, and thoughtful, kind attention, in his intercourse with people. He was never rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul. He did not censure human weakness.... While he ever bore himself with divine dignity, he bowed with the tenderest regard to every member of the family of God. In all men he saw fallen souls whom it was his mission to save.

#### No Man Can Save Himself

"It is impossible for us, of ourselves, to escape from the pit of sin in which we are sunken. Our hearts are evil, and we cannot change them. 'Who can bring a clean thing out of an unclean? Not one.' ... There must be a power working from within, a new life from above, before men can be changed from sin to holiness. That power is Christ."

#### Christ, the One Source of Help

"But in vain are men's dreams of progress, in vain all efforts for the uplifting of humanity, if they neglect the one source of hope and help for the fallen race. 'Every good gift and every perfect gift' is from God. There is no true excellence of character apart from him. And the only way to God is Christ. He says, I am the Way, the Truth, and the Life: no man cometh unto the Father, but by me."

#### Right Impulses Come From Christ

"Christ is the source of every right impulse. He is the only one that can implant in the heart enmity against sin. Every desire for truth and purity, every conviction of our own sinfulness, is an evidence that his Spirit is moving upon our hearts."

#### Love Should Prompt Service

"There are those who profess to serve God, while they rely upon their own efforts to obey his law, to form a right character, and secure salvation. Their hearts are not moved by any deep sense of the love of Christ, but they seek to perform the duties of the Christian life as that which God requires of them in order to gain eternal life. Such religion is worth nothing."—Selected.

### THE AMERICAN BIBLE SOCIETY AND ITS WORK

275 miles of Bibles would reach from New York to Boston, on to Lowell and just run over into New Hampshire. And that is the kind of path the American Bible Society could lay with the Scriptures published by it during the past year.

The annual report of the society, just made public, shows that over 3,400,000 volumes were issued during 1919. Of these about 350,000 were Bibles, 550,000 Testaments, and 2,500,000 portions of Scriptures.

Nearly 140 million Scriptures have been issued by the Society during its history of 104 years.

During the World War 6,678,301 Testaments were distributed among the belligerent forces of all nations.

A novel feature of the year is the completion of the great Mandarin Version of the Chinese Bible, which has cost several hundred thousand dollars and took 25 years of work on the part of the translators. The version makes the Bible accessible to over 400 million people, or one-fourth of the population of the world; more people than were ever reached by any one translation in history.

MEN must be decided on what they will not do, and then they are able to act with vigor in which they ought.—Chinese Maxim.

IT takes all the sweetness out of giving to do it grudgingly.

THIS is a day of what a man is, not of what his father was.

## 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 firm 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.

A card has been received announcing the birth of Chas. Edward Bloomquist, Jr., to Mr. and Mrs. Chas. E. Bloomquist, of Hammond, La., on May 21, 1920. Weight ten pounds—a good start. We wish the young man health and prosperity and congratulate the proud parents.

Sr. Austin Campbell, of Rushville, Ill., has been sick abed now for nearly two months. We are sorry to hear this. Sr. Campbell has been a most exemplary member of our body ever since she embraced the faith and we pray that the Father may have mercy, spare and heal.

We learn on good authority that Bro. and Sr. Bert Sheets, of Blanchard, Mich., are the parents of a brand new baby girl, Fanny Gretchen, on May 28th; weight 10 pounds. This is a splendid place for a little one to come and we extend congratulations.

Bros. L. E. Conner and J. W. Williams will assist in the Illinois Conference work in August. This means good help in that field. Better begin to lay your plans now to come.

A friend asks: "Will Bro. J. W. Williams please give his interpretation of Heb. 12:

29, 'For our God is a consuming fire,' thro' the columns of The Restitution Herald?" Will Bro. Williams please take notice?

We are in receipt of "The Berean," a monthly, 4-page leaflet devoted to the Berean work of the state conference of Indiana and edited by Bro. D. E. VanVactor. It is newsy and just the thing needed to hold any class of workers together. The price is 50c per year. Send to D. E. VanVactor, Argos, Indiana.

The Argos, Ind., Church of God will hold a special meeting June 17th to 20th. The committee in charge is made up of John M. Railsback, Mrs. Ella DeMont, and Mrs. Elizabeth Cox. Those who are interested should write to one of these.

This is the time of year for reports, announcements, etc., and in this way a good deal of regular matter must be crowded out. These reports, etc., are very necessary to the success of the work, so please have patience and your article will appear in time.

We have enjoyed going over the reports of work in this issue, but especially have we enjoyed Bro. Anderson's report. We have had a taste of the southern hospitality and the southern whole-heartedness with which the people take hold of such meetings. Here you can get the listening ear. We do trust that some means will step in to help Bro. Anderson so that he may go to these people regularly and more frequently. If some of our well-to-do brethren could attend some such meetings to see for themselves the nature of the work, we believe they would be more inclined to support this kind of work.

## REMITTANCES.

Esther Sealine, Mrs. Ed. Tomlin, Mrs. Mamie E. Barnes, Frank W. Williams, G. H. Garton, Alta King, Wm. J. Davis, Mrs. S. Roxana Wince.

## Obituary.



Almira Long

was born in Woodstock, Schuyler Co., Ill., Aug. 16, 1851, and died at Ripley, Ill., June 1, 1920. She had been unwell for many years and had complained more than usual lately of pain in the chest, and her husband found her dead on the floor when he arose.

She was married to William Fretueg, Oct. 5, 1870, and to them were born eight

children, three having preceded her to the grave. The living ones are Delmar and Willis, of Industry, Ill., Mrs. Egnice Tach and Charley, of Ripley, and Albert of Chicago. These with her husband, one brother, one sister, eighteen grandchildren, two great-grandchildren and many other relatives survive, together with many church associates and friends who will greatly miss her. She was a faithful, good sister. She was united with the church in April, 1875, and has been loyal to the cause of truth and always faithful.

The writer spoke words of comfort to a large assembly of relatives, brethren and friends at the home, June 2, and she was laid to rest at the Herche cemetery near Ripley in hope of a better resurrection.

J. W. Williams.

## Lydia Jenkins.

daughter of William and Barbara Shafer Jenkins, was born in Michigantownship, Clinton county, Indiana, October 23, 1849. Her entire life has been spent in this township where she was known by every one as Aunt Lydia. She fell asleep in Jesus on May 29, 1920, at 11:25 p.m., aged 70 years, 7 months and 6 days.

On Oct. 10, 1867, she was united in marriage to Ephriam Barnett and to them were born three sons, Harrison, born in 1869, Arthur, born in 1873, and Eugene, born in 1878. The father died July 5, 1915. Her three sons survive her, and five grandchildren, namely, Mrs. Fern Ostler, Mrs. Elnora Woods, Mrs. Ruth Miller, and Orval Barnett. Also three little great-grandchildren, Lydia Opal Ostler, Beatrice Alice Woods and Elizabeth Ellen Miller. She also leaves one sister, Mrs. Ella Layman, two brothers, William and Harrison Jenkins. She leaves many other relatives and friends. She had lived at the old home 38 years and will be greatly missed by those who knew her.

She suffered an attack of paralysis in 1915 from which she never fully recovered and her death was not unexpected.

She had been baptized by Bro. J. S. Hatch some 35 years ago and was a member of the Hillisburg church. She has lived a faithful life and came down to the end full of faith and hope.

Funeral services were held from the Hillisburg church, May 31st, at 2 o'clock, p.m., conducted by the writer. We spoke words of comfort and hope from Job 14:14 to an appreciative audience. Burial was made in the Michigantown cemetery where we laid Aunt Lydia to rest to await the coming of Jesus.

D. E. VanVactor.

## AUTOBIOGRAPHY

Josiah M. Glotfelty

as compiled from notes and memory by me and written Sept. A.D. 1917.

I was born January 15, 1844, at Grantsville, Md. My parents moved the same spring, about the first of March, to Mechanicsburg, Pa., where I first attended school. When about six years old, father moved to Salisbruy, Elk Lick Township, Pa., at which place he remained until I was about 14 years old, and upon his learning of my affliction of hernia, sent me away from home to Select School, that perchance I would be a school teacher. After schooling I was granted a third grade cer-

# The Sunday School.

By Alta King.

## REVIEW

Lesson XIII. June 27, 1920.  
Selection for Reading. Prov. 2:1-11.

Golden Text: I will instruct you in the good and right way.—1 Sam. 12:23.

Memory Verses: Psalm 23.

### Questions and Comments.

Israel Under Judges. Lesson I. Judges 2.

I. General characteristics of period. Lesson 1. Underlying cause of the nation's repeated lapses into disobedience; Judges 2:14-19. The prominent lesson to be gained from this period; why God so repeatedly delivered a nation that so repeatedly demonstrated its innate unworthiness?

II. Specific examples of deliverance:

1. Deborah and Barak, Lesson II. Judges 14. Give the main points of the lesson. Discuss woman's place in God's work.

2. Gideon and his band. Lesson III. Judges 7. Give main points of the lesson. Bring out the lesson on faith and lack of self-confidence; Strengthening weak faith; God's independence of numbers and size of human instruments; Gideon's first step in deliverance.

3. Oppression through Eli. Deliverance through Samuel. Lessons V, VI, VII. 1 Sam. 1; 3; 2:12-17, 22-36; 4:1-22; 7:1-17. Give a brief history and characterization of Samuel. Describe the sins of Eli and his sons and the consequences. Why did they fail in their attempt to deliver the nation from their oppressors? Describe their use of the ark and the lesson it demonstrated.

Samuel's part and God's part in the final deliverance.

To what extent are parents held responsible for the sins of their children?

III. The story of Ruth. Lesson IV. Book of Ruth. Contrast with general character of the whole period. Point out the striking features and practical lessons in the story. Israel Under Kings.

1. King Saul. Lessons VIII, IX, X. 1 Sam. 9, 10, 13, 14, 15. Cause of change from judges to kings; God's supremacy still maintained; Character of Saul; Saul's two acts of disobedience and the dormant weaknesses in his nature which they manifested. What proved him to be unfit as a leader? His rejection—was it personal, or the rejection of his family as the royal family? Tell the story that puts his son, Jonathan, in strong contrast to himself. Did Saul ever show true repentance? Contrast with David's repentance. Psalms 51.

2. King David. Lesson XI. 1 Sam. 16. Relate the story of his anointing. The sure mercies covenant made with David; its connection with the Abrahamic covenant and the new covenant.

### General Notes.

Daily Readings: Mon., Judges 2; Tues., Judges 4; Wed., 1 Sam. 1; 3; 2:12-17, 22-36; 4:1-22; 7:1-17; Thur., Book of Ruth; Fri., 1 Sam. 9; 10; 13; Sat., 1 Sam. 14; 15; 16.

### Summary of the Quarter's Lessons:

The period of Israelitish history, during which God governed the people through Judges, extended over a period of about three and one-half centuries, from the death of Joshua, about 1450 B.C., to the crowning of Saul, about 1102 B.C. It was

during this period that the Israelites fought for and obtained possession of the land which God promised them, and into which Joshua had led them. Their victories were exactly parallel with their obedience to God. When they fell into disobedience and heathen worship, God permitted the heathens to overcome and oppress them. The oppression would bring repentance and a cry for help and God would raise up a deliverer, a judge, who would lead them to victory. As long as they were under the personal influence of the judge, they remained obedient, but as soon as his personal influence was gone, they would slip back into disobedience and heathen worship. And this illustrates the extreme sinfulness and weakness, not of the Israelites alone, but of all mankind. How great becomes God's mercy and love when we understand that it is extended to people who, in themselves, are so worthless. God's dealings with the Israelites during this period gives us some idea of his unalterable purpose concerning the nation. In spite of their natural sinfulness and weakness they are yet to be a nation reflecting and revealing God's glory and righteousness to all other nations. Their last long period of oppression will have its inevitable result of repentance and it will be repentance that will usher in everlasting obedience. They are not cast off during this last oppression any more than they were during other periods of oppression. God's patience will yet have its perfect work.

"The Lord is my shepherd; I shall not want,  
I shall not want rest. 'He maketh me to lie down in green pastures.'  
I shall not want drink. 'He leadeth me beside the still waters.'  
I shall not want forgiveness. 'He restoreth my soul.'  
I shall not want guidance. 'He leadeth me in the paths of righteousness for his name's sake.'  
I shall not want companionship. 'Yea though I walk through the valley of the shadow of death, I shall fear no evil, for thou art with me.'  
I shall not want comfort. 'Thy rod and thy staff, they comfort me.'  
I shall not want food. 'Thou preparest a table before me in the presence of mine enemies.'  
I shall not want joy. 'Thou anointest my head with oil.'  
I shall not want anything. 'My cup runneth over.'  
I shall want nothing in this life. 'Surely goodness and mercy shall follow me all the days of my life.'  
I shall not want anything in eternity. 'And I will dwell in the house of the Lord forever.'—Mrs. J. R. Mott.

O look, my soul, and see  
How thy cup doth overflow!  
Think of the love so free  
Which fills it for thee so."

"Heart of Christ, O cup most golden,  
Liberty from thee we win;  
We who drink no more are holden  
By the shameful cords of sin."

—T. T. Lynch.

STYLE is the dress of thoughts.—Ches-  
terfield.

## PROPHETIES OF CHRIST

Mrs. Roscoe Dunbar, Delta, Ohio.

THE first mention of Christ, the seed, is in Gen. 3:15.

Next we have God's promise to Abraham.—Gen. 12:3, in which all the families of the earth are to be blessed.—Gen. 17:19. God's promise of Isaac and his seed to whom the covenant was to be established.

In Gen. 22:8, we find Abraham saying to Isaac, "My son, God will provide himself a lamb for a burnt offering." And how truly God did provide a Lamb, a great many centuries after, the Lamb being God's only begotten Son.—Gen. 22:18. The angel of the Lord telling Abraham that in thy seed shall all the nations be blessed.

Gen. 28:1-4. Renewing promises to Jacob. 1 Chron. 28:4. Made known to David concerning Christ's kingdom. All through the wonderful book of Psalms we hear David speaking of Christ and his kingdom to be set up. The Prophet Isaiah most wonderfully describes the coming of Christ to set up his reign on the throne of his father David, to order and establish it with justice and judgment.

In the 11th chapter of Isaiah we find him describing the wonderful state of peace during that reign. Jeremiah, in chap. 23, tells of Christ who will be raised up unto David a righteous Branch and a King to execute judgment and justice in the earth, and he shall be called **The Lord Our Righteousness.**

Ezekiel 22:27 speaks of Christ who is yet to come. Daniel 7:12 most wonderfully speaks of Christ and his dominion. Zechariah and Malachi speak of the day of the Lord.

In Luke 1:27-33 we find the angel of the Lord telling Mary of Jesus to be born of her. In Gal. 3:16 we have Paul telling us about the seed so many times spoken of by the Old Testament writers, and what the seed is and how we may be the seed. 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. And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise.

John hears in his Revelation, "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." Now where is Christ's throne? Isa. 9:7 says it is to be upon the throne of David at Jerusalem. David says in Psalm 115:16 that heaven is God's throne. So God and Christ have separate thrones.

Let us be sure that we are the right seed and then let us strive diligently to be overcomers, as was Christ, so that we may be able to sit down with Christ in his throne.

And we shall be made unto our God kings and priests; and we shall reign on the earth.—Rev. 5:10.

THE only responsibility that a man cannot evade in this life is the one he thinks of least—his personal influence.

THERE never was a good war or a bad peace.—Franklin.

ARCHITECTURE is frozen music.—de Stael.



hamic Faith to be present at their Annual Conference and Bible School which will be held at Dutton.

The Conference will begin Thursday, June 24, and continue over Sunday; the Bible School will immediately follow and close Sunday, July 4.

Brother Fred L. Austin of Fonthill, Ontario, and Brother S. J. Lindsay of Oregon, Illinois, will be the principal speakers and teachers. Sister M. A. Woodward and Brother F. V. Blakely will also be present to help with the meeting.

Everyone is welcome and arrangements are being made for a large gathering, therefore, plan to spend your vacation at Dutton from June 24 to July 4, inclusive.

Mildred N. Coats, Sec.

1037 Lafayette Ave., S.E.,  
Grand Rapids, Michigan.  
May 15, 1920.

## Reports.

### A Brief Report of the Work at Stanhope, Iowa, Since Conference.

Bro. J. W. Williams gave us two good sermons Oct. 13th and 14th.

Bro. Frank E. Siple gave us a series of nine meetings commencing on Monday evening, May 24th and ending Sunday evening, May 30th. The attendance and interest were good and all enjoyed the excellent sermons.

On Saturday afternoon we were pleased to witness the scene of baptism of Len Hill and wife in Boone River.

Our wish is that both Williams and Siple may be with us again in the near future.

Esther Sealine.

Dear Bro. Lindsay:

On Wednesday, May 26, we left home for Gallimore, N. C., for a meeting over the 5th Sunday. We began the meeting on Thursday evening and closed Sunday at 11 a.m.

The attendance was the best we ever had at this place. Several families came down from Liberty. Bros. W. W. Moore, James Pack, B. Z. Chandler, W. H. Stone and T. W. Picklesimes, members of the Guthrie Grove church came 65 miles to be with us. On Sunday morning Bros. J. H. Stanley, J. W. Garrett and Luther Stanley came up from Travelers Rest, S. C., to take us over the mountains to preach at that place that night and up till Wednesday night should the interest demand. On Sunday morning we preached to a crowded house on "The Time of the End." Sunday afternoon the brethren from Guthrie Grove went with us to Stanley's, near Travelers Rest. Bro. Stanley had secured a schoolhouse and made an appointment for Sunday evening. When we lived in S. C., we baptized a number at this place and organized a church and as this was our first visit since moving away, we were very much pleased to find a house full and many who could not get in, come together to hear us. There were quite a number from Greenville who had motored up to be with us. After service we were invited up to the city of Greenville to preach in the Baptist church for a few evenings. As the farmers were very busy in the cotton fields, Bro. Stanley thought it best to accept as he did not think enough would come out during the week to hold services. However, we

decided to continue over Monday night and see what could be done. On Monday night the crowd was larger than the one on Sunday night, so we continued till Wednesday night when we had our largest crowd. Two young ladies requested baptism and we hope to assist them in putting on the name of Christ in our August meeting. We believe a good work can be done in the south, but our people are few in number at any one place and without assistance can't meet the expense which is about \$40.00. However, for the present year Brush Creek and Lawrenceville, Ohio, are helping us in this work.

J. H. Anderson.

Dear Herald Readers:

I guess it is about time I was writing to you again and telling you something more of this wonderful country and our church doings.

On May 8th quite a goodly number of the Los Angeles congregation went over to Pomona, some 35 miles inland, and had an all day meeting with the brethren there. They have a nice little church edifice and meet regularly every Sunday for Sunday School and the breaking of bread. Am not sure whether they have preaching every Sunday or not. They all seem to have one and the same aim, viz., to magnify Christ.

It seems to me that to exalt Christ should be our chief ambition in life, but alas and alack, too many are trying to exalt themselves!

Striving for the pre-eminence, knowing full well that Jesus says, "He that exalteth himself shall be abased, and he that humbleth himself shall be exalted." And that the Apostle Paul positively prohibits strife of any kind. He further says for us not to think too highly of ourselves, but to be kindly affectioned one to another with brotherly love; in honor preferring one another. Oh, that more brotherly love existed among our brethren, but instead of love, hatred. Brethren, let us lay aside all envy and malice and see if we can't do more work for the Master in the future than we have done heretofore. The Apostle says, "A house that is divided against itself cannot stand," which brings to our mind the words of our noted statesman, "United we stand, divided we fall." And that "in union there is strength." If that is the case in worldly affairs, is it not even more so in the Lord's work? Of course it is very natural for us to want our own way about things, it was even so with our Lord, he was tempted in all points like as we are, yet he overcame all temptation, and so can we by the grace of God. When we hear of so much contention among the brethren in first one place and then another, we do not wonder at the Lord's saying, Nevertheless when he comes, shall he find faith on the earth. Brethren, let us lay aside these differences; the Lord's coming draweth nigh.

With much love, I am yours in hope,  
Mrs. Ernest Crundwell.

Dana, N. C., June 4, 1920.  
The Restitution Herald,  
Oregon, Illinois.

Dear Bro. Lindsay: I wish to drop you a few lines in regard to the good meeting we have enjoyed. Bro. J. H. Anderson came the 27th of May and preached until Sunday and then left for Travelers Rest. I

wish to inform you there was quite a lot of interest taken. There were good brothers and sisters from far and near to be with us in our meetings. A good old brother came 60 miles from the south, but I think they surely got paid for their trip. They very sure did hear some preaching that was worth listening to I think Bro. Anderson taught the people more about the Bible than any other man that ever has been about us. So we hope if the Lord is willing we may have him again the next fifth Sunday in this year.

M. E. Taylor.

Since we all like church news so well, this little report is made, and because the writer has made no reports since leaving Iowa, when they were made monthly.

We moved to Ripley Nov. 22, last, and have been here almost steadily since. Twice we were called to Koszta, Iowa, for funerals. We had to close church activities at Ripley in January and February because of flu, but have been enjoying ourselves publicly since then. The most attractive feature we have is our Friday night Bible study. The interest and attendance are increasing. A number outside the membership attend.

Recently we attempted a meeting at Camden, but it rained so much that we abandoned the effort till later, because of floods and bad roads. We stayed at the hospitable home of Martin Peterson and wife and visited others, including Rolla Hightower's home. We found him faithful and zealous as ever. On Sunday, Bro. Cooper brought his family and ours across country in his truck. Such incidents always add encouragement. We preached in the afternoon also, on that day.

We were recently accompanied on the trip to Fonthill, Canada, by our little son Claude. We had a very pleasant time there. Bro. Austin is doing a faithful, zealous work there. Everywhere we go the brethren are kind and considerate and liberal with their financial support. We stopped two days in Indiana at my father-in-law's home on our return and preached one sermon at the Hillisburg church, besides talking Bible truth to the relatives assembled at home the night before.

On arriving home we found the children coming down with measles, but they are doing well.

We enjoy life at Ripley. We have a band of faithful, generous people here.

We shall be glad to see any visitors who may come our way.

We expect to go to the Washington and California conferences in July and stop at Stratton, Colo., a few days the last of July and first of August and will be glad to see any in reach of these places.

J. W. Williams.

On our way from Stanhope to Marathon, due to Bro. Reuben Sealine's kindness in taking us to Jewell by car, it was possible to stop off for a few hours at Eagle Grove. We enjoyed a visit and a good dinner with Bro. and Sr. Jones, and were glad of the opportunity of becoming acquainted with Bro. Stewart, of Arkansas, who has also been wielding the Sword of the Spirit in Iowa. Also met some of the other Eagle Grove brethren.

Our meetings at Marathon commenced Monday night, May 31, and continued over Sunday, June 6. Attendance at first was

tificate from Jos. J. Stutzman, my instructor for three years, and at the age of fourteen I taught my first term of school near Pocahontas, Pa., in the Greenville district. The next term, after attending Normal School, I taught in the country south of Salisbury.

Attending Normal School in the summers of 1860 and 1862. I obtained a first class permit, or certificate, after attending the State Normal at Lancaster, Pa., after which I was permitted to teach Select School (a Select School was for prospective teachers), and I taught three summer terms in Salisbury in addition to the three successive winter terms in the Old Red Schoolhouse. The attendance was about 80 scholars. This is the place the children wore either sheepskin overshoes or socks over their shoes to keep from making a noise. The advanced scholars were assistants.



While attending Normal School at Lancaster, Pa., a call was made for men to keep the Rebels from the city of Lancaster, and all the young men attending school were uniformed and marched 11 miles carrying knapsack and gun on quick march to Columbia, Pa., and placed in trenches in a drizzling rain over night, and before daylight the whole regiment retreated and crossed the bridge, burning it to keep the Rebels from crossing and marching into Lancaster. Thus I spent two days and one night in the U. S. service.

At this juncture I escaped getting into the Civil War, and having learned that Horace Greely said, "Move your families west," or, "Go west, young man," in the spring of 1864 I concluded the West was the place for me.

Accordingly, on the 1st of March, starting in a wagon from D. Livingood's, made for the pike and went to Uniontown, walking much of the day, as snow was falling and travel hard with a load of household goods of Zachariah Mummert who was heading for Jacob Strickler's place in Carroll Co., Ill. On the 4th day of March, 1864, we arrived at Mt. Carroll depot at three o'clock in the morning. Mr. Z. Mummert, his wife, Mr. Mummert's brother and I waited for daylight, then walked to Jacob Strickler's who then was keeper of the poor farm. We got a square meal for our first breakfast in Illinois. But, oh, to my surprise, it was in the County House among the poor, lame and halt. I was one of the poor,—had but 25 cents. Next day I went

to Grandpa Samuel Strickler's, father of John Strickler, chopped wood and did chores on farm for a few days to earn a little money. On the 15th of March I met John T. Long, the principal teacher of the Mt. Carroll school, and as I related my experience as a teacher and my being unable to procure a school, being too late, schools were all taken in the neighborhood—J. T. Long made to me a proposition to join him in teaching penmanship. He quit his position as teacher in the Mt. Carroll school and we started out to teach penmanship, making Savanna first, then to Sabula, Ia.

We continued this work until we reached Rockford, Ill. At Pecatonica we encountered the small pox and this broke up the teaching of writing and we separated.

I went to Franklin Grove, Ill., to see my uncle, Gabriel Miller, and cousins, Alex., Rhoda and Julia, now Julia Strickler. While in Franklin Grove I hired to David Gans to work on his farm north of Franklin Grove. This was on the 18th day of May, 1865. Worked there at farm work until Aug. 11, when I embarked in new business in Lane, now Rochelle, Ill., in restaurant. On the 6th day of Dec. went into partnership with J. P. Edmonds in the restaurant business in Lane, Ill. On the 17th day of Sept. was married to Mary Adell Gans and we moved into Lane. We left here in the spring of 1866 for Lanark, Ill. Here I again opened business in a restaurant, engaged in buying butter for cash, the first cash butter market in Lanark. On the 3rd day of July, 1866, opened up restaurant and ice cream business, doing a rushing business. In spring of 1874 was elected Justice of the Peace in lieu of Benjamin Noble and took over the fire insurance business he had. In the same year was elected school director. These offices I held for about 36 years. Also held the agency of the Express Company for about 24 years, or until I relinquished it to my son, Clay, on account of my health and cumbersome work.

My wife died Aug., 1905, and on the 21st day of Aug., 1910, was married—J. M. Glotfelty and Almeda Mitchell at our annual meeting at Oregon, Ill., giving the friends and brethren a true surprise, Bro. S. J. Lindsay saying the words that made us one, and so far as we know, no dissenting voice.

Henceforth we will travel as one, not allowing small grievances to mar our happiness, but to yield to each others wishes, so far as in our power lies—is my wish and as I fail, can only lay it to my weakness.

The following summer after we were married it was my delight to have my wife go with me on a visit to Pa. to see and get acquainted with my near kin and to see the hills of my birthplace. This was to us a very pleasant trip.

(Owing to Bro. Glotfelty's being so well and favorably known to the Illinois conference, and because of his devotion to the cause of truth, we do the unusual in giving so much space for this purpose.—Editor).

## Notices.

### CONFERENCE DATES, 1920.

Michigan Bible School and Conference,  
June 24 to July 4.  
Indiana Bible School and Conference,  
July 6 to 18.

Illinois Bible School and Conference,  
August 3-15.  
Nebraska Conference,  
August 15-22.  
Iowa Conference,  
August 22-29.

### The Northwest Conference of the Church of God

will be held at Felida, Wash., from July 2nd to 6th inclusive. Felida is eight miles north of Vancouver, Wash.

Anyone desiring to come please notify J. W. Wolfe, Vancouver, Wash., Rt. 3, of the time you will arrive in Vancouver and he will meet you.

We expect to have J. W. Williams and J. A. Patrick with us at this time, so let us all try to attend and have a good meeting.

Grace M. West, Sec'y.

A. W. Darby, Pres.

### August Meeting in Texas.

We are planning to begin a series of meetings at Gonzales, Tex., on Friday evening, July 30, 1920, and continuing through the second Sunday in August. Members of the Church of God from a distance are cordially invited to come. Those desiring to come, please notify Mrs. E. L. Johnston. Brethren kindly bear the date in mind, and help us to have a good meeting.

Your sister in hope of that better time soon to come.

Mrs. E. L. Johnston.

THE INDIANA STATE CONFERENCE of the Church of God of the Abrahamic faith will convene at North Salem, six miles north of Plymouth, Ind., on July 6th, and continue over Sunday, July 18, 1920.

The Indiana Bereans will direct the There will be an advanced class and a class for children.

There will be an advanced class and a class for children.

Bros. Lindsay, VanVactor, Floyd Stilson and Sister McDonald will be the teachers.

The National Bereans will be with us July 16th.

The meeting will be presided over by Sister Lydia Railsback of South Bend.

The Indiana State Conference will convene in business session the morning and afternoon of July 17th, and will close on Sunday, July 18, 1920.

A program will be carried out providing for social, musical, communion and preaching services.

Bros. Lindsay, Leroy Austin, D. E. VanVactor, R. C. Railsback and F. L. Austin will assist in these meetings.

The conference has improved the North Salem church, placing a basement under it containing a kitchen and dining room where meals will be served free. Lodging will be provided in the homes. Those coming from a distance write either Marshall Logan, Leroy Austin, Nace McChesney or Glen Logan, all of Plymouth, Ind. Harris Station on the Vandalia R. R. is a half mile from the church. Lapaz, on the B. & O., is about two miles from the church. Those coming by rail can come either to Plymouth, Harris Station or Lapaz.

May the blessing of God attend these meetings.

Wm. M. Huffer, Conf. Pres.

The Michigan Brethren wish to extend a cordial invitation to the members and friends of the Church of God of the Abra-

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Jessie M. Wilson.

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TEN VIRGINS AGAIN

J. S. Lyon, Citronelle, Alabama.

TO make plain to Bro. Drinkard, who seems not quite to understand my article printed April 13, I will amplify my previous statements.

Of Jewish customs, which may be learned from numerous reference books, we find these facts:

1. The wedding CEREMONY took place DURING THE DAY, and not at the bridegroom's house.
2. The wedding PROCESSION took place AFTER DARK, as the company walked toward the groom's home, led by the groom and bride, and followed by the rest (virgins included).
3. Great acclamations and shouts greeted

the wedding procession.

4. Maidens and friends waited along the way, bearing torches, joining in as the procession approached them.

5. Arrived at the groom's house, the marriage feast then commenced and the door was shut to bar out undesirable guests.

Jesus is referring to this marriage feast at the groom's house in Matt. 25:10, and not to the ceremony that took place the day before, that is, before sunset. He is referring to the kingdom, the Lord's home, and not to the rapture that precedes it at the gathering of the elect. That this statement is well founded may be seen if we try to explain this parable by the statement that the virgins are the church. Applying the same numbers to like aspects we evolve these statements if the virgins are the church:

1. The wedding ceremony would occur at midnight, or later.

2. The wedding procession would precede the ceremony, and the groom and virgins would constitute the whole procession.

3. The cry, "Behold the bridegroom cometh," would be raised before the ceremony.

4. The bride would bear the torches, and have no friends in her procession.

5. The feast would take place and the door be shut at the place of the ceremony.

Every one of these five deductions is diametrically opposed by the type of Jewish custom, and shows the falsity of the hypothesis they are based upon. Compare the two sets of propositions carefully.

The third deduction also is shown to be contrary to fact, since at the time of gathering the elect there will be no outcry or alarm. That event will not be preceded by trumpet sound, nor will it be visible to others than the saints themselves.

Furthermore, there will be no resurrection, at this time, of any but the elect. If the virgins are the church, then how do the dead and unconscious persons who failed of election have any resemblance to the live, worried virgins who were scurrying around after oil, and trying to get in when it was too late?

When the cry goes up, "Behold the bridegroom cometh!" it will be when the Lord, accompanied by his bride shall come to Mt. Zion. Then indeed shall every eye behold him, and in vain will the unprepared beg for oil from those who are prepared.

"Those prepared" will be the people of earth who, when they have learned, by the gathering of the elect, that they may still have a chance to enter the kingdom when the Lord shall come, learn to believe the gospel truths and prepare themselves to accept him. The "oil" of their faith and works will give them entrance to the kingdom, and it will be impossible for them to share either faith or works with those who have neglected to secure them.

We obtain another beautiful type lesson from this parable in observing these similarities: At the feast there were,—1 the groom; 2, the bride; 3, the relatives; 4, the friends.

In the kingdom there will enter,—1, the Lord; 2, the saints; 3, the Israelites; 4, the nations that accept his rule.

Our friends of the "few saved" belief will do well to ponder on these truths, which I trust have this time been made plain.

rather small, but steadily grew until the closing part of the week, when our audiences were good and there was a splendid interest. We regretted that it took such a large portion of the time which we could spare there to work up the proper attendance and interest. If the meetings could have continued another week we believe much more good could have been accomplished.

We were very glad to have with us on Sunday some of the brothers and sisters from Lake View and Sac City, who drove through to add their presence to the meetings. We had services morning, afternoon and night, with picnic dinner at the home of Bro. and Sr. Arthur Garton.

This leaves us on our way east for the June meeting of the Brush Creek, Ohio, church.

Frank E. Siple.

#### May Report—Nebraska.

T. A. Drinkard. Holbrook, Neb.  
Sermons:

May 2, Holbrook, 2; May 9, 16, No. Tuttle, Colo., 2; May 9, 16, South Tuttle, Colo., 6; May 22-26, Mulberry Ridge, 6; May 27-30, Sunflower School House, 5. Total, 22.

Expenses for the month, \$16.10.

#### Money Received:

Sr. Lecrone (Olka), \$20.00; Sr. Smith (Colo.), 5.00; Sr. Rogers (Colo.), 5.00; Sr. Kennedy (Colo.), 1.00; Bro. Ray Smith (Colo.), 5.00; Bro. and Sr. Bray (Mo.), 15.00; Sr. Alta King, 6.00; Bro. Stinnette, 10.00; Sr. Stinnette, 5.00; Bro. M. Stephenson, 5.00; Bro. Chas. Stedman, 5.00; Bro. W. E. Wherton, 10.00. Total amount received, \$92.00.

The above report is given that you may see that I am still at work for the Master, and striving to persuade others to enlist in the same cause. I trust that our labor will have an influence in leading others in that direction. It should be a pleasure to us to have the opportunity of serving our Lord to the best of our ability. God is still calling for active workers, and you who read this would do well to inquire of self if you are doing everything possible to help carry the work to the place where God proposes that it shall go. You and I will be held responsible to the extent of our ability. If we are fully able to carry this work on and fail, in the meantime seek to make excuses, we are admitting our neglect and need not expect to reap a faithful man's reward. The other person's ungodly acts will not furnish an avenue of escape for anyone. Because the man next door to you does not think it wise to live a Christian life is no excuse for you.

Our aim should be, live for God, do everything we can do for success of the work, for the success of the cause depends upon what each and every one does. Do you have the cause of God at heart? If not, why? If you have, will you not put into daily practice the principles of righteousness which are contained in our guide-book? We must not only profess to be godly, but see to it that profession is put into practice. To my mind the greatest drawback and hindrance to God's cause in this world is the character who is trying to live a double life, trying to live one-half Christian and one-half sinner.

To invest time in this trying experience is to court failure and ruin, and thus

you bring upon yourself an unprofitable servant's reward. Truly it is worth while to live as God would have us live, and to that end we should bend our efforts and energy. Our heart's desire and prayer to God is that we may see the absolute necessity of Christian unity based solely upon the teachings of our Lord and his apostles in every respect. It matters not what the complaint may be, the New Testament teachings will tell us how to settle the questions of dispute. If its teachings say that I am wrong, then that settles it, there is no way that I can meet the decision of God through the apostles' word, except to obey them. To know God is to serve him. To serve him is to admit that it is profitable to do so. Then let those whose faith is in God's word stand together in faith and righteousness.

## Marriages.

Saline-Roo-e.

While conducting meetings at Marathon, Iowa, it was our privilege on Saturday, June 5, to make a side run down to Sac City, there to officiate at the marriage of Sr. June Mary Roose to Isador H. Saline. The wedding occurred at the home of the bride's parents, Bro. and Sr. John Roose, at 12, noon, and immediately afterward a sumptuous wedding dinner was served.

To the young people of our faith in Iowa June is no stranger. She has been a familiar figure on the camp grounds at Waterloo, and enjoys a wide circle of friends. For the past few years she has been a very efficient teacher in the schools of Sac City. Although our acquaintance with Mr. Saline was limited, we found him to be highly respected in the community, and his appearance and bearing bespeak both good, clean character and ambition. Mr. and Mrs. Saline have the heartfelt congratulations and good wishes of many friends, as they take up life together on a farm near Spencer, Iowa.

Frank E. Siple.

## BROKEN CISTERNS

Lottie E. Young. Denver, Colo.

**J**EHOVAH, speaking through the prophet Jeremiah, says of his ancient people—"They have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

And perhaps we of this later day and generation are no wiser than these people of old in letting slip away gradually many of the precious truths and habits which were once very dear to us. A low spiritual state, and even backsliding, does not occur all at once. The beginning is often small and may be traced to a trifling compromise, a neglect of duty, a bit of carelessness or indifference, and before we know it the abiding sense of God's presence grows less, and his spirit departs from us. There are many things which will produce leakage in the Christian life, but these are some of the most common:

The omission of private prayer. It is sometimes a great temptation to put off our daily talks with God to more convenient times when weariness, or the pressure of other duties, makes us wonder if by and by there will be fewer interrup-

tions than now and we feel more in the prayer spirit, but rest assured a few slips of this kind will make our lives broken cisterns.

The omission of devotional Bible reading daily. Not merely a few verses or a chapter read wherever the book happens to open when one is too sleepy to tell five minutes afterward what was read, but a subject taken with consecutive thoughts day after day for a week at any rate, which cannot fail to be helpful. We would not think of trying to live day by day without bread made from wheat, and yet how many Christians leave their Bible reading until Sunday, and soon it is apt to be forgotten then. We are told to feed upon the Word; it must be digested and pass into our daily lives if it is going to help us in any way.

Indulgence in criticisms. How easy it is to see faults in others. Picking out the mote in our brother's eye is sometimes rather enjoyable, as we forget the great beam in our own. Can we "love our neighbor as ourself" if we are constantly looking for faults? and we should daily remember that we are judged by our wrong sayings just as much as by those which may be helpful to those with whom we come in contact.

Giving way to outbursts of temper. Many a church member and, professing Christian who stands high in the opinion of outsiders, when in the home will give way to tongue lashings, or "wooden swearing," as the boy called the stamping of feet, the slamming of doors, etc. We may pray God to deliver us from this, but we must do our part also. We know that heat will boil water, and if the water boils, the steam will escape. Now if we ask for divine help to overcome this fault, we must see to it that we do not kindle a fire which will cause the temper to boil over, remembering the Bible admonition, "swift to hear, slow to speak, slow to wrath."

Over anxiety about our work. Worrying never brought a person a step further on the way: let us remember in the days when Jesus was on earth when he took the hand of the woman sick in bed the fever left her, and so our daily worries and fevers leave us if we cling to the hand of the Master, and follow the advice of the Apostle Peter—"Casting all your care upon him, for he careth for you."

How may we know we are "broken cisterns" or leaky vessels? By holding our lives up against the Light of the World, the mirror of the all-searching word, and seeing how they tally with that of our Great Example. Let us ask ourselves the following questions: Is the general tendency of my influence for good or for evil? Does my life draw people toward God or away from him? Or does it tend to make them indifferent toward Christianity? Do my home folks and neighbors think of me as a follower of Christ, or as a follower of the world? Do they say of me, "The more I see of that person, the less I think of church people"? Or do they say, "I never meet that man or woman that I don't come away with a desire to be a better Christian?" If these questions can be answered to our satisfaction, we shall indeed be "Vessels unto honor, sanctified, and meet for the Master's use and prepared unto every good work."



## TIME AND PLACE

Time—July 15-16, 1920.

Place—North Salem, Ind.

North Salem is on the Michigan Road 5 miles north from Plymouth, Ind., which has three railroads, namely: the Vandalia, Lake Erie and Western, and the Pittsburgh, Ft. Wayne and Chicago. North Salem is half a mile from Harris Station on the Vandalia R. R. It is two miles south from Lapaz on the B. & O. R. R. Notify Marshall Logan, Leroy Austin, Nace McChesney, Glen Logan or Dale Rouch, all of Plymouth, Ind., and they will meet you.

## Program

Seventh Annual Conference of the National Berean Society of the Church of God of the Abrahamic Faith, North Salem Church, July 15-16, 1920.

## Thursday.

7:30 p.m. Song Service, Maude Austin, Ind.

8:00 p.m. Sermon, Frank Siple, Ill.

Leila E. Whitehead of Chicago, presiding.

## Friday.

9:30 a.m. Devotional Exercises,

Delegate from Nebraska.

9:45 a.m. Reports and Discussions of National Departments.

10:50 a.m. Recess.

11:00 a.m. Berean Training:

(a) What it Does for the Isolated.

May VanVactor, Indiana.

(b) What it Does for the Class Member.

Mrs. F. V. Blakely, Mich.

(c) What it Does for the Church.

Clyde Randall, Minn.

(d) How the Church Should Co-operate in this Training.

Anna E. Drew, Ill.

12:00. Dinner.

## Afternoon Session.

Leota B. Hanson of St. Louis, Mo., presiding.

1:30 p.m. Payment of Dues, Local, State and National, and the use made of them, Frank Siple, Illinois.

1:45 p.m. Three Minute Messages from Affiliated States and Societies.

2:00 p.m. Favorite Songs and Recess.

2:30 p.m. Reports and Discussions of National Departments Continued.

3:00 p.m. Business Meeting.

Lulu Stilson, Chairman Program Com.

## THE WEDDING PLAN

Mrs. E. Mackie, Chicago, Ill.

**F**OR I have espoused you to one husband that I may present you as a chaste virgin to Christ.—2 Cor. 11:2.

Baptism and faith mark our engagement to Christ.—Gal. 3:27. For as many of you as have been baptized into Christ, have put on Christ. Love is the only true motive of engagement. To love only the chosen one. Thes. 3:5. And the Lord direct your hearts into the love of God, to please him in all things. Rom. 12:10. Be kindly affectioned one to another with brotherly love, in honor preferring one another.

This chapter is full of ways to please him.

Marriage. Rev. 19:7-9. 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 it was granted that she should be arrayed in fine 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 supper of the Lamb.

## Children's Day, Church of God, Dixon, Ill.

**J**UNE 6, was our regular date for preaching but as Bro. Siple could not be with us, the children gave us a pleasant surprise. June 6 was Children's Day, so the little ones learned and gave us a nice program. Sunbeams, birds and flowers were the themes on the lips of the children, all speaking of the love and wisdom of God. Our eyes were filled with tears and our hearts with prayers to our heavenly Father, that these dear ones may be filled with love and obedience, and may they "grow up in the nurture and admonition of the Lord." To the faithful services of Sisters Ada and Anna Drew the success of the children's program must be credited. Sr. Ada drilling and teaching them the sweet music and Anna working as she always does for Christ and his cause.

In love,

Alice Kerr.

## THE KINGDOM OF GOD.

Margaret Hatch, Chicago Berean.

**G**OD'S kingdom begins when his Son, Jesus Christ, returns to earth the second time accompanied by ten thousand saints. During the time that the saints are with Christ after the resurrection, they are kept busy helping Christ to put down all things pertaining to sin. The last thing that will be subdued is death. After this, Christ will return to the earth in glory and will be acknowledged as King over the entire earth. All nations, kings and rulers shall bow before him in worship.

Christ's throne will be established at the Holy City, Jerusalem. His saints shall act as priests in helping him to rule. Each saint will have his own rank of duty, according as God sees fit, by his mortal works.

Each year, on the day of Pentecost, each country of the earth will be required to send an ambassador to Jerusalem to worship the Lord and thus show the loyalty of his country toward the King. Upon any country that fails to do this, God will send no rain that their crops will fail; he will next send all the plagues of Egypt upon them; and lastly will cause them to die if they still prove disloyal.

There will be no night nor day in the kingdom of God for the light of God shall shine forever. God himself will dwell among men. Every man shall sit under his own vine and fig tree and everything shall be peace and happiness in the sight of the Lord. This is a beautiful and perfect picture and one we are all longing for.

## THE LITTLE FLOCK

The Gathering of Israel.

Rena Endsley, Sidney, Neb.

**I**F THOU wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD; then the Lord will make thy plagues wonderful, and the plagues of thy seed. 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. 28:58-59, 64.

Moreover the word of the Lord came unto me, saying, Son of man, when the house of Israel dwelt safely in their own land, they defiled it by their own way and by their doings: their way was before me as the uncleanness of a removed woman. Wherefore I poured my fury upon them for the blood they had shed upon the land, and for their idols wherewith they have polluted it; and I scattered them among the heathen, and they were dispersed among the countries: according to their way and according to their doings I judged them. And when they entered unto the heathen whither they went, they profaned my holy name when they said to them, These are the people of the Lord, and are gone forth out of his land.—Ezek. 36:16-20.

What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear unto this day.

I have reserved to myself 7,000 men who have not bowed the knee unto the image of Baal. Even so then at this present time also there is a remnant according to the election of grace. I say then, have they stumbled that they should fall? God forbid; but rather through their fall salvation is come unto the Gentiles for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness. For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead? Thou wilt say then, The branches were broken off that I might be grafted in. Well, because of unbelief they were broken off, and thou standest by faith. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. As concerning the gospel they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes.—Rom. 11:7-8, 4, 5, 11-12, 15, 19-20, 23, 28.

But I had pity for mine holy name, which the house of Israel had profaned among the heathen whither they went. Therefore say unto the house of Israel, Thus saith the Lord God, I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen whither ye went. And I will sanctify my great name which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen (Gentiles), and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you and ye shall be clean: from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you and cause you to walk in my statutes, and ye shall keep my judgments and do them. And



# THE RESTITUTION HERALD.

Volume 9.

Oregon, Illinois, June 22, 1920.

Number 38.

## The Children's Page

But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

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

### HOW BESSIE FILLED A DAY

#### PETER AND JOHN IN THE TEMPLE Acts 3 and 4.

YOU know, little people, I told you how the Holy Spirit came upon the apostles and caused them to talk so that all people could understand. It did something else for them, too. It made it possible for them to heal the sick and the blind, and to do other miracles just as Jesus did.

One of the first miracles that they performed was to heal a man who had never been able to walk. He had been obliged to beg for money to buy food because he could not go about and work as other people could. But Peter, as he and John walked into the temple, saw this poor cripple. He took him by the hand and said, "In the name of Jesus Christ of Nazareth, rise up and walk." And the man immediately arose and went with them into the temple.

When the people saw the man walking about, they were surprised and some of them thought that Peter and John had done it by their own power. When Peter saw it, he said, "We did not do this of ourselves. It was because we believed in Jesus Christ, that we were able to do this."

Then he went on and told them that they had crucified Jesus whom God had sent to them. "But," said Peter, "God told our people years ago that Jesus should rise from the dead. And this he did. He has ascended into heaven to stay until the resurrection.

"Be sorry for your sins and follow him, and you shall be rewarded then."

Many who heard Peter believed on Jesus, but the priests and the captain of the temple did not like it that they should preach of Jesus in the temple. So Peter and John were arrested. The next day the priests commanded them not to preach any more in the name of Jesus.

But Peter and John said, "You know whether we should listen to you, or to God. We must tell the things we have seen and heard."

The priests did not dare punish them as they wanted to do, because they were afraid of the people. So Peter and John were allowed to go back to their friends

### SUGGESTIONS TO BUILDERS

LOOK here, boy, if you're going to help build this house, you've got to keep your

## HOME

**I**T TAKES a heap o' livin' in a house t' make it "home,"  
A heap o' sun an' shadder; an' yer sometimes hev t' roam  
Afore ye reely 'preciate the things ye lef' behin'

An' hunger for 'em somehow, with 'em allus on yer mind.  
It don't make any differunce how rich yer git ter be,  
How much yer chairs and tables cost, how great yer luxury.  
It ain't "home" to yer, tho' it be the palast of a king,  
Until, somehow, yer soul is sort o' wrapt 'round everything!—Sel.

mind on your work. Don't you see that that piece of timber isn't fit to go in there at all? It's too knotty, and besides it's badly grained. It doesn't correspond in quality with the rest."

The contractor frowned at the young man as he proceeded to remove the objectionable timber and replace it with a piece that measured up to specifications in every particular.

It requires care and thoughtfulness upon the part of the builder who would make his structure what it ought to be, but the same qualities are equally essential in the building of life and character. "I didn't think" is one of the most common excuses heard today for mistakes and failures. Moreover, lives can no more be built without thought than can houses. The weak and unsuitable material that so often endangers character is frequently the result of carelessness.—Forward.

### LOST TRIBES PARABLE Luke 16:19-31.

J. S. Lyon, Citronelle, Alabama.  
**T**HIS text is usually called the parable of the Rich Man and Lazarus, but for the purpose of this discussion the title selected is appropriate.

We never have noticed an exposition that made more than casual reference to the latter part of the parable where Dives (the two tribes) in torment begs Father Abraham "that thou wouldest send him (the Gentiles) unto my father's house (all Israel): for I have five brethren (the ten tribes); that he may testify unto them, lest they also come into this place of torment (utter humiliation and debasement).

From these words it is plain that the ten tribes were not in the same condition with the Jews, and did not suffer the misfortunes that fell to them, either then or now. It also shows that Jesus understood that separation then existed between the rival kingdoms of Israel and Judah.

All the opponents of Anglo-Israel theories, we believe, consider as their chief argument their claim that the ten tribes came back, a few at a time, and were amalgamated with those who returned of

Judah, Levi and Benjamin. How they can hardenize plain Bible statements to the contrary is not easy to understand.

As Peter wrote his first letter from Babylon, and there was a church there, as James addressed himself to the twelve tribes of the dispersion, and as Jesus himself sent his disciples to "the lost sheep of Israel," and in this parable shows that the separation still existed, it is quite evident that the location of the ten tribes was a matter of common knowledge. Individuals may have returned from time to time to Jerusalem, but as a people the ten tribes never came back to Palestine.

Our most creditable historians and religious writers accept this fact, among whom Josephus is noteworthy. Writing in the first century, himself a Jew, he says, referring to those who returned from the captivity: "but then the entire body of the people of Israel remained in that country; wherefore there are but two tribes in Asia and Europe, subject to the Romans while the ten tribes are beyond Euphrates till now, and are an immense multitude, and not to be estimated by numbers.

It was of these ten tribes that Jesus spoke, and concerning whom he caused Dives to be solicitous. The Jews to this day have prayers in their authorized prayer book, applying to the lost tribes.

### CAN YOU BEAT GOD GIVING?

**F**OR what did the Lord desire an offering of every man "willing with his heart"? Why should God ask for gold, silver, brass, or anything you can give when he made it all?

He calls it "My offering." Does God need anything?

No! He asks for their offering that he might use it in being a blessing to them, and he asks for offerings now for the same reason. With these things, "My offering," he says: "Let them make me a sanctuary, that I may dwell among them."

It is as if some farmer might say, "Give me your bucket that I may fill it with apples for you."

God is the generous host who says: "Give me your plate that I may serve you." All that God ever asks of us is on this basis.

When we withhold from God, we are cheating ourselves.

No man on earth can beat God giving. The man who tithes and gives God a regular offering only builds a chute for God to shovel a full supply into his cellar.

Our giving only gives God an opportunity to open the windows of heaven and pour us out a blessing.

It is all "That I might dwell with them." Is he dwelling with you blessedly? If no, you had better look to your offering.—Sel.

TO get the real help of a great thought you must trust it, you must live it.—Ainsworth.

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 firm 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.

Sr. Ada Sheets, Blanchard, Mich., is now home from school where she recently graduated from the 12th grade. After a brief preparatory course she expects to teach school.

Mrs. Michael Fitzgerald announces the marriage of her daughter, Lela M. Dietzman, to Mr. Fred O. Crouse, at Jamestown, North Dakota, Monday, June 14, 1920. So reads the announcement just received. It will be of especial interest to members of the Oregon church who will as one extend congratulations.

Our list of tracts is in a badly depleted condition and it will be some time before we can replenish it owing to the amount of work we have on hand.

Our editorials are few this week owing to our time being overmuch occupied in other directions.

REMITTANCES.

J. Conway, Mrs. Fred Martin, Mrs. Wm. Gross, Mrs. J. E. Miller, Mrs. E. C. Railsback, C. P. Oliver, Melville Lyon, Ira T. Ritenour, Mrs. Helen Schafer, Rose Miller.

HELPING FUND.

J. Conway, .50.

Mrs. Wm. Gross, .50.  
Melville Lyon, 1.00.  
Mrs. Helen Schafer, .50.

Notices.

The Annual California Conference of the Church of God will be held this year in Pomona, from July 17th to July 25th, inclusive. A good program is being arranged.

J. E. Adamson, Pres.

THE INDIANA STATE CONFERENCE of the Church of God of the Abrahamic faith will convene at North Salem, six miles north of Plymouth, Ind., on July 6th, and continue over Sunday, July 18, 1920.

The Indiana Bereans will direct the There will be an advanced class and a class for children.

There will be an advanced class and a class for children.

Bros. Lindsay, VanVactor, Floyd Stilson and Sister McDonald will be the teachers.

The National Bereans will be with us July 16th.

The meeting will be presided over by Sister Lydia Railsback of South Bend.

The Indiana State Conference will convene in business session the morning and afternoon of July 17th, and will close on Sunday, July 18, 1920.

A program will be carried out providing for social, musical, communion and preaching services.

Bros. Lindsay, Leroy Austin, D. E. VanVactor, R. C. Railsback and F. L. Austin will assist in these meetings.

The conference has improved the North Salem church, placing a basement under it containing a kitchen and dining room where meals will be served free. Lodging will be provided in the homes. Those coming from a distance write either Marshall Logan, Leroy Austin, Nace McChesney or Glen Logan, all of Plymouth, Ind. Harris Station on the Vandalia R.R. is a half mile from the church. Lapaz, on the B. & O., is about two miles from the church. Those coming by rail can come either to Plymouth, Harris Station or Lapaz.

May the blessing of God attend these meetings.

Wm. M. Huffer, Conf. Pres.

CONFERENCE DATES, 1920.  
Indiana Bible School and Conference, July 6 to 18.  
Illinois Bible School and Conference, August 3-15.  
Nebraska Conference, August 15-22.  
Iowa Conference, August 22-29.

The Northwest Conference of the Church of God will be held at Felida, Wash., from July 2nd to 6th inclusive. Felida is eight miles north of Vancouver, Wash.

Anyone desiring to come please notify J. W. Wolfe, Vancouver, Wash., Rt. 3, of the time you will arrive in Vancouver and he will meet you.

We expect to have J. W. Williams and J. A. Patrick with us at this time, so let us all try to attend and have a good meeting.

Grace M. West, Sec'y.

A. W. Darby, Pres.

August Meeting in Texas.

We are planning to begin a series of meetings at Gonzales, Tex., on Friday evening, July 30, 1920, and continuing through the second Sunday in August. Members of the Church of God from a distance are cordially invited to come. Those desiring to come, please notify Mrs. E. L. Johnston. Brethren kindly bear the date in mind, and help us to have a good meeting.

Your sister in hope of that better time soon to come.

Mrs. E. L. Johnston.

"WHERE ARE THE DEAD?"

Some of our brethren are awaking to the need for a new edition of the above named tract and nearly all have spoken of the matter of making a larger edition. It has been suggested that 5,000 be published. We can publish 5,000 for \$150.00. Below we give names and amounts thus far received. If your name is not there as already agreeing to subscribe, please notify us of the amount you will subscribe but send no money until you are notified that a sufficient amount has been subscribed. We will keep this list before you until we determine whether the amount can be raised or not.

J. J. Bronson,	\$ 5.00.
Lydia Railsback,	5.00.
L. Bridegam,	10.00.
A. C. and Emily Boyer,	5.00.
Lila M. Maring,	5.00.
Silas Murphy,	5.00.
J. E. and Mae Miller,	2.00.

Tract Fund Report.

April 1, Balance,	\$24.40.
Apr. 20, A. S. Bradley,	.50.
Apr. 23, Bro. and Sr. Garard,	2.00.
May 11, Bro. and Sr. R. A. Curtis,	2.00.
May 20, Sr. L. J. Sweet,	.50.
May 20, S. J. Wilson,	.50.
May 29, Bro. and Sr. E. C. Railsback,	2.00.

Total on hand, June 10, \$31.90.

The Sunday School.

By Alta King.

DAVID IN CAMP AND COURT  
Third Quarter—Early Leaders and Kings of Israel.

Lesson 1,	July 1, 1920.
Lesson Text:	1 Sam. 17:38-50.

Golden Text: David behaved himself wisely in all his ways; and Jehovah was with him.—1 Sam. 18:14.

Memory Verses: 1 Sam. 17:26.

Questions and Comments.

In last quarter's lessons we left David about the age of 15 years, anointed by Samuel to be king over Israel, but the fact not generally known.

David's first appearance in court: 1 Sam. 16:13-23. See General Note I concerning Saul's "evil spirits." Who brought this trouble upon Saul? See also Gen. Note I.

David's second appearance in court: 1 Sam. 17. Relate the story in class. The strong position of the armies, described in verse 3, would hinder fighting between the armies themselves, hence the challenge to

ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.—Ezek. 36:21-23.

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 (v. 8). I will also save you from all your uncleanness; and I will call for the corn and increase it, and lay no famine upon you. And I will multiply the fruit of the tree and the increase of the field, that ye shall receive no more reproach of famine among the heathen. Then shall ye remember your own evil ways and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations. Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel. Thus saith the Lord God: in the day that I shall have cleansed you from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced and are inhabited. Then the heathen that are left round about you shall know that I the Lord build the ruined places and plant that that was desolate. I the Lord have spoken it and I will do it. Thus saith the Lord God, I will yet for this be inquired of by the house of Israel, to do it for them. I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts, so shall the waste cities be filled with flocks of men; and they shall know that I am the Lord.—Ezek. 36:29-38.

As I live, saith the Lord God, surely with a mighty hand and with a stretched out arm and with fury poured out will I rule over you: and I will bring you out from the people and will gather you out of the countries wherein ye are scattered with a mighty hand and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face, like as I plead with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: and I will purge out from among you the rebels, and those that transgress against me: and I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord.—Ezek. 20:33-38.

For thus saith the Lord God: Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that is scattered; so will I seek out my sheep, and I will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land and feed them upon the mountains of Israel by the rivers and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in

a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock and I will cause them to lie down, saith the Lord God. I will seek that which was lost and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick; but I will destroy the fat and the strong; I will feed them with judgment. Therefore will I save my flock, and they shall no more be a prey; I will judge between cattle and cattle. And I will set up one shepherd over them, even my shepherd David; he shall feed them and shall be their shepherd, and I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it. And I will make with them a covenant of peace, and I will cause the evil beast to cease out of the land: and they shall dwell safely in the wilderness and sleep in the woods. And I will make them and the place round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land and shall know that I am the Lord when I have broken the bands of their yoke and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely and none shall make them afraid. And I will raise up for them a plant of renown and they shall no more be consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God. And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God.—Ezek. 34:11-16, 22-31.

The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about: and behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And he answered, O Lord God, 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 will bring up flesh 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 I beheld 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 he said 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 shall live. So I prophesied as he commanded me, and the breath came into them and they lived and stood up upon their feet, an exceeding great army. Then he said unto me, Son of man, these bones are the whole

house of Israel: behold, they say, Our bones are dried and our hope is lost: we are cut off for our parts. Therefore prophecy and say unto them, Thus saith the Lord God: Behold, O my people, I will open your graves, and shall put my Spirit in you, and ye shall live; and I shall place you in your own land: then shall ye know that I the Lord have spoken it and performed it, saith the Lord. And say unto them, Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall no more be two nations, neither shall they be divided into two kingdoms any more at all; neither shall they defile themselves any more with their idols nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling places, wherein they have sinned and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given to Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children, forever: and my servant David shall be their prince forever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them forever.—Ezek. 37:1-14, 21-28.

No. 4 will be The Jews, Israelites and Gentiles United, and the Increase of Light.

SELF-DISTRUST is the cause of most of our failures. In the assurance of strength they are the weakest, however strong, who have no faith in themselves or their powers.

THE present is the time of the earth's finest and biggest and most inspiring opportunities. Get in the path of one. Take it. Make it your own.—Barton.

TO be capable of steady friendship and lasting love are the two great proofs, not only of goodness of heart, but of strength of mind.—Hazlitt.

HOW is it with your ship? Is it much tossed about? That is an inferior question as compared with the inquiry—"Is Christ aboard?"

Until, somehow, yer soul is sort o' wrapt 'round everything!

—Anon.

DO the best that you know, that you may know better.—Anon.

NONE but such as are good men can give good things.—Milton.

FRIENDSHIP is the flower of a moment and the fruit of time.—Anon.

YOU may not make a living but you can make a life.—Sel.

out by each applicant, and it will be sent to those who choose that prize. It also requires two photographs for which instructions will be sent. These analyses will show your good and bad qualities; show you what to develop and what weaknesses to guard against; show you what work you will most enjoy and be successful in following. This analysis could not be ordinarily obtained for less than \$15.00.

Parents, interest your children in this offer! I want so much to help them in their Christian lives. They are surrounded by the temptations of the world. Those who have children these ages please write to me. We can be of mutual assistance.

I promise every contestant, whether they win a listed prize or not, that I have a surprise for them that will repay every effort they may make.

J. S. Lyon.

Citronelle, Alabama.

### THE TRANSFIGURATION, NO 19.

J. W. Williams,

Ripley, Ill.

IN fulfillment of his promise to show them "the kingdom of God," Lu. 9:27, Jesus presented them a view of the transfiguration, and since it was a "vision," Matt. 17:9, therefore this transfiguration scene was a vision of the kingdom of God. Or of the Son's kingdom, Matt. 16:28. For since the kingdom is in Mark's and Luke's accounts called God's and in Matthew's called the Son's, therefore it is "the kingdom of Christ and of God." Eph. 5:5.

Now, since a vision stands for the real, we may find for each item of the vision some parallel prophecy that is to find its fulfillment in the kingdom, when he comes whose right it is to reign. For since he is to reign at his coming, Matt. 25:31, therefore the vision makes known his coming, 2 Pet. 1:16. And since "power" is by Peter here associated in the vision with his coming it is also by Mark in the transfiguration, 9:1. To this all, Luke adds "glory, 9:31. So the prayer in Matt. 6:13 makes the kingdom one of "power" and "glory." So Jesus was sown in weakness and dishonor but raised in power and glory. 1 Cor. 15:43. He now has a glorious body, Phil. 3:21, and "we shall be like him," 1 Jno. 3:2. After his resurrection he had "all power in heaven and in earth," and his chosen will be given "power over the nations" when they reign with him. Since this kingdom fills the earth, Dan. 2:35, therefore this same glory of God will fill it as the waters fill the sea. Then "some standing here shall not taste of death" but be changed to immortality. "Some." Only three of the twelve apostles saw the vision. "Many are called but few chosen." "One shall be taken and another left."

"After six days" comes the seventh day of a thousand years, when this vision will have its fulfillment. "A high mountain." This kingdom will be exalted above the human governments. Isa. 2:2-4. Apart from them, for Caesar is in no way the builder of this kingdom. "A bright cloud." Clouds symbolize judgment, Nahum 1, then since he comes to judge the world, he is to come in clouds. "Hear him." At the name of Jesus every knee shall bow and every tongue confess his authority. "They fell on their face." "His enemies shall bow before him" and "lick the dust."

'Be not afraid.' There will then be no

fear of judgment to his chosen, for they will have passed through it here. 1 Jno. 6:16-18.

"Three tabernacles." A tabernacle represents life. 2 Cor. 5. One for Jesus, the first-fruits, another for Moses, to represent that part of the redeemed who go into life thro' the resurrection, and a third tabernacle for those who go into the kingdom thro' translation coming.

The main figure in the vision is Jesus, for he is the chief in the kingdom, the one name, the one foundation, the only door. To him all prophecy points; in him are all the promises to be fulfilled to us. "In him dwells all the fulness" of God. The only Redeemer, Savior, the only "Way" into life and the kingdom here symbolized. God's "eternal purpose which he purposed in Christ Jesus our Lord," Eph. 3:11, was "that in the dispensation of the fulness of times he might gather together in one all things in Christ." Eph. 1:10. So after the vision the spectators "saw no man save Jesus only." The Moses-class and the Elijah-class will then be merged into "Jesus only," for they will all be in him because in eternal life. He "is our life," and "we shall be like him," all "made perfect" together, Heb. 11:39-40. The sleeping ones "raised" and the living ones changed alike at his coming. 1 Thes. 4:13-18.

"His raiment became shining, exceeding white as snow." Mark 9:3. The "glorious body" will have none of the dross of corruptible mortality, but be "clothed upon" with heavenly beauty, beyond the power of sin, because beyond flesh, and in spirit nature.

"His face did shine like the sun." "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the glory of God in the face of Jesus Christ," 2 Cor. 6:6. Divine manifestation is attended with light, for "God is light." Moses' face shone. When Jesus met Paul a bright light shone. God dwells in light unapproachable. 1 Tim. 6:16. So when the holy city manifests God's presence among men it needs no sun nor moon to glorify it. Rev. 21:23-25. "Then shall the righteous shine forth as the sun in the kingdom of their Father," Matt. 13:43. Will you be a light-bearer then? "As the brightness of the firmament" or "as the stars forever and ever"? Dan. 12:3.

There are just two ways by which the redeemed will enter there, by dying or by not dying. Some by resurrection out of sleep, the others by translation out of mortality. To represent these two classes just two men are needed, one who died in the Lord and another who was caught up. Jesus was not literally in the glory life yet, Jno. 7:39, only "transfigured." Moses and Elijah likewise only "appeared," Matt. 17:3, no argument that they were alive at this time, or really present. Since Abraham's name is before God, he will live again. Lu. 20:37-38. The two men chosen by the Spirit were just the ones to represent the two classes.

Moses, Deut. 32:52; 34:1-6. He "was faithful in all his house," Heb. 3:5, and will therefore receive "a crown of life," Rev. 2:10. "No man knoweth of his sepulcher." "The Lord knoweth them that are his." He sinned in taking credit to himself and also in smiting the rock a second time, but God chastized him by not permitting him to enter Canaan then. Some think he died

unforgiven and will therefore never enter the home of the redeemed. Could he then represent in the vision those who will? God chastises us, too, for our sins, Col. 3:25. But he forgives us, Rom. 8:1, 33-34, else we would die, since death is the penalty for sin. The chastisement makes us perfect. Moses was made perfect. Like Jesus, he overcame the three points of trial. One each in forty years. Forty is a typical trial period. In Acts 7 his life is divided into 3 periods of forty years each, one for each point of trial. First he overcame the world, consisting of the splendors of the court of Egypt, Heb. 11:24-26; Acts 7:22-23. Then the flesh, Ex. 4:18-19; Heb. 11:27, consisting in the fear of death, then his mind, or character was made perfect in the trials of patience and other traits in the 40 years' leadership in the wilderness. So, "being made perfect," he was "ready to be offered" as a type of the saints who do not enter the land if rest till after death, and who, like Moses, saw these things "afar off," across the Jordan, river of death, from "a high mountain," exalted to sit in high "places in Christ Jesus," Eph. 2:6, where hope exalts us to see by faith "the things which God hath prepared for them that love him." Just as Mount Nebo was within Israelitish territory, so only those on justified ground have this privilege. And some of them will live to see this faith realized.

Elijah, in the vision, represents these, for he crossed the Jordan of death without being touched by its waters. 2 Ki. 2. But before translation we must be made perfect by overcoming all three things, so he was not caught up till he passed through the three tests. They are represented in 1 Ki. 19. First a wind, the outside, corresponding to the world, then an earthquake, the middle, the flesh, and lastly a fire, the inside, the mind. Since God was in none of these Elijah did not receive his message till faith held on through the three points of trial, then came the instructions to prepare for his departure from the prophetic office by appointing a successor. Then his garment smote the waters. Justification by faith can alone deliver us into salvation. Be clothed with it, and trust not to the pride of works. He was caught up "to heaven." The "air," 1 Thes. 4:17. The heaven in which birds fly, Gen. 1:6-8, 20. Caught up by chariots of fire. The angels, Ps. 68:17, which are ministers of fire, Ps. 104:4. For it is they who gather the elect, Matt. 24:31, who correspond to Elijah.

Before he left Elisha he tested him on three points also, saying to him three times, "Stay here." If Elisha's faith had wavered he would not have been present for his master's cloak to fall on him with double power of capacity for service, the highest privilege of mortal, because service is love. Elijah was caught up at the eastern edge of Israelitish territory. Elisha was not caught up at all, and avoided the waters of Jordan after a time had elapsed and a journey intervened.

Just so the ones who are "left" must pass through great tribulation, not being caught up when he comes, and enter life after the kingdom has progressed somewhat from the east, where he comes "from Bozrah." The tabernacle faced the sun-rising.

The "sons of the prophets" viewed "afar off." Because "Peter followed afar off," he denied his Lord in all three points of trial. Shall we follow him afar off, or walk in

single combat. Why did not Saul or some of the Israelites take the challenge? What truth did they have yet to learn? 1 Sam. 14:6; 2 Chron. 14:11.

What incident shows that David's brothers were overbearing in their attitude toward him? Why did not their words to him cause a quarrel?

How did David show simple wisdom in arming himself? Why did he not feel the need of such protection as Saul offered him? How did his "armor" compare with the armor of Eph. 6:13-18?

What was the foundation of David's faith? It is the seeing and remembering of God's hand in everyday deliverances that furnishes the foundation for the faith that God will care for us through larger trials and dangers. The failure to stop and think of God's daily care is the secret of weak faith that shows up during severe trials.

Pick out a statement by Goliath and one made by David which show that the contest was not only between men, but between men as representatives of the true God and heathen gods. What one great lesson does God have to teach all nations through his chosen nation, and how is he teaching this lesson?—Ez. 36:16-23.

Results of contest. 1 Sam. 18:1-9. Friendship between David and Jonathan. High favor shown to David. Jealousy between Saul and David.

How does the story illustrate the principle of faith and works? Was the giant overcome because David had faith, or because David's faith stirred him to alert activity?

How did the people of Israel regard Goliath's challenge? 1 Sam. 17:25. How did David regard it? 1 Sam. 17:26, 45. Self was uppermost in the minds of the people, hence their failure to think of God as an ever present help.

#### General Notes.

Daily Readings: Mon., 1 Sam. 16:13-23; Tues. 1 Sam. 17:1-27; Wed., 1 Sam. 17:28-58; Thur., 1 Sam. 18:1-9; Fri., Eph. 6:13-18; Sat., Psa. 1 to 6.

I. Saul's affliction: Saul was afflicted with what Professor Macalister in Hastings' Bible Dictionary calls "recurrent paroxysmal mania," and the ancients ascribe all such mental diseases to the influence of evil spirits. Now we know that though insanity and sin are often closely related, mental derangement is often also the result of defective heredity and co-exists with a pure mind and holy life. But Saul manifestly brought this terrible condition upon himself.—Pel. Notes.

As we have seen in former lessons, Saul's character was a mixture of good and bad. His greatest weakness was his failure to interpret God's directions to mean exactly what they said, and his consequent half obedience. Saul was not a man without a conscience and it must have given him many a sharp prick, but his tendency to excuse and justify himself kept him from making an out and out admission of his wrongs and thus receiving forgiveness and an easy conscience. Here we may see the root of his nervous and finally his mental trouble. He also had many years in which to look forward to the fulfillment of the prediction made against his house by Samuel. The worry of this, coupled with remorse of unforgiven sins and the blow to his fleshly pride caused him to break the

laws of mental health which is the peace and quiet that comes from trust in the love of God. There were many sleepless nights filled with worry and vain regrets. Obedience to God's natural laws of loving trust in himself and of physical health can result in nothing but good. Disobedience to these laws can result in nothing but bad. Saul's evil spirit was from God because he made these laws and fixed the results that should come from disobedience to them.

II. The story of the lesson condensed from Peloubet's Notes:

The Philistines lived on the border of the Mediterranean Sea to the west and southwest of Israel. They were hereditary enemies; oppressions by the Philistines being the most numerous mentioned in Judges. They were now again at war and were gathered in great force at Shachoh in the valley of Elah, about 16 miles from Jerusalem. Here there is a narrow, deep ravine, three miles long (Geikie), on the western side of which the Philistines encamped, while on the eastern side guarding the pass into their own country, lay the forces of Israel hastily summoned by Saul. The natural strength of both positions was very great, since, if either army attacked, they must not only cross the ravine, but also climb the opposite slopes and so place themselves at great disadvantage; the long delay of the two armies, in face of each other, was probably due to this fact (Hastings' Dict.). Therefore the Philistines proposed a less hazardous mode of fighting. As the two armies faced each other, a formidable giant, Goliath, of Gath, stepped forth from the ranks of the Philistines and challenged any Israelite to decide the war by single combat.

The three oldest of David's brothers were in the army of Saul, and Jesse, feeling anxious for the news of them, sent David to the camp with some fresh provisions and a gift to the colonel of the three sons.

It was the fortieth day Goliath's challenge had gone out, and just as David reached the camp the giant strode out between the two armies and gave forth his insolent challenge. David soon took in the state of affairs. "The young poet shepherd of Bethlehem having all a poet's dreams and ideals about the army of the Lord and the power that ought to belong to those who represent God, was shocked when he heard the blasphemy of the giant as he defied the armies of the living God. But David was still more shocked to see the cowardice of the people of Israel.

His inquiring comments brought upon him the rebuke of his eldest brother, Eliab. He implied that David had run away from his duty. 'Who is taking care of those few sheep? It was not much that we cared to confide in you, but even that little you have neglected.' (Vince). David kept his temper merely asking, "What have I done?" and kept on with his inquiries until they reached the ears of Saul. We may imagine the king's disappointment when he found that, instead of being an inexperienced warrior he was only a fair-haired youth. Saul was, however, convinced by two arguments—the slaying of the lion and bear and David's trust in God as his deliverer from the paw of the lion and the paw of the bear.

The clearheaded David, unhampered by

fear, saw that agility and freedom of movement was all that was required from a material point of view to offset the heavy strength of Goliath, hence he wisely refused the heavy armor which Saul put upon him, and took instead the weapons in whose use he was skilled. "He took his staff in his hand." "The Hebrew implies that this was neither his rod nor his staff, but the ordinary stick which the peasant has on a journey for driving his donkey or his mule and for keeping off street dogs."—Mackie. It was this, perhaps, which made Goliath say, "Am I a dog, that thou comest to me with staves?" Then David chose him five smooth stones out of the brock and his sling was in his hand.

As David advanced, Goliath shouted angrily at him and cursed him by his gods. The combat thus became a question, not merely between David and Goliath, but between God and idols, as David fully expressed in his answer—"that all the earth may know that there is a God in Israel."

Then, as the Philistine advanced upon David, "David hastened and ran to meet" him. And as he ran he took a stone from his bag, put it into his sling and sent it against his foe. The stone smote the Philistine in his forehead and he fell upon his face to the earth, a statement that proves that Goliath was running and bending forward.

David ran, and standing on the prostrate giant, drew out his great sword and cut off his head.

When the Philistines saw their champion fall, from an unseen cause, they fled in dismay. The Israelites aroused and inspired by what God had done through David, arose and shouted and pursued the Philistines even to their own walled cities.

Goliath may be taken as figurative of all the forces of evil that are opposing God and his righteousness. Viewed in our own strength, they loom up large and invincible, leaving us without hope and powerless to act. But viewed in God's strength, we know they will succumb as easily and as fully to God's power as Goliath succumbed to God's power which guided David's stone to its mark.

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WAYSIDE NOTES

Conducted by J. S. Lyon, Citronelle, Alabama.

IN the way of self analysis this week, let us consider Solomon's words, taken from Prov. 11: "There is that scattereth, and yet increaseth: and there is that that withholdeth more than is meet, but it tendeth to poverty."

Is there anything more we can do to further the Lord's work? Have we kept back what should have been scattered freely? If so, is not our faith weak? Does not Solomon testify that to give unto the Lord is not a loss, but rather a profitable investment considered from a standpoint either spiritual or worldly?

We are not able to see all the various

magazines and publications from which items of interest may be gathered relative to the signs of the times. We will be glad to receive clippings pertinent to that subject or correspondence relative to the same

In The Missionary Review for June we learn that since the armistice "the change of attitude of the Jews in Palestine is so remarkable that it cannot be described. Their whole life seems to have undergone a radical change. There is now apparently no bitterness, no arrogance toward Christians; on the contrary, a spirit of inquiry prevails. Their national aspirations make them readers of the Bible, including the New Testament. They say, 'We must study our history and the life of our nation from all angles. The word of God is Life and Jesus is the Light of men.' This favorable attitude of the Jews today toward the claims of the Lord Jesus and toward our missionaries is the same that the Rev. J. I. Landsman and Mr. P. Levertoff of the Hebrew Christian Testimony to Israel found in Russia after the first revolution. The spirit of liberty and tolerance swayed the Russian Jewry then, but the Christian Mission to Israel could not meet the situation, and the Christian church did not take advantage of that unprecedented opportunity. Now that the same spirit sways Palestine, will these unprecedented opportunities in the Holy Land be allowed to pass as they have passed in Russia?"

The above quotation shows how God at this time is preparing the minds of the Jews for the day prophesied by Zechariah: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look on me whom they have pierced, and they shall mourn for him."

In The Independent, Mr. Shailer Mathews presents what is probably a fair statement of the aims and merits of the World Alliance, for which hundreds of millions of dollars are now being raised. He says, "They are undertaking to make war unlikely.... They dare work for peace because they dare believe in God.... If religion is the one hope of the world, they propose to bring religion into international affairs. (Emphasis by L.). It proposes nothing less than to organize the religious forces of the world so that the weight of all the churches and Christians can be brought to bear on the relation of governments and peoples to the end that the spirit of peace and good-will may prevail.... Without armaments, without authority, without power, this Geneva meeting can establish the foundation of a spiritual league of nations."

God has a few plans himself about bringing religion into the world for its redemption. Those who support the World Alliance, so called, set themselves against God in trying to perform by their own efforts at this time what has been delegated to Christ and the saints to perform at a still future date. Exactly in the same way the early Christian church, when it came into power, through false ideals and motives, sought to bring about the dominance of Christian ideas through political means, with the result that religion had the form of Godliness but denied the power thereof.

him? In the typical time of famine Elijah was in the wilderness, miraculously fed. The same period and conditions in the anti-type are found in Rev. 12. As the time nears, we may even know the place where this class are to be cared for. Not needed now. It is to be secret from the world then, but on the earth, for Elijah was. And since the time of Elijah being caught up was known, we shall probably know the anti-typical just at the time of its occurrence, for "signs of the times" are given to guide us. The cry will go forth, "Behold the bridegroom cometh."

"Tell the vision to no man until the Son of man be risen again from the dead." For "the everlasting kingdom" was not demonstrated until the crucified King was raised out of mortality into everlasting life, to sit on David's throne, Acts 2:30-31. No everlasting life for him, or for Moses and Elijah and us, unless the death penalty be removed. No removal of it without forgiveness of sins, justification by faith. Hence no hope but in his resurrection. But being "raised again for our justification," Rom. 4:25, the vision is sure.

#### CHRISTIAN PILGRIMAGE AND ITS GOAL.

Rufus A. Curtis,                      Scottsburg, Ind.

HUMAN life is spoken of as a pilgrimage, or journey. When Jacob was interrogated as to his age, by Pharaoh, king of Egypt, he replied, "The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage."—Gen. 47:8-9.

How suggestive is the language of Jacob, as applied to himself and his ancestors, implying that they had not reached their permanent abiding place, but were wayfarers. Collectively, as Christians, we are "strangers and pilgrims on the earth." Heb. 11:13. "For here we have no continuing city, but we seek one to come." Heb. 13:14. "In the ages to come," the Divine Architect will take the earth and its atmospheric heavens, which have waxed "old like a garment," and "change them, and they shall be changed." Eph. 2:7; Psa. 102:25-26. He will "fold them up," as a vesture, "and they shall be changed," and made "new" and enduring as eternity's years. Heb. 1:10-12; Rev. 21:1; Eccl. 1:4. Christian sojourners will then have "a better country" than the present one, whose history is one of carnage, tears, suffering and death. Heb. 11:13-16; Rom. 5:12. "In Adam all die." 1 Cor. 15:22; Psa. 89:48.

"Twas sin that palled the skies in gloom,  
Made earth a wild of woe,  
And heaped the graves above the slain  
Six thousand years ago."

The "strange country of their pilgrimage will, in some blissful "after"-time, become their everlasting home; when their pilgrimage is forever ended and the curse is forever removed. Heb. 11:8-11; Gen. 13:14-17; Gal. 3:8, 16, 27-29; Psa. 37:29; Rev. 22:3. Toward that incorruptible, undefiled and fadeless inheritance as pilgrims we journey. 1 Pet. 1:3-7. "And he that sat upon the throne said, Behold, I make all things

new. And he said unto me, Write: for these words are true and faithful." Rev. 21:5. As "strangers and pilgrims on the earth," we should have our faces set Zionward and be found journeying toward that city whose walls are of jasper, whose gates are of pearl, and whose streets are of gold. Rev. 21:18-21. "Arise ye, and depart; for this is not your rest." Micah 2:10; Deut. 12:9; Heb. 4:1-9. "And now, Lord, what wait I for? my hope is in thee." "Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears: for I am a stranger with thee, and a sojourner, as all my fathers were." Psa. 39:7, 12. When we contemplate the brevity of human life, and realize how "frail" we are, it should cause us to pass our "sojourning here in fear." Psa. 39:4-5; 1 Pet. 1:17, 24; Jas. 4:14.

The Master has said, "Be of good cheer." Mk. 6:50. What though life's journey may seem long, and its burdens hard to be borne, the goal is "a far more exceeding and eternal weight of glory." 2 Cor. 4:17. The "light afflictions" of our pilgrimage sink into insignificance and nothingness, in comparison with "the glory that shall be revealed in us." Rom. 8:18. Having entered "the race that is set before us," we cannot afford to turn back, or even to look back. Heb. 12:1; Gal. 4:9; Lu. 9:62. Infidelity has nothing to offer us but an aimless life, a hopeless death, and the "blackness of darkness forever." Eph. 2:12; Jude 12-13. Our God can supply all our "need according to his riches in glory by Christ Jesus." Phil. 4:19. He will give us "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Isa. 61:3,3 "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:10. "Fulness of joy," and "pleasures forevermore" are in store for Christ's weary pilgrims. Psa. 16:11; 1 Cor. 3:21-23.

In view of such a future, let us "look up," and "rejoice evermore." Lu. 21:27-28; 1 Thes. 5:16; 1 Pet. 1:6-9; 4:13. Then no sexton will be needed, for in that "new earth" state "there shall be no more death." Rev. 21:4; 1 Cor. 15:26. Nevermore shall the inhabitants say, "I am sick." Isa. 33:24. Nevermore shall the lonely soldier bivouac near the slumbering hosts of battle-scarred warriors, for "they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Isa. 2:4. In that blissful age, when earth's rightful King "shall have dominion also from sea to sea, and from the river unto the ends of the earth," earth's hills and vales will not resound with the roar of cannon and the din of war, for "The Prince of Peace" will cause "wars to cease unto the end of the earth." Psa. 72:8, 11; Isa. 9:6-7; Psa. 46:9. When the Lord's "controversy with the nations is consummated, earth will have a righteous people, who "shall inherit the land forever," and "delight themselves in the abundance of peace." Jer. 25:31; Isa. 60:21; Prov. 2:21-22; 10:30; Psa. 37:11. When "the times of restitution of all things," portrayed in God's word are carried out according to his "eternal purpose which he purposed in Christ Jesus our Lord," "Instead of the thorn shall come up

the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Psa. 55:12-13. When our pilgrimage is ended and the goal is reached, we "shall be satisfied." Psa. 17:15; 65:4. Our labor will not have been "in vain in the Lord." 1 Cor. 15:51-58; Isa. 3:10-11; Rev. 22:12.

"My life is a wearisome journey;  
I'm sick with the dust and the heat;  
The rays of the sun beat upon me;  
The briars are wounding my feet;  
But the city to which I am journeying  
Will more than my trials repay;  
All the toils of the road will seem nothing  
When I get to the end of the way.

There are so many hills to climb upward,  
I often am longing for rest;  
But He who appoints me my pathway  
Knows just what is needful and best;  
I know in His word He has promised  
That my strength shall be as my day:  
And the toils of the road will seem nothing  
When I get to the end of the way.

He loves me too well to forsake me,  
Or give me one trial too much;  
All His people have been dearly purchased,  
And satan can never claim such.  
By-and-by I shall see Him and praise Him  
In the city of unending day;  
And the toils of the road will seem nothing  
When I get to the end of the way.

When the last feeble step has been taken,  
And the gates of the city appear,  
And the beautiful songs of the angels  
Float out on my listening ear;  
When all that now seems so mysterious  
Will be plain and clear as the day;  
Yes, the toils of the road will seem nothing  
When I get to the end of the way.

Though now I am footsore and weary,  
I shall rest when I am safely at home;  
I know I'll receive a glad welcome,  
For the Savior himself has said Come.  
So when I am weary in body  
And singing in spirit, I say:  
All the toils of the road will seem nothing  
When I get to the end of the way.

Cooling fountains are there for the thirsty;  
There are cordials for those who are faint;  
There are robes that are whiter and purer  
Than any that fancy can paint;  
Then I'll try to press hopefully onward,  
Thinking often through each weary day,  
The toils of the road will seem nothing  
When I get to the end of the way."

WHEN you have decided that a thing ought to be done and are doing it, never avoid being seen doing it, though the many shall form an unfavorable opinion about it. For, if it is not right to do it, avoid doing the thing; but if it is right, why are you afraid of those who shall find fault wrongly.—Epictetus.

THERE is a duty of so coming into oneness with God and so comprehending his purposes, so deepening ones faith that one may work on amidst all the hurt and injustice of the world with no fear of despair or pessimism and cheerfully and with songs meeting the issues of each day. There is a joy which Christ gives which no man taketh from us.—Lynch.

NEVER speak to the disadvantage of one over whose conduct you have no control; look rather to yourself, and repair the evil you find there.—Thomas a Kempis.

MEASURE your mind's height by the shade it casts!—Browning.

## CROWDS.

J. S. Lyon.

Citronelle, Ala.

**I**N A remarkable book by Gustave Le Bon, entitled as above we find some succinct phrases concerning facts not commonly understood or appreciated, and which we, as a body of believers in the precious promises of God, can well learn a lesson from as to our relations with the world in which we live.

Paul says, "you are in the world, but not of the world." Some facts I have gleaned from this book will help us to understand how worldly contamination may reach us if we are not on our guard.

"Civilizations as yet have only been created and directed by a small intellectual aristocracy, never by crowds. Crowds are only powerful for destruction."

"When a structure of a civilization is rotten it is always the masses that bring about its downfall."

"The most striking peculiarity presented by a psychological crowd (a crowd whose thoughts are turned in the same direction) is the following: whoever be the individuals that compose it, however like, or unlike, be their mode of life, their occupations, their character or their intelligence, the fact that they have been transformed into a crowd puts them in possession of a sort of collective mind which makes them feel, think, and act in a manner quite different from that in which each individual of them would feel, think, and act were he in a state of isolation."

"The conscious life of the mind is of small importance in comparison with its unconscious life."

"The greater part of our daily actions are the result of hidden motives which escape observation."

In crowds every sentiment and act is contagious, and contagious to such a degree that an individual readily sacrifices his personal interest to the collective interest."

Mr. Le Bon in his book makes clear and certain the premises on which these statements are based, in a very interesting and fascinating manner. I wish all our students could read the whole book, and especially all our ministers. The writer goes on to show how a hypnotic influence emanates from each individual that has its effect on all others of a crowd, so that the predominating influence of the crowd overwhelms the individual and he becomes largely an automaton.

"Isolated, he may be a cultivated individual; in a crowd he is a barbarian—that is, a creature acting by instinct."

"The crowd is always intellectually inferior to the isolated individual."

"When an individual forms part of a crowd his intellectual standard is immediately and considerably lowered."

"An individual may accept contradiction and discussion; a crowd will never do so."

The lesson our speakers may learn from this fact or law is to make their public, evangelistic efforts affirmative of truth rather than contradictive of error.

"A long time is necessary for ideas to establish themselves in the minds of crowds, but just as long a time is needed for them to be eradicated. For this reason crowds, so far as ideas are concerned, are always several generations behind learned men and philosophers."

To know the art of impressing the imagination of a crowd (putting a picture in their minds), is to know at the same time the art of governing them."

"Not truth, but error, has been the chief factor in the evolution of nations."

"The masses have never thirsted after truth. They turn aside from evidence that is not to their taste, preferring to deify error if error seduce them. Whoever can supply them with illusions is easily their master; whoever attempts to destroy their illusions is always their victim."

The lessons we may learn from all these facts are obvious. We cannot for one thing, attend the services of those churches that teach vain doctrines without subjecting ourselves to mental influences heretical and worldly. The more we associate with people in worship who disbelieve the gospel the less distasteful and harmful they seem. We are influenced by them whether we know it or not. "A man is known by the company he keeps." I speak from experience, for I have more than once tried to have an influence by attending services at other churches, and in the end found that I was sadly smirched and had made no impression on them.

It is a peculiar fact that even when we do not associate with other services than our own, we absorb some of their ideas through the general means of intercommunication of thought today. We are impressed with ideas that we ought to have better churches, better organization, more converts and more success from a worldly point of view. Some of us actually have a pride in having the nicest church building in town. Is this not worldliness we have had impressed on us by the dominant forces around us? Is it not this world influence that has brought the religion of the world to such a pass as it now is in? Do we not sometimes feel ashamed to tell how insignificant we are in numbers and prestige. Do we not sometimes have fleeting longings for a church as others have and enjoy?

The more prestige we have in the world's opinion the less we probably have in God's estimation.

In business life the spirit of rivalry, competition, selfishness, all powerfully influence our dealings and thoughts. God help those of us who are burdened with the cares of a worldly business, where the thousand and one psychic and hypnotic influences beat on our unconscious minds. We need continually to take stock of ourselves, and to neglect no means of squaring our lives with the Pattern we have been given.

In trying to lead individuals to Christ let us avoid, if possible, any words or attitude that would cause them to think we are trying to destroy their accepted beliefs. Let us rather, first set before them the picture of the blessings of Christ's kingdom, and that picture once set up in their minds will gradually supplant the indefinite picture of the sky-kingdom they have been believing they would go to. The dominant desire of all men is to secure happiness. If we present an attractive picture that promises as much or more happiness than the common doctrine can offer, we follow the path of least resistance in the presentation of truth.

Paul understood this method of gaining the interest of a crowd, and freely made

use of it. But we make a mistake if we acquire a habit of mind that deludes us into thinking we can by our own acts lead others to Christ. If that were true where would the doctrine of grace and election function? No human zeal or lack of effort will hasten or delay the sending of light to those whom God hath chosen. As evangelists we can only go where he leads us, hoping to be the instruments whereby salvation may come to the Lord's own.

The great value of our conferences lies in the uplifting influence from the minds of those who surround us on those occasions. Let us set our hopes and make our plans as far as possible to attend our conferences this summer. We will there shake off some of the worldly contamination and receive a taste of the joys and happiness we shall receive in larger measure when, as a ransomed, happy throng we gather in the kingdom, henceforth to be subject to no mind but the Lord's.

Therefore, brethren, that we may be counted worthy and that our works may not perish in the day of the Lord, let us keep away from picture shows, the world's churches and Sunday Schools; read no frivolous books or magazines; pattern not after the world's vanities of apparel and style; take no part in politics; join not in marriage with unbelievers; seek to be engaged in such business that will least tend to turn our minds astray from righteousness; study the Bible daily and commune with God in prayer. He only is our stay and defence against worldliness, and if we subject our minds to his will we need fear no evil.

In closing this article let us theorize on the influence of crowds at the close of the millennium. We have long had hard work to form any conception as to how it will be possible for satan to deceive the people of the kingdom after they have for one thousand years lived in the blessed conditions of a world freed from sin and under divine rule, or how these people would be able to deceive themselves into thinking they can better those conditions by fighting the Lord and his saints. When the second resurrection takes place and all the multitudes of the dead are raised they will come forth in their former condition of body and mind. Among them the unworthy will be in vast majority. As judgment is rendered they hear that they are condemned to die forever, and all the animal instincts of passionate barbarism are aroused in hatred toward the great Judge. Conscious of their vast superiority in numbers and blinded with fury, a howling mob in fanatical violence, they seek to overwhelm the authors of their destruction.

David, in Psa. 37:34 says, "When the wicked are cut off thou shalt see it," referring to the redeemed ones. Will not also those of the millennial age who have served God during all that period be among those who witness the final overthrow of the wicked? The law of crowds and their influences does not permit the thought that the influence of a single mind, or satan (if there be such a being), can overwhelm the predominant, godly mental attitude of the kingdom's millions.

Is there anything unscriptural in this theory? If any of the brethren think so I will be glad to be set right. The dead who come forth from their graves at the resurrection of Christ walked into the city and

# THE RESTITUTION HERALD.

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Number 39.

## The Children's Page

But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

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

### ANANIAS AND SAPPHIRA.

AFTER PETER and John had been told by the officers and priests that they must not preach about Jesus any more, they went to the house where all the apostles were staying. And what do you think was the very first thing they did?

They all began to pray. They asked the heavenly Father to help them preach boldly about Jesus, while he healed the sick and did other miracles so that many people would believe on Jesus.

When they had finished praying the Spirit of God came to them, giving them courage so that they were not afraid of the priests and officers. They preached on the streets or in the temple whenever they found someone to hear. And many believed on Jesus so that there was a large crowd of disciples.

The disciples lived together in love. And those who had money gave it to the apostles, and then when they needed food or clothing they got just what they needed.

One man whose name was Joseph had a field. He sold it and brought the money to the apostles so that all the church people might have some of it when they needed it.

There was another man called Ananias, who also had a field. He wished to be thought as generous as Joseph so he sold his land. But he was not as honest as Joseph was. He wanted to keep part of the money for himself. So he said to his wife:

"We will not tell all that we got for the land. We will keep a part of it for ourselves. The rest we will take to the apostles and tell them that is all we got. They will then think we are as generous as Joseph."

His wife, whose name was Sapphira, was as dishonest as he. She wanted some of the money for themselves so she agreed to do as he said.

Ananias took a part of the money and gave it to the apostles, saying, "I sold my land and I have brought you all the money I received for it."

But Peter said: "Ananias, why do you lie to God about the price of your land? It was yours to do with as you pleased, but instead of being honest you lied about it."

When Ananias heard that he fell down and died at once. When the people heard that he was dead they were afraid, for they could not understand this miracle.

## WEEDS



ILL SOME one laughed at me and said,  
"They're only weeds, they never live  
Inside a well-kept garden bed;"  
I thought that they were flowers.  
I loved my roadside friends before,

But, since I know they grow  
Where no one cares, I love them more.  
They are so brave to go  
Where they may choose—just anywhere  
That looks a pleasant place to be.  
There is nothing they're afraid to dare,  
And now it's plain to me  
That weeds are flowers who ran away  
Because they liked to be quite free  
And never grow as people say—  
They know the world was made to see.—Sel.

Some young men in the crowd came and wrapped him up. Then they carried him out and buried him.

About three hours afterward, Sapphira came in. She had not heard that her husband was dead. Peter said, "Tell me how much you sold the land for."

She told him the same that Ananias had said. Then Peter said: "How is it that you agreed together to tempt the spirit of the Lord? The young men who buried your husband are at the door, and they shall carry you out."

Then Sapphira died as her husband had done. When the young men came in and found her dead they carried her out and buried her by her husband.

## Letters.

### A LETTER

M. W. Perrine, Malaga, Wash.  
Dear Ones in Christ:

When one cannot meet with the household of faith, the next best thing that I know of that one can do is to take up the pencil and write. In that way we can at least reach them, and in that way commune with them in thought and word.

It is a pleasure to us always to write to the brotherhood and confine our thoughts to the word of God, which is always rich in everything that is needful to the child of God in the way of edification;—which word always suggests the thought of food to me.

It seems to me that the central thought that runs through all the scripture is the idea of oneness or unity in the Church of God. Christ's prayer for the Church in these last days, recorded in John 17:20-23, "Neither pray I for these alone; but for them also which shall believe on me thro' their word. That they all may be one: as thou Father art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me."

"And the glory which thou gavest me, I have given them, that they may be one even as we are one. I in them, and thou

in me, that they may be made perfect in one: that the world may know that thou hast sent me, and hast loved them as thou hast loved me."

One in the doctrine of Christ.

One in practice: for he practiced that pure and undefiled religion before God and his Father, which is to visit the fatherless and the widows in their affliction and to keep himself unspotted from the world.

When he talked doctrine, he talked of the kingdom of God and the things that pertain to it.

He made himself equal to the Father by teaching that he was the Son of God: and Paul 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, and was made in the likeness of men. And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name that is above every name. That at the name of Jesus every knee should bow; of things in heaven, and things in earth, and things under the earth. And that every tongue confess that Jesus Christ is Lord to the glory of the Father."

Then he tells them to work out their own salvation with fear and trembling.—Phil. 2:5-12. For it is God which worketh in you both to will and to do of his good pleasure. A meek and quiet mind, or spirit, then becometh us as saints, not rising up in the church and speaking perverse things to get a following and divide the church.

A divided church is a sad spectacle. Better far drop some of our pet hobbies.

"Fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind."

If the members cannot agree here, how will they agree in the kingdom? "Do all things without murmurings and disputings, that ye may be blameless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

### Mrs. Straus Gives All Her Jewels to Zionists.

New York, June 20.—Mrs. Nathan Straus has donated all her jewels, valued at \$18,500, to the Zionist organization of America for the development of medical and health service in Palestine. At the same time her husband gave the Zionist organization \$100,000 for a health and medical research department for the Hebrew University of Jerusalem. Mr. and Mrs. Straus are now on their way to Palestine.

IT IS never too late to give up our prejudices.—Thoreau.

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 firm 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, 61 issues.

Address, THE RESTITUTION HERALD, Oregon, Illinois.

Editorials and Church News.

Mr. and Mrs. Marion Pickert announce the birth of Naomi Jean on June 18th at 2:00 p.m.; weight 8½ pounds.

So reads a card just received. We extend congratulations.

Almost every issue of the Herald contains the record of the passing of some faithful ones into the long and silent sleep. This issue contains two such in Bros. Geo. Alexander and Franklin Railsback - men who have stood for the faith of the gospel for many years. It makes the heart sick to see them go. It has, however, a tendency to wean us from the present and to fix our gaze more and more upon the coming kingdom where these conditions cannot exist.

Our young friend, Francis W. Morris, of Austin (Chicago), Ill., is a graduate of the high school of that place, he having taken that honor in the exercises on Friday evening, June 25th. We have known Francis from babyhood and was his mother's teacher for 3 years some 30 years ago as well as an intimate friend of his father for almost as long a period of time; consequently we feel an unusual interest in the boy. He has grit and will make good. When you need help, Francis, speak.

It was our privilege to call on Grandpa Huffmon at his home near Bosworth, Mo.,

for a little while Sunday evening before the evening service and we found him quite feeble. He is an aged brother who has long fought the fight of faith and now he longs for the Lord to come that he may enter in upon the life he has so long sought for. So we all pray, Come Lord Jesus and come quickly.

Sr. Florence Huffmon of our Bosworth congregation is now Mrs. Cloyd White, their marriage having taken place on Wed., June 16. We join their many friends in a wish for long life, prosperity, and faithfulness to God.

Sr. Geo. Huffmon, of Hale, Mo., is still suffering the evil after effects of the flu., being confined to her bed much of the time. On this account we missed the family from our meeting.

It is with deep regret that we learn of the death of Mrs. Sarah K. Taylor of Bridgton, Maine. A few years since she visited some of our western conferences in the interests of her foreign mission work and we found her to be a very estimable lady, gentle in spirit and very kind. The world is the poorer for her going.

A Correction.

Dear Bro. Lindsay,

In my report of June 15, 1920, there is a mistake I wish to correct.

It reads, "Bros. J. H. Stanley and Luther Stanley." It should read, "J. H. Stamey and Luther Stamey." As Bro. Stamey is one of our leading members at Traveler's Rest, I hope you will correct the mistake.

J. H. Anderson.

We are sorry, Bro. Anderson, that any such a mistake should have been made and we are very glad to enter this correction.

Notices.

As our Prospectus will be rather late we call attention to the date for the Illinois Bible School, Aug. 3-12, and Conference, Aug. 12-15. On the last page of this issue will be found our railroad time table. If you are planning to attend you better cut this out and keep it. For further railroad information write S. J. Lindsay, Oregon, Ill. For information on entertainment, write Mrs. J. E. Cross, Oregon, Ill. Bros. Conner, Williams, Siple and Lindsay will do the preaching. Drop a card for Prospectus free.

Notice.

I wish to say that we hope (the Lord willing) to begin a series of special meeting at Cool Springs Church of God, Warren Co., Va., July 6, 1920, to run over the second Sunday in July.

J. H. Anderson.

The Annual California Conference of the Church of God will be held this year in Pomona, from July 17th to July 25th, inclusive. A good program is being arranged.

J. E. Adamson, Pres.

THE INDIANA STATE CONFERENCE of the Church of God of the Abrahamic faith will convene at North Salem, six miles north of Plymouth, Ind., on July 6th,

and continue over Sunday, July 18, 1920.

The Indiana Bereans will direct the There will be an advanced class and a class for children.

There will be an advanced class and a class for children.

Bros. Lindsay, VanVactor, Floyd Stilson and Sister McDonald will be the teachers

The National Bereans will be with us July 16th.

The meeting will be presided over by Sister Lydia Railsback of South Bend.

The Indiana State Conference will convene in business session the morning and afternoon of July 17th, and will close on Sunday, July 18, 1920.

A program will be carried out providing for social, musical, communion and preaching services.

Bros. Lindsay, Leroy Austin, D. E. VanVactor, R. C. Railsback and F. L. Austin will assist in these meetings.

The conference has improved the North Salem church, placing a basement under it containing a kitchen and dining room where meals will be served free. Lodging will be provided in the homes. Those coming from a distance write either Marshall Logan, Leroy Austin, Nace McCheaney or Glen Logan, all of Plymouth, Ind. Harris Station on the Vandalia R.R. is a half mile from the church. Lapaz, on the B. & O., is about two miles from the church. Those coming by rail can come either to Plymouth, Harris Station or Lapaz.

May the blessing of God attend these meetings.

Wm. M. Huffer, Conf. Pres.

CONFERENCE DATES, 1920.

Indiana Bible School and Conference, July 6 to 14.  
Illinois Bible School and Conference, August 3-15.  
Nebraska Conference, August 15-22.  
Iowa Conference, August 22-29.

The Northwest Conference of the Church of God

will be held at Felida, Wash., from July 2nd to 6th inclusive. Felida is eight miles north of Vancouver, Wash.

Anyone desiring to come please notify J. W. Wolfe, Vancouver, Wash., Rt. 3, of the time you will arrive in Vancouver and he will meet you.

We expect to have J. W. Williams and J. A. Patrick with us at this time, so let us all try to attend and have a good meeting.

Grace M. West, Sec'y.

August Meeting in Texas.

We are planning to begin a series of meetings at Gonzales, Tex., on Friday evening, July 30, 1920, and continuing through the second Sunday in August. Members of the Church of God from a distance are cordially invited to come. Those desiring to come, please notify Mrs. E. L. Johnston. Brethren kindly bear the date in mind, and help us to have a good meeting.

Your sister in hope of that better time soon to come.

Mrs. E. L. Johnston.

"WHERE ARE THE DEAD?"

Some of our brethren are awaking to the need for a new edition of the above named tract and nearly all have spoken of the matter of making a larger edition. It has



mingled with the populace. The dead who will come forth at the end of the thousand years will likewise find themselves where they were laid away and be in numbers "as the sand of the sea," Rev. 20:8. They are termed "Gog and Magog."

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A REVIEW

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J. Conway, Seattle, Wash.

Seattle, Wash., May 26, 1920.

Editor Restitution Herald,

Oregon, Illinois.

Dear Brother in Christ: Having had some copies of your good paper sent me by my sister, Mrs. E. A. Morrill, of Aurora, Ill., and having been a student of God's Holy Word (the Bible) during a long life (am now in my 80th year) and believing that you are doing an excellent work in the dissemination of truth; and that you are earnestly contending for the faith that was once delivered to the saints, it makes me rejoice to know that there are some at least who want the truth that will make us wise unto salvation. Error only helps to neglect this great salvation. My study of God's Word, and observation, tells me that the world is full of ERROR, and that the time has come "when they will not endure sound doctrine, but turn their ears away from the truth and give heed unto fables."

I have before me some of those fables contained in a pamphlet under the heading of "After Death,—What?" by H. A. Ironside and published by the Western Book and Tract Co., Oakland, Calif.

He asks, he says, "Fifty pointed questions for the consideration of those who deny the everlasting and conscious punishment of the finally lost, and the consciousness of all while in the disembodied state."

So, if you think it best, I will try to answer some of those POINTED questions. Some innocent ones may be giving heed to "seducing spirits and doctrines of devils." "Satan hath come down in great wrath, knowing that he hath but a short time."

Mr. Ironside speaks of a conscious, disembodied state of man, or a part of man, existing separate and apart from his material organism, and that this part of man, known as the soul or spirit of man, has an endless life (a never dying existence). The claim is that life is continuous and that an immortal soul or spirit cannot be killed or destroyed. Hence, they claim that the punishment must be everlasting, CONSCIOUS punishment. Jesus says, when addressing his Father, "Thy word is truth." And here let me say that this doctrine is not found in the Bible or metaphysical science.

Isaiah the Prophet says: "For behold, the darkness shall cover the earth, and gross darkness the people."—Isa. 60:2. The Apostle says: "For this cause God shall send them strong delusion, that they should believe a lie."—2 Thes. 2:11.

With all the ingenuity of human reasoning, and the subtlety of perverted minds of obsessed humanity before us, it remains a fact that this doctrine is not a truth. Yet it has come from Eden down through the ages past and today stands forth as a cardinal doctrine of a professedly religious world. I expect to set forth the truthfulness of this statement, showing its origin and final sad results, if the dear reader will kindly follow me, for the sake of the great truths that will sanctify us and make

us free.

I now wish to state, in brief language, what I believe to be the truth in this all important matter.

1st. That man is a material organism, created out of the dust of the ground; that he has weight, size and color; that he possesses life; that he is an individual intelligence; that the present life is inherited from Adam, and is not the eternal one that is promised through the gospel; that eternal life is a matter of hope; that it is in God, but is now hid in Christ. That while the saints may have it, it is with Christ, and not in their possession as yet, but will be given when the great Life Giver returns with his reward. "Thou shalt be recompensed at the resurrection of the just." (Not before). Lu. 14:14. The resurrection will not take place until the return of the Lord Jesus when he comes to raise them up at the last day.

So, then, as we believe that the truth will be brought out as we proceed, we will have the pointed questions and try to answer them according to the truth of God as revealed in his word.

Question No. 1. What did our Lord mean when he said not to fear those "who kill the body, and after that have no more that they can do," if the loss of the soul is the same as physical death? See Lu. 12:4 for quotation.

Answer: Jesus here, after warning his disciples of the leaven of the Pharisees, which is hypocrisy, tells them not to fear them that kill the body, and after that have no more that they can do. Who is it, we ask, that has power to kill, or destroy, the Adamic life? Let the Apostle Paul answer. In Heb. 2:14, he says, "that thro' death he might destroy him that had the power of death; that is, the devil. The Savior in order to accomplish this must die the Adamic death. Did he do it? Yes; he says, "I am he that was dead and behold I am alive forever more, and have the keys of hell and death." Rev. 1:18. Who is it that is to be destroyed? Why, it's the other fellow, diabolon (the devil). This fellow is a hypocrite, and the Savior says he was a liar from the beginning. He told Adam he should NOT surely die. His adherents are still proclaiming that there is no death. Sir Oliver Lodge was here a short time since, telling the people of Seattle that life is continuous (NO DEATH). Mrs. Mary Baker Eddy says, "Death is an illusion; that any material evidence of death is false." Notice that the very one that denied death to Adam, is the one that has the might or power of death, but can do more. He cannot inflict the second or eternal death. The author of our life, only can do this, and when the time comes that our God wishes to abolish all that is against him, he will inflict this final penalty, and the souls that have sinned will reap their reward, which is everlasting destruction under the second death, as the scriptures plainly teach. This, then, is what the Savior means to teach. Not by any possible thought that man, or a part of man, is immortal and cannot die. His Father had declared through Ezekiel the Prophet that the soul that sinned should die, and the blessed Savior surely would not dispute it! I hope that Mr. Ironside will not say that souls do not die. It is his God that says they will, and when our God inflicts this penalty, David says,

"For yet a little while, and the wicked shall NOT be, yea, thou shalt diligently consider his place and it shall not be. No; he does not exist! And there is no place for him any way if he did exist. Well what has become of him? Read the 37th Psalm, 10-20, and believe what your God tells you. Through his beloved prophet, and type of Christ, he says, "They shall perish; and as the fat of lambs they shall consume; into smoke shall they consume away." Are you ever going to say it again? I hope not.

Question No. 2. A soul which cannot be killed with the body, is it not immortal?

Answer: We answer emphatically NO! There is not even a hint in the scriptures that this is true. The word immortal is only used once in the scriptures and then it is applied to God only.—1 Tim. 1:17. Never to the human soul. But the word "immortality" is used some five times in the scriptures (The Apocrypha excepted) and is never applied to sinners. Once we are told that Christ has brought it to light through the gospel.—2 Tim. 1:10. Once that God only hath it.—1 Tim. 6:16. Once that we must seek for it. (Do you seek for what you already have?).—Rom. 2:7. Twice that the righteous will put it on at the resurrection.—1 Cor. 15:53. Paul in the last quotation says, "This mortal must put on immortality." Do you mean, Paul, to say that we are mortal? That this man that was made out of dust and became a soul is not an immortal one and has a continuous life? Paul means just what he says and that is that a change must take place; that we do not have immortality now; that we must seek for it and put it on at the resurrection. Adam did not give it to you. You are not alive in the shape of an immaterial soul or spirit, floating around and conversing with the living. Why, the living KNOW that they shall die, but the dead know not anything. The dead must be raised and the living must be changed, or else the whole plan of salvation will be a failure, and those that are dead in Christ are perished, if this change does not take place. Let us eat and drink for tomorrow we die. Yes; Paul knew that God had said that souls should die, and he believed it. But the dead would be raised and the living saints changed. And he believed that, too. Well, Paul, if this is true, when is it going to take place? At the sounding of the last trump, when the dead in Christ are raised at the coming of our dear Redeemer. That is when we can say to death, Where is thy victory—where is thy sting? God did not fail back in Eden after Adam had sinned. He did not want deathless sinners. They had access to the tree of life, so God debarred them from eating and living forever, and they are not deathless now, for we all know that they do die. But, "Thy dead men shall live;" and "the earth will cast out her dead," says Isaiah.

(To be continued.)

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The essential things which distinguish one individual from another, which give one man a higher place among his fellows and another a lower, are just two: First of all, perseverance—the ability to keep everlastingly at it; and, secondly, imagination or vision—the ability to see beyond the present moment, and to understand that the work at hand reaches beyond the present moment, and so is worth while.—Sel.

his life was spent on the farm where he died, just east from Argos.

He leaves his companion, Mrs. Jemima Railsback, his oldest son, William C. Railsback, of Modesto, California; Mrs. Mertie C. Brown, of Anderson, Ind.; Mrs. Victoria Dunn, of Concord, California; Mr. Victor Railsback, of Argos; Mrs. Maude E. Olds, of Rosedale, Ind., and Mrs. Mabel J. Williams, of Argos, to remember his life of toil and sacrifice for their well being and care. He also leaves fifteen grandchildren.

He was inoffensive almost to timidity, and conservative in all his ways, seeking to discharge his duties in life toward God and his fellowman as befitting a follower of the meek and lowly Nazarene. Honest and upright in all his dealings among men, he held the high esteem of his neighbors and friends. He has fought a good fight, he has kept the faith, he has finished his course, and there is laid up for him a crown of righteousness which the righteous Judge will give him at that day when Jesus shall be revealed from heaven.

Funeral services were held at the Church of God at 2 p.m., June 20, and burial was made in Maple Grove cemetery. The church was filled with friends and relatives and we spoke on the theme of the resurrection, the thought uppermost in our departed brother's mind while living. It was his greatest desire that Christ should come and raise the dead and change the living saints that death might be swallowed up of life.

D. E. VanVactor.

## Baptisms.

By a re-adjustment of appointments, we spent Sunday, June 20, at Bosworth, Mo., instead of Rensselaer, Ind. We held meeting there on Saturday evening and again on Sunday morning at 10:30, then went to the Elmer Winfrey home where, after dinner, we went about 3 o'clock to Grand River which runs close by their home, and there we planted in likeness of Christ's death, burial and resurrection, Bro. Elmer Winfrey. This unites the home in Christ Jesus, every member of the family having taken upon himself this sacred relationship. We have longed for this event to occur. Bro. Winfrey is held in high esteem by his neighbors and friends and we feel that he will be a power for the gospel. May the Father's blessing attend him and his home. There are others in this locality that should go and do likewise.

Service was held again in the evening at 7 o'clock after which Bro. James Huffman saw to it that we got a good start out of the country. How it does rejoice us to see even a few yielding themselves to the truth of the gospel.

## REMITTANCES.

Mrs. E. H. Wyman; J. E. Hammond; Alex. D. Donaldson; Mrs. B. Greene; Jacob Reed; Mrs. W. H. Lindsay; A. C. Boyer; Ogle Co. Board; Mrs. Simon Jacobs; M. E. Taylor.

## HELPING FUND.

Mrs. E. H. Wyman, \$5.00  
Mrs. B. Greene, 1.50  
Jacob Reed, 3.00

# The Sunday School.

By Alta King.

JONATHAN BEFRIENDS DAVID  
Lesson II. July 11, 1920.  
Lesson Text: 1 Sam. 20.

Golden Text: A friend loveth at all times; and a brother is born for adversity.—Prov. 17:17.

Memory Verses: John 15:12-14.

### Questions and Comments.

In today's lesson we have some of the results of Saul's jealousy of David which was noted in last Sunday's lesson. 1 Sam. 18:9. But there is a beautiful side to this lesson—the friendship between Jonathan and David. See Gen. Note I.

Note that Jonathan's friendship and Saul's jealousy took root at the same time and practically from the same event.—1 Sam. 17:53-58, 18:1-9. Show that Jonathan had the same reasons to be jealous as his father and explain why Saul was jealous and Jonathan wasn't. Note that jealousy made Saul ignore the principle of gratitude.

Saul's concealed attempts to kill David. How and why did he maneuver to have David killed by the Philistines? 1 Sam. 18:10-30 (Note his almost superstitious fear of David as the reason for his indirect attempts. Saul knew God was with David, therefore he was stubbornly opposing God. He knew that God had said that Jonathan could not have the throne, yet he stubbornly sought to nullify God's word. 1 Sam. 20:30-31 shows that he remembered Samuel's prediction and saw in David its fulfillment).

What evidence that David's sudden popularity had not robbed him of any of the simple unassuming ways of the shepherd boy? Do you think David suspicioned Saul's evil intentions?

(To a boy of David's disposition, Saul's first attempt to kill him with his javelin would appear merely as the act of a passing fit of insanity). Which one of Paul's characteristics of love does David show toward Saul?

Jonathan's defense of David and results: 1 Sam. 19:1-7.

Saul's open warfare against David: Describe briefly from your reading of 1 Sam. 19:8-24. What reawakened Saul's jealousy? Did David's wife prove a snare to him as Saul intended? What direct evidence was given Saul that he was opposing God?

David begins to realize Saul's true intentions: 1 Sam. 20:1. After Saul had sent messengers three different times to capture David and had himself gone to get him, David began to realize Saul's definite intentions to kill him. His acts began to be something more than irresponsible insanity. Relate the story of how David and Jonathan planned to "sound" Saul, to make sure of his true intentions. What evidence that Jonathan held sacred the principle of justice and the bond of friendship, even though his loyalty should cost him personal honor and glory. What covenant did David and Jonathan enter into? Discuss the qualities of true friendship.

### General Notes.

Daily readings: Mon., 1 Sam. 17:53-58; 18:1-9; Tues., 1 Sam. 18:10-30; Wed., 1 Sam.

19:1-7; Thur., 1 Sam. 19:8-24; Fri., 1 Sam. 20:1-24; Sat., 1 Sam. 20:25-42.

I. A typical friendship: "The classic instance of David and Jonathan represents the typical friendship. They met and at the meeting knew each to be nearer than kindred... Out of all the chaos of the time and the disorder of their lives, there arose for these two souls a new and a beautiful world, where there reigned peace and love, and sweet content... Jonathan's princely soul had no room for jealousy. David's frank nature rose to meet the magnanimity of his friend."—Hugh Black, M.A.

"It is a curious commentary upon the doctrine of heredity that Saul, whose most conspicuous defect was a lack, apparently, of the very capacity for loyalty, should have a son whose most conspicuous trait was deep rooted and unselfish loyalty to every body with whom he was in any way related... The secret of Jonathan's character was his loyalty to God, which gave balance, steadiness, and nobility to all the relations of his life."—Bible Record.

He was a model son devoted to his unfortunate father. "To him, if to any one, the frenzy of the king was amenable." (1 Sam. 19:6). He was older than David and had been brought up under very different conditions and was more mature and self-restrained; but his was a great soul, a mighty heart with a most wonderful capacity for loving.

David, the shepherd, poet and warrior, was attractive in his person, accomplished in music and song; courageous even to heroism; large hearted and generous, and above all, he had "a sublime faith, a perfect child-like trust in the glorious arm of the Lord."

Between these two arose an almost ideal friendship. The soul of Jonathan was knit with the soul of David. Their souls were interwoven together into a complete texture of friendship; one could not be weakened without the other suffering. "And Jonathan loved him as his own soul."—Peloubet's Notes.

When David attacked Goliath he showed the same unwavering trust in God that Jonathan had shown when he and his armor-bearer had attacked the Philistines. It was this quality in David's character, so essentially a part of Jonathan's own character, and so lacking from his own father's character, that caught Jonathan's attention and drew him to David. Mutual reverence of and trust in the true God is the basis of stronger friendship than the friendship that is based merely on fleshly relationship. Ruth, the Moabitess' love for her Jewish mother-in-law, illustrates the same principle.

The universal brotherhood of man, so plainly prophesied in Jewish scriptures, must be based on universal worship of the true God, the God of the Jews, and this universal worship will be accomplished through Jesus as the reigning King of the Jews.

II. We will recall from last quarter's lessons how Saul's first two acts of disobedience were seemingly insignificant affairs and due to interpreting God's instructions loosely. He offered a sacrifice which God had told him not to offer, and that too, under the extenuating (?) circumstances that Samuel delayed his coming and that there was imperative need to begin fighting. He saved the enemy king and the

been suggested that 5,000 be published. We can publish 5,000 for \$150.00. Below we give names and amounts thus far received. If your name is not there as already agreeing to subscribe, please notify us of the amount you will subscribe but send no money until you are notified that a sufficient amount has been subscribed. We will keep this list before you until we determine whether the amount can be raised or not.

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J. S. Lyon,	5.00.
Albert Siple (if necessary),	25.00.
Dr. Samuel Metheny,	5.00.
Mrs. Blanch Hart,	2.00.
John Raish,	1.00.
Mrs. James G. Adams,	5.00.

#### 10. PRIZES FOR COMPOSITIONS. 10.

Offered by J. S. Lyon to young folks in the Church of God between the ages of 15 and 22.

Subject: Temptations to be Avoided.

Five prizes of complete character analysis and vocational guide.

1 prize of \$2.00.

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The subject is to be from Biblical standpoint, applied to our own lives. No help or instruction is to be received in the preparation. Copy should not exceed 1,000 words, be written in ink, and on one side of the paper, fully prepaid, and sent to J. S. Lyon, Citronelle, Alabama, before Aug. 1st.

In judging, the following scale will determine merit:

Subject matter, 40 points.

Presentation, 30 points

Correctness, 10 points.

Writing, 10 points.

General appearance, 10 points.

Winners in order may choose their own prize from those offered. The character analysis requires a special blank to be filled out by each applicant, and it will be sent to those who choose that prize. It also requires two photographs for which instructions will be sent. These analyses will show your good and bad qualities; show you what to develop and what weaknesses to guard against; show you what work you will most enjoy and be successful in following. This analysis could not be ordinarily obtained for less than \$15.00.

Parents, interest your children in this offer! I want so much to help them in their Christian lives. They are surrounded by the temptations of the world. Those who have children these ages please write to me. We can be of mutual assistance.

I promise every contestant, whether they win a listed prize or not, that I have a surprise for them that will repay every effort they may make.

J. S. Lyon.

Citronelle, Alabama.

## Reports.

Two Weeks More.

After completing our services in Iowa on

June 6, we took our course eastward for the purpose of conducting the Annual June Meeting for the brethren of the Brush Creek Church, near Dayton, Ohio. Our work began there Wednesday, June 9, lasting over the following Sunday. It has been our privilege to preach the gospel in ten different states, but we have yet to find a place where it is more of a pleasure to preach or where the gospel message is more fully appreciated than at Brush Creek Church. Splendid attendance and interest greeted every service. Sunday, the 13th, was an "all day" affair, indeed. Sunday School, a sermon and the communion service filled the forenoon, followed by a splendid picnic dinner under the trees by the church. Sermon again at 2:30, and later a baptismal service, and then the closing sermon at night. We were glad to have with us on Sunday a number of the brethren from the Springfield church and others from Troy and vicinity.

On Monday we journeyed to Adrian, Michigan, where the wife and children were, and preached for the brethren near there that night. The communion service was observed after the discourse.

The following day we all returned to our home in Oregon, Illinois. After one day at home we started for Minnesota, where we had the privilege of meeting with the brethren of that state gathered in conference at Mora. A good meeting was enjoyed here, after which we returned home to resume our work among the churches in Illinois.

Frank E. Siple.

## Obituary.

Mr. John J. Updike

was born May 24, 1826, and died June 11, 1920, at the age of 94 years and 17 days. He was baptized into Christ by Bro. Waggoner about 18 years ago, so I was informed. About 68 years ago he and Miss Elizabeth Rudacille were united in marriage. They became the parents of 11 children. The wife and 6 children preceded him in death. The five living children are all members of the church. Bro. Updike was the leader in building the Cool Spring church house. Besides the five living children there are 22 grand children, 53 great grandchildren, and 5 great, great grandchildren living.

The funeral was conducted in the home of Sr. Julia Updike, one of his daughters, Saturday, June 12, 1920, by the writer, who spoke words of comfort from Job 14:13, 14. After the funeral he was laid by the side of his wife to sleep till Jesus comes.

J. H. Anderson.

George M. Alexander,

son of Thomas and Rachel Alexander, was born on a farm seven miles southeast of Bremen, Ind., on the 20th day of August, in the year of 1854. Here he grew to manhood, attending the public schools and performing the duties incident to a life on the farm.

For many years he was a teacher in the public schools of the state and occupied positions as superintendent of high schools.

He was associated with the Church of God of the Abrahamic Faith and a zealous defender of the tenets of that creed.

In the year of 1887 he was united in marriage with Miss Susie E. Crase. To this union was born a son, Geo. D. Alexander.

For the last twenty years he has lived in Chicago, and of late years he was employed by the General Electric Company in the Monadnock Building. It was while in this position that the life, upon which his hold was growing weaker, suddenly went out on the morning of June 15, 1920.

A son, Geo. D. Alexander, of Geneva, Pa.; a sister, Mrs. Matilda Bodkin, of South Bend, Ind.; a brother, W. C. Alexander, of Bremen, Ind., and many nephews, nieces and friends survive him.

Funeral services were held at the home of his brother, W. C. Alexander, in Bremen, at two o'clock, June 17, conducted by Eld. R. C. Railsback, of South Bend. Bro. Railsback spoke words of comfort from 1 Cor. 15, Job 14 and other scriptures bearing upon the great thought of a future life thru a resurrection from the dead. Burial was made in the Bremen cemetery where our beloved brother was laid to rest to await his resurrection at the coming of the Lord.

D. E. VanVactor.

Benjamin Franklin Railsback

died at his home, near Argos, at 3 o'clock, p.m., June 18, 1920, after a brief illness of a few weeks. His children were all at his bedside when the end came, with the exception of Mrs. Maude Olds, who was not able to be present. His oldest son, William, arrived from California just the day before.

He was born near Indianapolis, Ind., on Big Creek, Dec. 5, 1843. He was one of a large family of nine sons and two daughters, children of Caleb and Nancy Railsback. Of these, two of the sons died in youth, and the others grew to manhood and womanhood in the vicinity of Argos, Ind., where the family was known far and near for their industry and intelligence. Their names were Sarah, William, Robert and David (twins), Nathan, Hugh, Richard C., Benjamin F., Mary Jane, Joel and John. The family came to Marshall County in 1846 and settled in the wilderness and became one of the potent forces in the transformation of it into the conditions of civilization.

Brother Railsback heard the gospel preached while a young man in his minority, and accepting it, yielded obedience and was baptized by Elder Hugh Barnhill sixty years ago and united with the Church of God. This was before the organization of the Argos church and took place at the Springvale schoolhouse just north of town. When the Argos congregation was organized in the later sixties, he was one of the charter members and has remained in affiliation till his death.

He was married to Mary E. C. Wilson, April 22, 1868, and became the father of two children, William C. and Laura May. The companion and mother sickened and died leaving him with two little children. He again married, uniting with Sarah B. Martz, Feb. 18, 1875. This wife lived less than a year. Seeking again a companion and mother for his children, he married Jemima Caillat, Feb. 22, 1877. To them have been born five children, Mertie C., Victoria and Victor (twins), Maude Esther, and Mabel Jane.

He has made five trips to California, staying at one time a year and at another two and a half years. The latter part of

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C. B. & Q. TIME TABLE

Train No.	Leaves Chicago	Arrives Oregon	
	51	9:45 a.m.	12:25 p.m.
	47	6:30 p.m.	9:18 p.m.
	49	9:45 p.m.	12:29 a.m.
41 (Local)	4:30 p.m.	8:25 p.m. (Ex. Sunday)	
Train No.	Leaves Oregon	Arrives Chicago	
	52	6:00 p.m.	9:10 p.m.
	48	4:52 a.m.	8:00 a.m.
	50	8:26 a.m.	11:15 a.m.
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Yes; How?

Dr. Hyslop, psychologist, who said the dead could talk, is now among the dead unfortunately. His friends say he will come back and tell all about it. But WILL HE? He died of a clot on the brain and, although his spirit was inside the brain, he was unable to speak long before he died. Slight interference with brain tissues made it impossible for him to speak here on earth, rendering useless vocal cords and lungs. How will he speak from the other side of the grave without brain, lungs or vocal cords? How can that which is NOT material produce in our material atmosphere sound waves to be taken up by the nerves of the ear? And why do the ghosts talk only to those who believe in ghosts? Anyone can hear a telephone message.—Arthur Brisbane in the Herald and Examiner, Chicago, June 19, 1920.

MEN who economize should be careful that they do not become econo-misers!

SUCCESS does not so much depend on external help as on self-reliance.—Lincoln.

ONE, indeed, only rightly praises the artist, when one, beholding his work, forgets to praise.—Lessing.

WITH respect to luxuries and comforts, the wisest have ever lived a more simple life than the poor.—Thoreau.



best of his sheep and oxen, which he had been told to destroy, but under the extenuating (?) conditions that the oxen and sheep were to be offered as sacrifices.

In today's lesson we see this light regard of God's word and its consequent half-obedience, grown into total disregard of God's word and total disobedience. Saul knew Jonathan was not to have his throne by God's decree, and that God was with David, but he openly sought to kill David and establish Jonathan.

Thus the spirit of anti-Christ has grown and is growing in the hearts of people. "This or that scripture does not mean what it plainly says, or it doesn't make any difference whether we have the exact meaning." And such statements are made concerning scriptures that can have but one interpretation. This lack of regard to exact meanings will grow until God will send a strong delusion that they should believe a glaring, unvarnished lie, because they had no love of truth in their hearts.— 2 Thes. 2:10-11. If it should be God's merciful will that any should be waked up out of this strong delusion, they surely will have learned to reverence Truth.

#### ALL MEN.

1 Tim. 2:4.

T. A. Drinkard.

Holbrook, Neb.

IT IS queer how prone men are to make difficult what God has made simple.

Paraphrased, the text would read: "Who commandeth all men to be saved from heathenish ignorance and Jewish prejudices, and to come to a knowledge of the truth, that is of the gospel, through the preaching of the word of God." And I might add that it is quite queer how prone men are to paraphrase Scripture that so plainly oppose their views. It is also said, "Foolish men professing to be wise, have exhausted their ingenuity in wild speculations over this simple statement." Why not leave it as it reads and cease paraphrasing it so as to read according to speculative requirements? No one seems to object to the way it reads except men who are prone to change it. They make all the trouble, and then seek to place the responsibility for changing it upon innocent parties. The text in question is 1 Tim. 2:4, which reads like this, "Who will have all men to be saved, and to come unto the knowledge of the truth." Isn't it plain enough as it stands without paraphrasing it? It is quite true, and in harmony with other statements of Scripture. There is no use trying to change it so far as the writer is concerned, as I accept it as it stands. The idea is, that God does not intend to give every man a knowledge of him, and of course some plan must be formulated to do away, if possible, with these plain statements of Scripture. Paul simply asserts that God intends and proposes that all men will truly know of him. It is said by some who oppose future probation for any of the dead, that for the living probation will go on even after Jesus comes. I ask in all sincerity by what rule of logic can it be said that any of the living at Christ's coming are entitled to any greater opportunities and privileges than those among them who have gone down into death without a clear knowledge of God. If God through his chosen men has stated that all men will be saved and to them will be given a

knowledge of the truth, why should man set up his puny idea of justice and say, "Be it far from thee Lord?" To me it seems quite queer indeed. In John 8:45 we have these words, "It is written in the prophets, and they shall all be taught of God. Every man therefore that hath heard and hath learned of the Father cometh unto me." It is clearly shown that before men can hear, learn, and come unto the Son he must be taught of God. And note if you please that Jesus is our authority for saying that "They shall be all taught of God." I need not apply any human reasoning for you to get the force of these words. God's determination in the matter is made manifest and united together with 1 Tim. 2:4, plainly shows that all men will be privileged to know God. By referring to Heb. 2:9 we secure further light upon the question at issue in these words, "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." Do you get the force of the statement, "should taste death for every man?" Are there any special reservations made in this verse? Did Jesus die only for them that get into Christ in this life, or age? Did he die for men because they were saved, or in order that they might be saved? If he died in order that men might be saved, then all men were equal so far as opportunity was concerned. Why is it so unreasonable to believe in future probation for the dead who have died without knowing God? It is claimed by some who disbelieve in future probation for any of the dead that there will be nations of people when Jesus comes who are to have probationary opportunities extended to them, yet in the same breath they deny that any of the dead having died previous thereto will have the pleasure of enjoying the same blessing. When I advocate future probation according to the Scriptures for any of the dead, Oh, my! I am procrastinating and I am advised to cease the same for fear that I be instrumental in persuading people to wait until the sweet by and by for probation. I have never been guilty of persuading people to put off for the future that which they can do now. But if in advocating future probation for any of the dead will have this effect, then tell me what the effect will be to teach it for the living after Jesus comes? I am not ashamed to acknowledge my faith in the matter, and will gladly contend for the same until I am shown. Our friends tell us they have abundant Scripture to prove future probation after Jesus comes. To my mind the same reason they give to prove this is all sufficient to sustain our affirmation in favor of the dead, who fell, and are falling under the temporary judgment. Paul shows that God has appointed a day in which he proposes to judge the world. That day has not yet arrived. Unless you read it to meet your personal opinion, Heb. 2:9 shows that Christ died for every man. The question is, does the fact that Christ died for every man guarantee to every man the right to know God? If it doesn't please tell us why Paul said what he did. Really this way of evading the question is nothing less than begging God to refrain from doing that which has pleased him. Take for instance the people of Sodom whose punishment

was death. Will they ever be redeemed from the death state? Why did Jesus say, "That it shall be more tolerable for the land of Sodom in the day of judgment than for thee" if he did not look for future blessings for them? It may be I don't know how to paraphrase things just right, but in order to paraphrase I am forced to cut out Scriptural truth, I beg to be excused. It is plainly shown here that God intends to bless some of those people, and it is simply the height of folly to oppose God's plan in the matter. If no future blessings for these people why did Jesus refer to their repenting and the same remaining? If Jesus was kind enough to hold out mercy for them, I am truly thankful, and I am perfectly willing to bow before his every wish and command. Jesus shows that the mighty works which he was doing among the people of his time were not done in the life-time of the Sodomites.

T. A. Drinkard.

#### WAYSIDE NOTES

Conducted by J. S. Lyon, Citronelle, Alabama.

A movement that was important news to us four weeks ago, but which occupied obscure position in the daily papers, now is given first place and big headlines. We refer to the Mohammedan and Russian uprising against the British.

150,000 troops in command of General Kuropatkin were promised the Mohammedans by Lenine. A training school for Turkish officers was established at Moscow. Groups of from ten to fifty "young Turks" were sent to establish propaganda in Persia, Afghanistan, India, Egypt, Georgia, Azerbeigan and Bulgaria to promote the intrigue and make ready for the march south-eastward of the Bolsheviki army through Persia to India and south-westward to Egypt. Mustapha Kemal is pledged to give any military support necessary to Turkey. Enver Pasha has made a second trip to Berlin to confer with revolutionists there. Thus grows the Bolsheviki—Turkish Nationalist—German plot against the Mohammedan dominions of the British Empire.

In Revelation we are told that at the opening of the third seal the price of a measure of wheat is to be a penny (denarius), and a measure of barley for a penny. These measures represented a whole day's supply of food for one laborer, and the denarius was in John's time the value of a day's labor. These conditions now prevail in many places of the old world, and we seem to be approaching them in this country.

Jerusalem, fought over for 3000 years, now at peace, must yet be bathed in blood. Thirty three times has it been captured and sacked. Like the Jews, persecuted, scattered and slain, and yet not destroyed, so Jerusalem, rising time and again on the ruins of the past, survives, awaiting the salvation that cometh from the Lord.

When the Jews, in seeming peaceful possession of the promised land after the centuries of exile, see their fond hopes, their only hopes, destroyed by the overwhelming armies from the north, the black abyss of total despair will prepare them for the complete and glad acceptance of the Messiah who rescues them in that hour.





### INDIANA BIBLE SCHOOL AND CONFERENCE NOW IN SESSION.

Will Continue Over Sunday, July 18.

We are producing herewith a picture of the North Salem church, where the Indiana Bible School is now beginning, and where the State Conference will convene next week. Extensive improvements have been made on this building to insure ample accommodations for the school and conference. The church was raised, and a fine basement made, with kitchen and dining room where meals will be served free.

We are also presenting here a photo of Bro. Wm. Huffer, president of the conference, and one who has been instrumental in helping to get the improvements installed.

The Indiana brethren know how to entertain and how to make a meeting a success, and they invite your presence. For railroad connections, etc., see their notice under our regular column for "Notices."

Do not forget that it is here that the



Wm. M. Huffer.

National Berean Society holds its annual Conference next week Thursday and Friday, 15th and 16th.

### WAYSIDE NOTES

Conducted by J. S. Lyon, Citronelle, Alabama.

Following the discovery of plague in El Paso, Mexico, comes within the week the death of three persons in the U. S. from this deadly disease that so far has been 100 per cent. fatal. Galveston and Pensacola are the points affected. All the forces of city, state and government are engaged in the vigorous eradication campaign. Rats are the supposed carriers of this disease. Plans have been made to carry on active work for three years even though no other cases develop. This shows how threatening this disease is considered to be.

The consensus if authoritative opinion is that food prices next fall and winter will be higher. The thing for us to do, who can, is to stick to the farms where we at least can raise all we eat, or grow a garden in the back lot if we have not a farm. The average price of commodities depends upon the per capita circulation of money. A great many commentators on present conditions overlook this economic law. The currency of the world at the beginning of the war was \$7,000,000; at the armistice date \$40,000,000; and on April 30 this year \$56,000,000. There has also been a large increase in credits, which adds its effect as a booster of prices. All together an 800 per cent. increase in the amount of money in circulation will in time bring commensurate increase in prices.

According to current opinion the Vatican considers itself greatly strengthened as the result of the war. From Italian press

accounts it seems that the court of Benedict XV is considered the most important in Europe and its diplomatic receptions exceeded by none in splendor. Its diplomatic influence has been greatly extended. All the power of the Vatican, we are told, has been thrown to the support of the League of nations.

How we long to be at the conferences that are about to convene. Bro. Lindsay, be good to us who are isolated, unable to hear the Word preached except at long intervals, and print us at least one sermon delivered at each of the conferences.

General Joseph Pilsudski, first president of the Republic of Poland, was an exile in Siberia for five years. He spent his time there in studying the Russian psychology. He says "all Russians, even the most radical, are born imperialists. The basic character of the Russians is an elemental, centralistic tendency. They have an oriental mind, which cannot stand a diversity in civilization. They are too easily tired and are trying to obtain a uniformity in life that will make them free of complications. I have never yet met a Russian who was a Republican."

This characterization of Russian minds shows that a strong man, yet to be developed, may easily weld Russia again into an imperial power, as she seems destined to be at the time when the last army overwhelms Jerusalem.

Those of our readers who failed to respond to my request, published several

months ago, to join us in correspondence, have been missing some good things. None, so far, have expressed ought but the greatest of pleasure and profit from their participation in one or other of our circuit letters. When one of these arrives it gives one the inspiration and material "to write a hundred pages," as one of our good brothers expressed it.

I am going to share a few items from some of the letters with you hoping the taste will cause you to desire a better acquaintance with many. As the boys say, "Come on in, the water's fine."

....0....

One of the best short statements of the truth was a part of a letter from Bro. A. D. Donaldson.

"The things I would insist on," he says, "as essential to salvation are, a knowledge that God is, and that he is a rewarder of all that diligently seek him. That Jesus is the Christ, the Son of God. That being Christ his office is threefold, was prophet, is priest, shall be king. To show our faith by baptism, to rise to walk in newness of life."

Our ministers will be interested in his idea, "I do not believe in ordained ministers. I do not believe in anyone setting themselves apart to preach for pay. I believe that every member of the body of Christ is on an equal footing, each having different gifts and all using their particular gift—making an harmonious whole—to the glory of God. The moment a pastor is appointed we have a boss, the more boss he is the weaker the 'body' will be. If he is not strong enough to be a boss, he's no good to himself or the church."

While we differ a little from Bro. D., it seems to be a fact that our preachers who are the most loved are those who are able to allow God's truths to shine through them without being tarnished or corrupted by the conceits of the transmitter.

Bro. Si. Herron, upon the arrival of a delayed circuit letter bearing messages from twelve, expressed himself thus, "Then for a while there was a secret visit taking place in the lonely treasures of my heart, reading the cherished words from those I so much love. Some may ask, 'how can you love those you have never seen?' Then I will ask you something, Did you ever see Christ? No? Then how do you love Christ? He tells you if you love him you will keep his commandments. 'Then why do you love us?' I hear one ask. Because ye are the body of Christ and he died for the sins of us all and told us to love one another."

Bro. D. E. VanVactor, busy with his many pastoral duties and Berean work, also working at his trade during the week, yet finds time to write some splendid letters of encouragement to us. There were several requests that portions of his last letter be published. They may be found in a later issue.

Bro. D. M. Spencer, blind since early youth, is full of the spirit of the Lord and impatient for his coming. His daughter, Ruth, writes and reads for him. He says in one of his letters, "You will never know till that perfect day how much I appreciated listening to the daughter read so many letters from loved ones I never met. Although I have formed a vivid picture of

# THE RESTITUTION HERALD.

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Number 40.

## The Children's Page

But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

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

### THE APOSTLES ARE PUNISHED. Acts 5:12 to end.

YOU KNOW, children, I told you last week how Ananias and Sapphira were punished for lying to God. After this happened the apostles did many more miracles. They healed the sick, helped the blind to see, and those who were deaf were given their hearing.

As the news of these things spread about among the people, there were many more who believed in Jesus. Relatives and friends would carry the sick and the lame and the blind into the streets so that they might be near the apostles. For they believed that if only the shadow of the apostles fell on their sick friends they would be made well. People in other cities heard of them, too; and there were some who came for miles to bring their blind babies or their lame friends to Peter that they might be made well. And every one of them was healed. Do you wonder that people believed in Jesus when his apostles could do such wonderful things?

But the high priest and his followers became jealous and they had the apostles arrested and put in prison. That night an angel came and opened the prison doors without the watchmen seeing them. He led the apostles outside and said, "Go into the temple and speak to the people about the Christian life."

Then the angel left them after locking the prison doors. In the morning the apostles went very early to the temple and spoke to all who were there about the things they believed.

The high priest and his friends came and called the council and the senate of the Israelites together. Then guards were sent to the prison to bring the apostles. In a few minutes the guards came hurrying back to the council, and said, "We found the doors shut and locked and the keepers were watching outside the doors. But when we opened the doors there was no one inside!"

When the council heard that they were puzzled. As they talked together another messenger came to them and said, "The men you put in prison are in the temple preaching!"

Don't you think they must have been surprised? But they sent the officers and brought them from the temple. The high priest asked them, "Did we not tell you that you should not teach in this name?"

## TE DEUM

**A**II THANKS, O Lord of hosts,  
Whose arm has made us free!  
Forgive our random boasts,  
Confirm our trust in Thee,  
Whose way is in the sea  
That wards our coasts.

Give us prophetic eyes,  
To watch the dawn unfold,  
As out of dubious skies  
Peace, with her wings of gold,  
Cast in celestial mold,  
Brings honor's prize.  
In one triumphant line  
Thy hosts with our parade;  
The battle, Lord, was thine;  
We but thy word obeyed;  
Grant us who lent war's aid  
Thy peace divine.—Sel.

But Peter answered, "We must obey God rather than men. He sent Jesus to us but you hung him on the cross. God made him a Prince and a Savior and we must tell the world about him."

When the priests heard this they thought of having the apostles killed. But one of the Jews who was an honored lawyer, after sending the apostles out of the room, said: "Be careful what you do with these men. Others have risen among us, claiming to be prophets; but they were killed and their followers scattered. Leave these men alone. If they are wrong they will be punished; but if God has sent them you cannot stop their teaching without fighting against God."

The priests agreed to do as he said. So they sent for the apostles and beat them and commanded them not to teach in the name of Jesus, and let them go.

The apostles were glad they had suffered. For this showed how much they loved their Master. For, instead of being frightened and obeying the priests, they kept right on teaching about Jesus everywhere they went.

### IT MUST NOT BE OVERLOOKED.

IT MUST not be overlooked by Bible students that when Paul wrote of being "absent from the body" he had no reference at all to the heathen doctrine of running off at death and leaving the body behind. I challenge any man to show to the contrary.

Paul's doctrine of being absent from the body was by virtue of a change taking place, and in that change the body is not abandoned to the elements from which it came, never more to be rescued, but that Jesus Christ is able to subdue all things unto himself (2 Cor. 4:14) by the power of the resurrection of the dead and of translation. Phil. 3:20, 21.

Let the student of Paul note that he declares, "Not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." 2 Cor. 5:4. But the heathen theory is to the effect

that we desire to relegate these bodies to the moles and bates while we flit away as shadows to the spirit world. Paul did not entertain or set forth any such proposition at all.

Paul preached the redemption of the body (Rom. 8:23) and not its desertion. Let us follow on to see. "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonor; it is raised in glory: It is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body." 1 Cor. 15:42-46. Paul took no stock whatever in disembodied ghost-existence. His hope was in the coming of Jesus Christ the second time and the emancipation of the body from mortality and death. What a contrast! The heathen theory says, Get rid of these shells by running off and leaving them to decay forever; but Paul cries out, "For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15:53.

And Paul is very definite as to when and where this thing will be consummated. Hear him: "In a moment, in the twinkling of an eye, (when?) at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we (the living ones) shall be changed." 1 Cor. 15:52. Let the student read this chapter from verse 35 to the end, reading it very carefully, and then you will see that Paul knew nothing of nor entertained the thought of death being the goal of the Christian's hope. Resurrection and Translation composed his anthem. And note mighty closely that the thing for which Paul contended is consummated not at death, nor by dying, but when Jesus comes again and the dead are raised and living saints changed and translated.

Make sure you get this thing straight in your minds and then nothing or nobody will ever be able to move you from the truth. I absolutely insist that you get your Bible down and go right after this matter until you have forever settled the contention, and know for yourself what Paul taught about this tremendous question.

Do not let any preacher or person ever fool you into thinking that Paul endorsed the doctrine of the heathen, but that the immortality Paul preached was brought to light through the Gospel of Jesus Christ (2 Tim. 1:10) by Christ's resurrection from the dead. Rev. 1:18.

Will you be sure and note that Paul said he had an appointment from heaven made by God that he (Paul) should preach this doctrine of Bible immortality to the heathen Gentiles? 2 Tim. 1:11.

Every preacher who preaches any other preachment than this received his appointment from Gen. 3:4. Let every preacher get busy and examine his appointment credentials. It is high time. Make sure that they read from God and not from the serpent.—Virgil F. Hunt, in an exchange.

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S. J. Lindsay, Editor and Manager.

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**THE RESTITUTION HERALD**

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## Editorials and Church News.

Bro. and Sr. F. M. McCrory, of Plymouth, Indiana, are spending the summer with their daughters, Geneva and Esther, in N. Dak. and Wash., and give us promise of a visit on their return trip.

The Editor, on his way to the Michigan Bible School spent a day with the Bro. E. E. Warren family at St. Joe., Mich. They are at that place for the summer and expect to return to their old home in Lafayette, Ind., in the fall.

Bro. James Huffmon of our Bosworth, Mo., congregation is reported to be quite sick and Sr. Geo. Huffmon is somewhat better. Much sickness prevails throughout the country.

Again we call attention of our Canadian brethren to their need, in remitting money, to send it by Post Office Money Order. Our banks in the interior will not accept Canadian money except at ruinous rates of discount. We have asked only \$1.50 per year of you, the same as of brethren in the states, yet we pay out on your single wrapper paper 51 cents in postage each year. With paper now at 19 cents per pound you can see for yourself that we cannot afford to make any other reductions. Please do not send us Canadian money.

**REMITTANCES.**

W. I. Barber; L. A. Warren; Mrs. Anna Willey; Mrs. Hammond; Emma McClary; Clement B. Miller; Mrs. Rucker; Amasa Richardson; Merle Richardson; Mrs. Beth Mosher; Geo. Holly; Mrs. Benj. Hewitt; L. D. Decker; Fred Hall; G. C. Coats; A. Kelley; Sarah Dashwood; Ervena S. Emery; N. A. Hardison; F. A. Stilson.

**HELPING FUND.**

G. C. Coats,	\$5.00.
A Bro. and Sr.,	25.00.
J. A. and Emma Garard,	5.00.
Mrs. H. C. Hammond,	1.00.
A Friend,	3.00.
A. Richardson,	2.00.
Geo. Holly,	3.50.
Mrs. Benj. Hewitt,	.50.
Sarah Dashwood,	.50.
Ervena Emery,	.50.

**NOTES.**

Our church at Oregon, Ill., is glad to welcome into its midst Sr. Julia Ordnung and daughter, Sr. Elizabeth, who come from their previous home at Burlington Junction, Mo., to make their home in our city. We rejoice to have such a valuable addition to our little flock.

At our evening service in Oregon, Ill., on June 27 we had the privilege of greeting Eld. Fim Murra and wife, of Mendota, Ill. Eld. Murra is editor of "Our Hope," published at that place, and is well known in this part of the state, where he has preached among our people in years past. Adeline was his early home, and they motored up to look over familiar scenes and renew old acquaintances.

Bros. J. W. Williams, of Ripley, Ill., and Jas. A. Patrick, of Eden Valley, Minn., together with Bro. and Sr. G. P. Allard, of Ft. Dodge, Iowa, and Sr. Jones, daughter of Bro. A. M. Jones, Eagle Grove, Iowa, left Minneapolis on Monday, June 28, enroute for the Pacific coast. They plan to attend the Washington, Oregon and California conferences. We can promise the western people a rare treat from this troupe. Bros. Williams and Patrick are capable of presenting the truth, and doing it rightly, and all who are acquainted with the rest of the party will not need to be told that the musical side of the meetings will be properly taken care of. We wish them a journey that will be both pleasant and profitable.

Frank E. Siple.

## Notices.

**Notice to Stockholders.**

The Annual Meeting of the stockholders of The Restitution Publishing Company will meet at the office of the company at 606 N. 6th St., Oregon, Ill., at 4 o'clock P.M., on Thursday, Aug. 12, 1920, for the purpose of electing two directors and transacting any other business which may properly come before them.

S. J. Lindsay, Sec.

**State Berean Program, Illinois.**

Meetings will be held Friday, Saturday, and Sunday evenings, Aug. 13-15. Topics

to be announced later.

Two half hour business sessions will be held on Friday and Saturday at 4:15 P.M. Almeda Glotfelty, Ch'm. Prog. Com. Lanark, Illinois.

As our Prospectus will be rather late we call attention to the date for the Illinois Bible School, Aug. 3-12, and Conference, Aug. 12-15. On the last page of this issue will be found our railroad time table. If you are planning to attend you better cut this out and keep it. For further railroad information write S. J. Lindsay, Oregon, Ill. For information on entertainment, write Mrs. J. E. Cross, Oregon, Ill. Bros. Conner, Williams, Siple and Lindsay will do the preaching. Drop a card for Prospectus free.

**Notice.**

I wish to say that we hope (the Lord willing) to begin a series of special meeting at Cool Springs Church of God, Warren Co., Va., July 6, 1920, to run over the second Sunday in July.

J. H. Anderson.

The Annual California Conference of the Church of God will be held this year in Pomona, from July 17th to July 25th, inclusive. A good program is being arranged.

J. E. Adamson, Pres.

THE INDIANA STATE CONFERENCE of the Church of God of the Abrahamic faith will convene at North Salem, six miles north of Plymouth, Ind., on July 6th, and continue over Sunday, July 18, 1920.

The Indiana Bereans will direct the class for children. There will be an advanced class and a class for children.

Bros. Lindsay, VanVactor, Floyd Stilson and Sister McDonald will be the teachers.

The National Bereans will be with us July 16th.

The meeting will be presided over by Sister Lydia Railsback of South Bend.

The Indiana State Conference will convene in business session the morning and afternoon of July 17th, and will close on Sunday, July 18, 1920.

A program will be carried out providing for social, musical, communion and preaching services.

Bros. Lindsay, Leroy Austin, D. E. VanVactor, R. C. Railsback and F. L. Austin will assist in these meetings.

The conference has improved the North Salem church, placing a basement under it containing a kitchen and dining room where meals will be served free. Lodging will be provided in the homes. Those coming from a distance write either Marshall Logan, Leroy Austin, Nace McChesney or Glen Logan, all of Plymouth, Ind. Harris Station on the Vandalia R.R. is a half mile from the church. Lapaz, on the B. & O., is about two miles from the church. Those coming by rail can come either to Plymouth, Harris Station or Lapaz.

May the blessing of God attend these meetings.

Wm. M. Huffer, Conf. Pres.

**CONFERENCE DATES, 1920.**  
Indiana Bible School and Conference.

July 6 to 18.

each of you in my mind."

The subject of other denominations bearing our name has been one of our topics of comment. Bro. Spencer says, "I believe there are at least seven Churches of God, all claiming to take the Bible for their guide, yet differing widely from each other."

....o....

Bro. Albert Siple, of Hammond, La., tells how the work there has been built up till they now number thirty. Out of those years of work, one of the results being the ministry of Bro. Frank Siple, no one can estimate the jewels that have been added to the crowns of the few who faithfully kept up the little Sunday School three miles out in the country. I am a part of that work, for it was at Hammond I learned and obeyed the truth twenty-three years ago.

....o....

Sister Martha Sutterfield for twenty-four years kept the faith, opposed by all her family, who destroyed her mail and kept her from hearing from any of like faith, yet she, after all that time won the reward of her faithfulness by seeing her husband accept the truth. She says, "We often had his (her husband's) preachers at our house and they would try to show me that I was wrong; but I had to study hard to know the truth to defend it, and had no one to help me. Someone was always trying to pull me down, but the truth will prevail, and I have often thanked God for the persecutions for they make us study the more and make us stronger. What a pleasure it is to have fellowship with the dear ones of like faith, and I hope to meet everyone of you in the kingdom."

....o....

An only sister to eight brothers is Sr. Quincy L. Carpenter. You would think she would have her hands full at home, yet she finds time to tell us of the work at Brumfield, Ky. The little church there has twenty-two members. The most notable thing, though, is this: father, mother, sister, seven brothers and six sisters-in-law are all in the faith, a total of sixteen in one family. Can anyone send me a better record than that? God bless them, and let us pray that the other brother and two sisters-in-law may be added to the Lord's own.

....o....

Sr. M. E. Bray voices what is probably the experience of most of us, and what seems as a warning to believers young in the faith. "We have learned by sad experience to put our faith in searching the Scriptures for ourselves instead of depending on man for nourishment spiritually."

The plausible notions held out for our acceptance by one means or other, are many, and sometimes we are sore pressed to perceive what is true and what false. My method is to always read all the arguments I can obtain on both sides of a question, and compare them with the word. If one side has the preponderance of credible evidence I then try to harmonize with that evidence those texts that seem to differ. Bro. Lindsay very aptly said to me in referring to the works of a certain writer, "Like the rooster, I scratch aside the chaff and get the grain."

....o....

A number of my correspondents are those who married unbelievers, and if our

young folks value their peace of mind and perhaps their eternal life, they should profit by the experience of others and not be united with unbelievers. "Love is blind," so keep your interests of the deeper sort among those it will do you no harm to love—your brothers and sisters of like faith. These correspondence circles give opportunities to become acquainted with others of your own age all over the country.

....o....

Sr. Clark McClelland not only has an effective way of explaining Bible types and antitypes in her published articles, but she knows how to express herself forcibly upon doctrinal points. Someone wrote her that I was a Josephite and she got me certified first before she would write to me. I want to make it plain here that I reject that doctrine, but I won't go so far as to say, as did the editor of one of our church papers, that a Josephite was "the most noted heretic in America." There are worse doctrines than that.

Sr. McClelland says, "I believe that every son and daughter of Adam ought to have one fair chance to choose life or death. For the first pair had life and death set before them in the garden of Eden, and I believe in one fair chance for all mankind; but I never have found any Scripture that taught me to believe in a two chance doctrine for anyone. I don't see how the people can be expected to have even one chance when they never in a whole life time hear one single gospel sermon."

....o....

As I personally correspond with fourteen ministers of the Church of God, who, as far as I can see are worthy the name and calling, and I know of many more, I cannot allow to go unnoticed a published statement in a contemporary that there are only six ministers of the Church of God. It would be very interesting to know who these six might be, in the mind of the author of that statement. He refused to publish a reply I made in which I questioned that and several other false statements in the same article.

#### NO. 20. THE RICH MAN AND LAZARUS. J. W. Williams. Ripley, Ill.

**T**HIS SCRIPTURE is usually taken to teach hell torment for the spirits of the unsaved, and spiritualists have no hell torment and no unsaved, but because this Scripture is used to teach the consciousness of the dead we will discuss it here with other like Scriptures.

To give support to the doctrine of disembodied conscious existence this account must be taken as a strict narration of events, entirely literal, in which case it would support existence after death in misery for the rich man, in blessed happiness for Abraham and Lazarus.

If heaven, represented by "Abraham's bosom," and hell are in sight and sound of each other, as this Scripture would teach if it be a literal narration and description, then the saved in heaven and the unsaved in hell will in all future time be looking and talking back and forth across the gulf between the two places. The torment of the one class will be aggravated by the sight of the blessed in the other place, and also by the sound of heavenly music and

singing that floats across the gulf. And on the contrary, the heavenly choir will at times, if not continually, be interrupted by the shrieks of the lost, so much more numerous than they, and the blissful sights and odors of paradise would never be free from clouds and fumes of sulphur smoke. The father, mother, sister, brother or friend in heaven must forever see and hear their dear ones writhing and moaning in flames! Even the torment of hell itself would be less than that. Friends, is that the best paradise you have to offer the heathen? And can you look upon such scenes and hear such discordant noise and still be happy and tearless in your whole being or without a heart of stone when you go to heaven? Do you really desire to emigrate at death to such a country? But what else have you to offer? Would you accept a different solution of this Scriptural difficulty you have made for yourselves? Well, let us see:

Heaven is not mentioned in the whole section of Scripture. But we are told that "Abraham's bosom" means heaven. But if one item of the narrative is figurative you depart from your literal interpretation, and if that one item is figurative why should not other items, or all, be so? There is a way to determine this fundamental matter and settle it beyond controversy, if we will abide by two Scripture statements:

1. "There went great multitudes with him," Luke 14:25, and,

2. "All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them," Matt. 13:34.

For the conclusion of these two statements is that all that Jesus spoke to the audience cited in Luke 14:25 would be, beyond controversy, parables. And since his speech, beginning at next verse and continuing to the end of 17:10, is one continuous discourse, and includes the rich man and Lazarus narrative, the conclusion is inevitable that this latter narrative is a parable. There are ten parables in the group making up this whole discourse of the Master. One, the parable of the ninety-nine sheep and one lost one, is called a parable, which confirms our conclusion that the whole discourse is a group of parables, and the next section of the discourse, that of the lost coin, is strongly indicated as being a parable by the word "either," in connection with the section just before, which is distinctly affirmed as being a parable. In opposition to this idea of the rich man and Lazarus being a parable it is generally urged that the story begins by saying, "There was a certain rich man," which seems to such objectors as evidence against it being a parable. But the same identical words introduce the parable of the unjust steward at the beginning of the chapter, and similar words introduce other parables, as the prodigal son and that one of the two sons in Matt. 22:28. And that this last is a parable is evident at verse 33. So that the language introducing the rich man and Lazarus parable is found to be a common expression of the Master's in introducing his parables.

The group of ten parables making up this discourse comprises, first, three to the multitude, to teach them the necessity of complete consecration in order to be his disciples, consisting of one parable, each,

(Continued on page 319).



ings between David and Saul as indicated by the language here? What various New Testament teachings does David live out in his life?

#### General Notes.

Daily readings: Mon., 1 Sam. 21; Tues., 1 Sam. 22; Wed., 1 Sam. 23; Thur., 1 Sam. Fri., 1 Sam. 25; Sat., 1 Sam. 26.

Although David was a man after God's own heart he was a sinner, not only in his nature, but by actual disobedience. Nevertheless his house was chosen to be the royal house of Israel and of the world. Saul was disobedient and his house was rejected. But there was this difference between David the sinner and Saul the sinner. David was quick to admit his sins and to come to true repentance, never offering to make excuses for himself. Saul, even when he was convinced of his sins, always tried to justify his disobedience.

David was a man after God's own heart, not because he was sinless, but because he rendered true repentance for his sins, thus laying the only foundation for acquired sinlessness.

"Forgiveness, love—it is a queer thing. It works just like electricity. If it cannot get out of you, it cannot get into you."—R. H. Porter.

I have made a covenant with my chosen, I have sworn unto David my servant. Thy seed will I establish forever and build up thy throne to all generations.—P. 55:3-4.

And thine house and thine kingdom shall be established forever before thee: thy throne shall be established forever.—2 Sam. 7:16.

He shall be great and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.—Lu. 1:32-33.

#### A REVIEW

J. Conway, Seattle, Wash.

THIRD QUESTION.—Have you noticed that the Scripture uses the terms "mortal," "mortality," and "immortality" in relation to the body?

Ans.—Indeed I have; and have paid special attention to your citations of Rom. 8:11, and 1 Cor. 15:53. I hope that the reader will turn and read Rom. 8:11 and see if he can find that conscious existence of a dead man's spirit or soul is taught or even hinted at. Or that a part of a man is still living. The Hebrew word "ruach," sometimes rendered "breath," sometimes "spirit," is defined by Conant as "the principle of life, the vital spirit, whether in man or other animals. Webster defines spirit as breath, hence sometimes life itself. A rough breathing; an aspirate, energy, vivacity, ardor. Of course Webster tells us that it is the soul, and that it is the intelligent, immaterial part of man. I am somewhat like the woman that was trying very hard to prove that Spiritualism was a doctrine of the Bible, when someone quoted some of the Apostle Paul's sayings, that rather non-plused her. So she said, "Well, that is where the Apostle and I differ!" Yes, we do find difference of opinions sometimes. I want to differ here with Webster, Luther Lee, and Mr. Ironside. Quite an array, you will say! Yes, I will admit it is quite an array of worldly wisdom, but the wisdom of this world is foolishness with God. I want God's word,

not the word of his satanic majesty in Eden, nor the false doctrines that have sprung out of his denial of death that is now so much promulgated by the professedly religious world, as well as the infidel, sceptical classes.

A word now on immaterialism, including the theological or disembodied man that is never seen; but very much heard of. Immaterialism is but another name for non-entity. It is the negative of all things and beings—of all existence. It has no way to manifest itself to any intelligence in heaven or on earth. No one could possibly conceive of it as substance, being or thing. It possesses no property or power by which to make itself manifest to any intelligent being in this universe. Reason and analogy never scan it or ever conceive of it. Revelation never reveals it, nor do any of our senses witness its existence. It cannot be seen, felt, heard, tasted, or smelled, even by the strongest organs, or the most acute sensibilities. It can neither act, nor be acted upon, being nonexistent.

Now as to a conscious, unending life of an individual that possesses intelligence; one that can evolve thought, or that can conceive a thought, or in any sense realize anything, that life must have a sensory organism. That organism must be substance, must have a form. Substance must be material in order to be here or there; must have weight, size and color. Must be vivified by spirit in order to say that it has life. It cannot think nor act without life. Animal existence must have animal heat, which in man is 98 degrees. This heat must exist in the organism. If you go below this you die. This heat is controlled by the oxygen that is supplied by breathing the air; (and we must continue to breathe in order to have this heat) or life ceases to exist. And the organism ceases to perform its functions, and its mentality ceases. So says science. So says the word of God. God tells us that the blood is the life, Gen. 9:4. Science tells us that the blood is composed of millions of little atoms; molecule. A protoplasmic animal cell; known as corpuscles or life stuff. They have their life and die, and it is estimated that twenty millions die at every pulsation of the heart. They circulate through the body; and their function is to repair the waste that is continually going on in our body, or in other words, give life to the body. Such, science tells us, is the way we continue to live. Such, then, is the Adamic or blood life, that we now possess. But the life that Paul hoped for was the eternal life, Titus 3:7. He says in Acts 23:6, Of the hope and resurrection of the dead I am called in question. When this takes place it will be the change that Paul speaks of in 1 Cor. 15:51-52. And that time is not until the sounding of the last trump. When the dear Redeemer comes and his reward is with him. See his last promise, Rev. 22:12, also Isa. 40:10. Have we this hope?

One more word as to Rom. 8:11. The spirit here is the holy spirit, the spirit of life. An angel unlocked the tomb, he was God's spirit. Angels are personal beings, can be here or there, they have feet that men have washed, mouths that have eaten at men's tables. They look like men. Paul says that some have entertained them unaware. Then the spirit that raised up Christ was not an immaterial phantom; but a real spiritual being.

Question four.—"If a spirit cannot live without a body, how do you account for the existence of God, who is a spirit? Cites John 4:24.

Answer.—God is a spirit, and a good and great one. He can occupy a locality. He can be seated upon a throne; he can dwell with man; he can be here or there. He could not unless he had an organism. He is not immaterial. Here is where I differ again with the West Minister Conference; which says that God is without body, parts or passions. That sounds too much like our theological man that we hear so much about. The Spiritualists say that they can see him but I never have, and feel quite sure that they are deceived. Paul in Hebrews says of Christ, "Who being the brightness of his glory, and the express image of his (Father's) person. Heb. 1:3. Christ also was a person. Paul again says, 2 Cor. 2:10, "Forgive I it in the person of Christ." Angels are spirits and are also persons; they have spiritual bodies and when our body is "sown a natural body and raised a spiritual body," 1 Cor. 15:44, we will be likened unto the angels, neither can we die any more. So then our God and our Savior are real beings, and I am glad of it for I like real beings better than I do imaginary beings. Christ said to his apostles, "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." Luke 24:39. A word here on life. Webster defines life to be the state of being which begins with generation, birth or germination, and ends with death. Here let me refer you to Isaiah 38:1. Here God says to Hezekiah, "Set thy house in order, for thou shalt die and not live." Lord, do you mean to say that when I am dead that I am not alive? And sure it is that we have been told that we do not die! Why, that old serpent, his satanic majesty, Diabolos, satanas; the Grecian philosophers; the Roman Pontiff; Mary Eddy; the whole of modern orthodoxy; Sir Oliver Lodge; and all of the spiritualists; and Mr. Ironsides, too, they all tell us that death is not real; that it is only transition. But God said that Hezekiah should die and not live; and he did die afterwards, and I do not believe that he is alive now.

We think that we have given correct answers to the questions of Mr. Ironsides up to No. 6. He here cites us to the prolonged existence of demons; and asserts that they are wicked and lost spirits. He quotes Luke 8:27, 29; Mark 1:23-26. In answering we simply will say that demons are not dead men's spirits. If this were true the man among the tombs must have had two spirits (which you claim are intelligent entities) in him at the same time; for he lived on afterward. As to the kind of life that demons have we will not here discuss, but feel sure of one thing, and that is, that it is not the immortal life that God has promised us through the gospel and told us to seek for. As to the duration of demons' lives, and the length of their existence, Paul says in Heb. 2:14, speaking of Christ, that "through death he might destroy him that had the power of death, that is, the devil." When this takes place you will find it to be when his majesty is loosed for a little season, and then fire comes down from God out of heaven and devours him. And not only him, but them. This devouring process can-



Illinois Bible School and Conference, August 3-15.  
 Nebraska Conference, August 15-22.  
 Iowa Conference, August 22-29.

The Northwest Conference of the Church of God

will be held at Felida, Wash., from July 2nd to 6th inclusive. Felida is eight miles north of Vancouver, Wash.

Anyone desiring to come please notify J. W. Wolfe, Vancouver, Wash., Rt. 3, of the time you will arrive in Vancouver and he will meet you.

We expect to have J. W. Williams and J. A. Patrick with us at this time, so let us all try to attend and have a good meeting.

Grace M. West, Sec'y.

A. W. Darby, Pres.

August Meeting in Texas.

We are planning to begin a series of meetings at Gonzales, Tex., on Friday evening, July 30, 1920, and continuing through the second Sunday in August. Members of the Church of God from a distance are cordially invited to come. Those desiring to come, please notify Mrs. E. L. Johnston. Brethren kindly bear the date in mind, and help us to have a good meeting.

Your sister in hope of that better time soon to come.

Mrs. E. L. Johnston.

"WHERE ARE THE DEAD?"

Some of our brethren are awaking to the need for a new edition of the above named tract and nearly all have spoken of the matter of making a larger edition. It has been suggested that 5,000 be published. We can publish 5,000 for \$150.00. Below we give names and amounts thus far received. If your name is not there as already agreeing to subscribe, please notify us of the amount you will subscribe but send no money until you are notified that a sufficient amount has been subscribed. We will keep this list before you until we determine whether the amount can be raised or not.

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Reports.

Moorefield, Neb.

Dear Bro. Lindsay:

We wish to report that Bro. T. A. Drinkard has just closed one of the largest and most interesting meetings held here in years. Two were baptized, others showed universal interest and we believe they would have been added but for closing. Bro. Drinkard deserves great credit for setting this house in order and on the road to progress.

May he be spared to come many times more.

A. Harbert.

Church of God, Bosworth, Mo.

Bro. Lindsay filled his appointment here June 19 and 20. He gave us an interesting lesson Saturday night, and Sunday morning. Sunday afternoon at 2 o'clock we met at the river and Bro. Elmer Winfrey made the good confession and was buried with Christ by baptism. This unites the entire family in the one faith.

Will be glad and rejoice when I can say the same.

We met at the home of Bro. Winfrey's and observed the Lord's supper.

Bro. Lindsay preached again Sunday evening. Everyone gave good attention. There is yet more work to be done here. I know no better one than Bro. Lindsay.

Your sister in faith,

Frances W. Williford.

Baptisms.

At the close of our regular service at Frankfort, Ind., Sunday, June 27, Annabelle Harrell and Christine Stuard were baptized. May the blessings of the Father rest upon these sisters in their Christian warfare.

D. E. VanVactor.

Marriages.

Howell - Laning.

A wedding which will interest our readers was solemnized at the home of Bro. and Sr. Wm. Laning of near Ripley, Ill., when their daughter Florence was united in marriage to Laurence M. Howell, of Gallipolis, Ohio, June 23rd, at 8 P.M.

The wedding march was played by Mrs. Lillian Taylor Leach on the violin, accompanied by Mrs. Margaret Clark on the piano. The bride was preceded by her two little nieces, Grace and Erma Laning, who were the flower girls and ring bearer. The ceremony was performed by Bro. Jos. W. Williams.

The bride was attired in White Georgette Crepe, hand embroidered, and carried a bouquet of Cape Jessamine buds. (We are sure Bro. Williams would make a good florist, he calls them orange blossoms). The flower girls wore white dresses and carried baskets of Dorothy Perkins Roses. The home was decorated with ferns

and Rambler Roses.

Sr. Florence is well known among our people and she will be greatly missed in our church at Ripley, Ill.

Bro. Howell needs no introduction, he is interested in the Howell Dept. Store at Gallipolis, Ohio, and has furnished a beautiful home in that city for his bride.

—A Friend.

The Sunday School.

By Alta King.

DAVID SPARES SAUL'S LIFE

Lesson III. July 18, 1920.  
 Lesson Text: 1 Sam. 26:7-17, 21.

Golden Text: Love your enemies, do good to them that hate you.—Lu. 6:27.

Memory Verses: Prov. 16:32.

Questions and Comments.

What was the closing incident of last Sunday's lesson?

"For nearly seven years David, after being exiled from Saul's court, lived a wandering life in the wilderness—driven from place to place, hiding in desolate regions and dwelling in caves; but gradually gathering about him a band of men, and always protecting the outlying regions and maintaining his loyalty to his king and his country. . . . for he was always in the thick of the battle when the enemies of his country were attacking it, even though he was an outlaw."—Peloubet's Notes.

1 Sam. 21 to 25 gives the history of these seven years. Read it during the week and note briefly in class the following incidents:

1. Flight to Nob and eating of the shew bread.
2. Flight to Gath and David's unmanly fear.
3. In the cave of Adullam and David's care for his parents. Saul's slaughter of the priests.
4. David's protection of Keilah from the Philistines; his betrayal by the people of the town and later by the Ziphites; his meeting with Jonathan.
5. Saul and David in the cave of Engedi.
6. Nabal, the churl, and David.

The weak points in David's character revealed by this bit of history:

David's lie; his desire for personal revenge against Nabal.

The noble traits in David's character revealed by the above incidents:

Readiness to admit errors and forsake them (Recall the story of Nabal); unswerving loyalty to God's decree.

Read or relate the story of today's lesson. 1 Sam. 26. What temptation was put before David? Imagine yourself in David's place and discuss the various fleshly, human reasons urging him to yield to the temptation. What kind of a victory did David win here? Compare the greatness of this victory with the greatness of his military victories. Prov. 16:32.

Read the verses that show that Saul, in spite of his stubborn desire to keep the throne, realized that David was in the right and that he was working in the face of sure defeat. Do you think Saul was sincere in his admission? Why did not David go back to Saul? What were the real feel-

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49	9:45 p.m.	12:29 a.m.
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Ex. Sunday		
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50	8:26 a.m.	11:15 a.m.
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C. B. & Q. TIME TABLE

SEND TWENTY-FIVE CENTS to Thomas Wilson, Editor and Publisher of "THE LAST DAYS," 1712 E. 20th St., Oakland, California, and he will mail you postpaid A Package of Live Tracts, all different, on practical, doctrinal, and prophetic subjects. If you are ever going to let the light shine, NOW is the time. Or, make it 75 cents, and he will mail to your address a copy of THE LAST DAYS for six months besides the package of Tracts above. It has much to say on the Time Question, Signs of the Times, etc. Time is short. SEND NOW!!

Read and Ponder.

THE influence of a good man touches those who meet him day by day. He who lives with God may depend upon God's guidance in each new case of need. A true friend tries to guard us from placing hope where it will meet only disappointment. Nothing is left to fate or chance but God orders all for the best, and each one is free to choose or refuse to come into harmony with God's plans. It is safer to rely upon the word of God than upon any appearances that seem to contradict it. God's resources are never exhausted. The wise are quick to seize opportunity. It is brave to speak with all possible kindness the necessary word though it hurts the hearer.—Sel.

I say, therefore, never brood over the ills of life, because you thereby multiply them. Live through today and let the morrow take charge of itself. Imagine no evil, and thereby diminish it. If there is sweetness anywhere, find it as the honey-bee does. Be a friend to the world, do a kindness whenever opportunity offers; be quiet, calm, self-possessed and self-controlled, and then you will discover the very essence of Christianity.—Sel.

Do right, and God's recompense to you will be the power of doing more right.—Robertson.

not be eternal, for Paul says that Christ destroys him. This is the second death, that God only can inflict, and it will be an everlasting destruction.

We will answer one more question, No. 9, in this article, Luke 23:43. The thief on the cross. "Verily I say unto thee today, Shalt thou be with me in Paradise." Notice where I have placed the comma. Christ did not promise the thief to be with him that day in paradise! Christ knew that he himself would not go there. He knew that he was going to die and go into hades. In this instance hades was Joseph's tomb. And the angel showed them where the Lord had lain for three days. 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. Jesus said to Mary three days afterward, "Touch me not, for I am not yet ascended to my Father." Jno. 20:17. Again, Rev. 1:18. "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." No, not that day in Paradise with the thief, but when Paradise is restored the thief's prayer will be answered and he will be with Christ. And so, thank God, will all the saints be with him; and that forever. The powers of hell cannot prevail against them.

The advocates of this theory of no death carry it beyond the coming of Christ and the scenes of the judgment of the nations, and quote with emphasis Matt. 25:41, "Depart from me all ye cursed, into everlasting fire, prepared for the devil and his angels." In the 46th verse the Savior says, "These shall go away into everlasting punishment." Consequently, they claim that the life and consciousness of these wicked still exists, and that it is conscious misery and eternal burning. Let us see if this is a fact. The second death is an eternal death, and we have shown that God says, "thou shalt die and not live." Then you are not living when you are dead. Let us try to find out this punishment and vengeance of our God here spoken of. And also note the time that it takes place, as well as what it will be. The Scriptures are perfectly plain. Let us then go from this judgment scene and hear what the Apostle Paul has to say about it. See 2 Thes. 1:7-9. "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels. In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." Let us now with candor note the following suggestions: God's vengeance on the wicked does not consist in conscious agony, but in a remedy for the evil, the destruction, the abolishment of the evil. All the wicked will he destroy. He does not want deathless sinners. He placed around the tree of life in Eden a flaming sword and cherubims, lest they should eat and live forever. And when Eden is restored he will not have them in that Paradise. There will be no place for them. They will be burned up root and branch, and they shall be as though they had not been. But thank God the righteous will go from the judgement into life eternal and will then be in possession of it; also will possess the king-

dom as Daniel tells us. Let us thank his holy name for this blessed home! Let us rejoice and exult with all long praising and adoring unto the end of this great tribulation. For Jesus will soon be here with his reward.

(Continued from page 315).

properly entitled, respectively as The Tower Builder, The Warrior King, and The Worthless Salt. Then follow three parables to the Pharisees and Scribes to correct their criticism of his associating with publicans and sinners, these three parables being The Lost Sheep, The Lost Coin and The Prodigal Son. Then a parable to the disciples on the Unjust Steward, growing out of the story of the Prodigal's waste and teaching the disciples the proper use of wealth. Then two parables to the Pharisees, growing out of their criticism of this parable of the Unjust Steward, and their covetousness, the parable of The Divorced Widow, showing them that while the law of Moses permitted such selfish ownership as opposed to stewardship, yet when that Moses-institution ended the Israel-Widow would be free, without divorce, to marry, or be united to the teachings he was giving. The second parable on this matter of riches and stewardship is The Rich Man and Lazarus, the ninth of the series, and the tenth is the one in the next chapter, the one on The Unprofitable Slave, to teach the disciples humility in order to be increased in faith, growing out of the unbelief of the five brethren in the parable preceding.

Now to a brief analysis of the parable of the Rich Man and Lazarus:

Since it was spoken to the Pharisees against their law-ideas of selfish ownership instead of stewardship of wealth, the rich man is clearly the Pharisees. Several items identify them as the rich man in the parable. First, the rich man was clothed with purple and fine linen. For the law of Moses prescribed this garb for the priesthood. They also fared sumptuously every day. The tithes and offerings and certain prescribed portions of the animal sacrifices provided them well with daily food. They were the rich class and could afford whatever money would buy. The rich man also calls Abraham "father." This was a frequently made claim of the Pharisees who trusted so much in the flesh of lineal descent.

The beggar, Lazarus, on the contrary, is left to represent the poor in Israel, whom the rich Pharisees despised. Especially the sinners, who drew near to Jesus to hear him as we read at 15:1. For since we already have three parables to represent the Pharisees and the sinners it is but natural that this one should be a fourth. The poor, the sinners in Israel, were, so to speak, laid at the very gate of the rich Pharisees begging crumbs. Beggars were common then at Jerusalem. Lazarus, besides being a beggar, was also covered with sores, a fit representation of the loathsome sinfulness in which the Pharisees considered their neighbors, the publicans and sinners.

"The beggar died." These publicans and sinners who drew near to Jesus to hear the words of mercy, died to sin in baptism as they received his gospel in faith. They were then, after the spirit, children of

Abraham, represented by being carried by angels, gospel messengers, into Abraham's bosom, or the love of God, while the rich man in his death finds that since the flesh profits nothing, he is "afar off" from Abraham in truth, though descended from the patriarch after the flesh. For not all are Israel who are of Israel. There is an "Israel of God," and an "Israel after the flesh." The Pharisees being the ruling class, Matt. 23:1, the sanhedrim, when the rich man died it would be the national death of Israel as a commonwealth, and so we have here the national death of Israel which is portrayed in Ezek. 37, as a valley of dry bones. So when the rich man is buried we find him in hell. So that the Bible hell is the burial place of the dead, the grave. We next find the rich man talking in hell, his grave. If it were a literal narrative it would thus be evidence of the consciousness of the dead. But being a parable it merely represents that Israel as a nation when their national life ceased in 70 A. D., as predicted here by Jesus, went into a national burial place among the nations, in dispersion, and suffered fiery torment of afflictions, which has continued until today. In Ezek. 32 and Amos 9 we have this national burial of Israel predicted and in Isa. 14 and Ezek 39 we have the dead represented as talking in their graves, in the latter case nations being called trees talking down in the underworld. If dead trees literally talk in their graves then it may be affirmed that a rich man literally talked and suffered burning pain in his grave.

The gulf between the two is the impossibility of mingling, joining together, Phariseism, self-righteousness of law and gospel faith and salvation. No Pharisee can cross over to Christianity and continue a Pharisee. Neither can any Christian be a Pharisee and continue a Christian.

The rich man has five brethren. For Judah and Benjamin furnished the Jews to whom Jesus spoke, so that if one rich man represents these two tribes it takes five brothers of his for the other ten tribes.

"They have Moses and the prophets." Nobody, then, but Israel had the law and the prophets, so again we find confirmation for our interpretation of the parable.

If they believed not Moses and the prophets neither would they believe if one rose from the dead. For the Jews still refused to believe when Jesus rose and sent the evidence of his resurrection to them.

Notice, too, that no disembodied spirit was to cross the gulf from heaven to hell, for before one in the appeal of the rich man could come to him or go to his five brothers there must be a resurrection of the dead. But no resurrection is considered at all needful for communications of spiritualism.

To be honest, to be kind—to earn a little and spend a little less; to make, upon the whole, a family happier for his presence; to renounce, when that shall be necessary, and not be embittered; to keep a few friends, but these without capitulation—above all on the same grim conditions—to keep friends with himself—here is a task for all that a man has of fortitude and delicacy!—Stevenson.

Time was made for appointments, only; our thoughts make age.—Sel.

## THE CONSTRUCTION OF THE APOCALYPSE, OR INTRODUCTION TO THE REVELATION.

Geo. Francis, Albany, Wis.

**T**O UNDERSTAND the Revelation we must become acquainted with the facts of its construction.

Because a failure to grasp the truth on this point is fatal to a correct understanding of the book.

And in verse 4 we are face to face with the number 7; 7 churches and 7 Spirits that are before God's throne. And it is universally admitted that 7 indicates fulness and completeness.

Therefore the question will not down: Why was John directed to write to seven churches, and to no more?

Why not write to Rome, Corinth, Thessalonica, Galatia, Phillipi and to Coloss?

The answer is that the book is largely constructed on the number seven; therefore when we find the number seven referred to in the book, remember to give it its significance,—fulness and completeness. This is one of the keys to the book.

For instance, the seven churches extends from Patmos to the end of this dispensation; so do the seven seals and the seven trumpets. When the writer with one set of symbols has gone over the road to the end of this age or dispensation he goes back and travels over the same ground with a different set of symbols. The book being a prophecy of future events, it could not be otherwise.

In the ceremonies of the law most things are done by sevens. Six days of creation, and one of rest formed the weekly cycle that continues through all time.

The seven churches represented by the seven golden candlesticks are symbols of all the light bearing churches, from Patmos to the Holy City. In harmony with the words of the Master, "What I say unto you I say unto all." The advance thought concerning the seven churches is that they symbolize the Christian church in 7 time stages; seven periods of time from Patmos to the return of the Master, at the end of this age or dispensation. No other exposition is in harmony with the vision as a prophecy of future events, as it is written, "To shew unto his servants things that must shortly come to pass." Chap 1:1. The ten days persecution foretold to the Church of Smyrna met its correspondence in the ten years persecutions under Diocletian and Gelarius, A. D. 303-313, clearly a prophecy of future events and had its fulfillment as such. Again, Jezebel of Thyratira is not an historic woman; but a metaphor of the Papal apostacy that got control of most of the churches as early as the seventh century.

Again the open door set before the church of Philadelphia had its counterpart in the Protestant Reformation in the forepart of the 16th century, when the kings being jealous of the harlot (Chap. 17:16) favored the cause of the Reformers, so that Papal Rome failed to get possession of Martin Luther; the door was opened and no man could shut it. Here in the construction of the seven churches the principle is established that the number seven fills in the whole period from Patmos to the end of this dispensation.

The same being true of the seven seals and of the trumpets.

The seven vials being an exception, being qualified as the seven last plagues: "For in them is filled up the wrath of God." They fill up and complete the wrath of God in the period called "the day of the Lord." "For in them is filled up the wrath of God." Chap. 15:1. The seven is full and complete, but confined to the day of the Lord, a limited period between this and the future age.

The book notices only important events, condensed in the symbol; but expanded in the thing symbolized. Those events grouped together by sevens may be compared to a chain of seven links, each link representing an event in the chain. For instance the seven churches, the seven seals, and the seven trumpets are chains of seven links each. And when one chain of events is exhibited the writer goes back chronologically and takes up another set of symbols, traveling over the same ground, but exhibiting events of a different nature. This going back occurs at the end of the messages to the seven churches, the same is true of the seals, and of the trumpets; but is so plain at the sounding of the seventh trumpet that none need to be mistaken.

The seventh trumpet sounds (Chap. 11:15), the kingdom becomes our Lord's and his Christ's, who reigns forever and ever. The judgment sits, the saints get their rewards, and them that destroy the earth are destroyed. But the next scene in chap. 12, is quite different, a great red dragon appears, determined to destroy the man child; and war ensues between Michael and the dragon.

Now it is evident that this scene occurs before the kingdoms become Christ's, who reigns forever and ever. And the only explanation is that at the end of the events grouped together by sevens the writer goes back and takes up another class of events.

Another thing to be remembered is that the book is a prophecy, a foretelling of future events. Nothing in the book that was already historical when the book was written. Therefore the war between Michael and the dragon was after the book was written. And the ten horns of the dragon bind the war to some phase of the Roman Empire with a chain that cannot be broken. See Dan. 7:7. Furthermore, to understand the symbols of the book the writer must be familiar with the writings of the prophets, for there we find the roots of the symbols.

While considering the construction of the book we should remember that the events of history were not made on purpose to fit the prophecy; but the prophecy was made to fit the events of history, by the all-seeing eye of him that knows the end from the beginning. This fact is seen by comparing the construction of the seven seals with that of the seven trumpets. The key to the nature of the seals is found in Zech. 6, where the horse is explained to represent the "Spirit of the Heavens." Therefore the white horse, the red horse, the black horse, and the pale horse symbolize the spirit of the heavens during the period of each seal. The heavens being the ruling powers of the Roman Empire; that being the home of the servant of the Deity for whose benefit the book was written. The first seal, the white horse period, commenced with the accession of

Nerva, A. D. 98, only two years after the date of the book; and the whole period of the seven seals reaches to the end of this dispensation. The trumpets which are war symbols did not commence to sound until when according to Chap 6:4 the rider of the red horse was to take peace from the earth; the account of which is found in the Encyclopedia Britannica, Vol. 20, pages 793-795. The Roman peace had vanished. The prophet and the historian agree exactly. The war trumpet could not sound until peace, the peace of the white horse was taken from the earth by the rider of the red horse of the second seal. The seals indicating the spirit of the heavens, and the trumpet giving more of the details of war.

And according to the writer's understanding of these symbols we have been under the sixth seal since August, 1914; the commencement of "the great, the world war." Rev. 6:12. And under the sixth trumpet, near the sounding of the seventh trumpet. Chap. 11:15. When the mystery of the gospel will be finished.

Concluded next time.

The Jews, Israelites and Gentiles United,  
And An Increase of Light.

Rena Endsley, Sidney, Nebraska.

**T**HUS saith the Lord of hosts; it shall yet come to pass that there shall come people, and the inhabitants of many cities; and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts; I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts; in those days it shall come to pass that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you. Zech. 8:20-23. At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart. Jer. 3:17.

Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest. Rev. 15:4. And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more. Isa. 2:2-4. Thus saith the Lord, The labor of Egypt, and the merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee: in chains they shall come over, and they shall fall down unto

# THE RESTITUTION HERALD.

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Number 41.

## 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.

STEPHEN.  
Acts 6 and 7.

AS THE number of disciples grew larger the Grecian Jews and the Jews who had always lived at Jerusalem began to dispute over the way the food and clothing was divided. They argued so much that it bothered the apostles in their preaching. Sometimes they had to go themselves and serve the food so that all of the people would be satisfied.

And so it came about that seven men were chosen to care for the food and clothing, and see that everyone got their full share. We do not know just what these men were called by the disciples. Perhaps they had no title at all. But now we would call them deacons.

These men were taken before the apostles who prayed that they might do their work wisely and well. Then the apostles laid their hands upon them, so that the deacons would receive the power to perform miracles, too.

As the people heard the sermons that these followers of Jesus preached, and saw the miracles they wrought, many hundreds more were converted. Even many of the priests, who had at first thought Jesus was a wicked man, came to believe that he was truly the Son of God, and were baptized.

One of the deacons who was called Stephen, did many wonderful things through the power that had come to him from the heavenly Father. His sermons, too, that he preached everywhere caused many people to believe in Jesus and be baptized.

This made some of the priests who were really wicked men very jealous. Some of them argued with Stephen, thinking they would be able to laugh at him. But, because God was with him he was able to answer everyone of their questions so wisely that they at last gave up, feeling very foolish, indeed.

Then these wicked priests went out and hired men to tell lies about Stephen. These hired men went about among the people telling that Stephen had done wicked things. At last the people became so stirred up that Stephen was arrested and taken before the council for a trial. After the men who had been hired had told that Stephen spoke against the law and the temple, the high priest said, "Are these things so?"

## IT'S NEVER TOO LATE

**I**T'S NEVER too late to remember;  
It's never too soon to forget;  
True friendship will go on forever,  
With never one pang of regret.

It's never too late to be sorry;  
It's always too soon to be sore;  
So let's lay aside all our quarrels,  
And think of our griefs never more.

It's never too late to be giving  
Of whatever you have that is good;  
It's never too late to be knowing  
That you're always understood.

Then Stephen stood up before them and said, "Brethren and fathers, hearken!" And as he stood there he told them how God had called Abraham and promised him all the land of Canaan. He told how God had been with Abraham and Isaac and Jacob, to help them when they needed it. How God had helped the Jews in all the years since, but they had turned against the prophets he sent them. And then he said, "You stiffnecked people, you always resist God, just as your fathers did. They killed the prophets who told them that Jesus was coming. And when he came you killed him."

This made the people so angry that they spit on him and bit him. But he looked toward heaven and said, "Behold, I see the Son of man standing on the right hand of God."

But, because these people were wicked God did not let them see what Stephen had seen, and they grew more angry than ever. Then someone cried, "Stone him! Stone him!"

So Stephen was dragged outside the city. He prayed as they cast stones at him until he fell asleep. I think that surely God has a rich reward for such a man. Don't you?

## SERVICE.

Rufus A. Curtis. Scottsburg, Indiana.

**I** REMEMBER seeing some years ago a picture of an ox with an altar on one side and a yoke on the other, suggestive of sacrifice or service, and the following inscription placed beneath, "Ready for Either." This should be the attitude of God's saints. Paul, writing to the saints at Rome says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1. Foolish, indeed, is the man who would devote all his energies in laying up treasure for himself, and is not rich toward God." Luke 12:16-21. And he (Jesus) said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance

of the things which he possesseth." Luke 12:15.

1 Tim. 6:6-10; Heb. 13:5. Paradoxical as it may seem, there is such a thing as being "poor, yet making many rich, as having nothing, and yet possessing all things." 2 Cor. 6:10. Paul furnishes an illustrious example in his teaching in his own person. He was willing to "count all things but loss for the excellency of the knowledge of Christ Jesus." Phil. 3:7-11. Throughout all of his poverty, afflictions, persecutions, he unswervingly fought the good fight of faith and kept the faith. 2 Cor. 11:20-33; 2 Tim. 4:7, 8. By his "living sacrifice" for the truth he revered, and his death by martyrdom at Rome, for the Master he loved, he magnified Christ both "by life," and "by death." Phil. 1:20. Having turned "many to righteousness," he shall yet shine as the brightness of the firmament," and as the stars forever and ever. Dan. 12:2; Matt. 13:40-43. Do you covet such a destiny? If so, follow Paul, as he followed Christ, and share with him the "crown of righteousness," with "all them also that love his (Jesus') appearing." 2 Tim. 4:7, 8; 1 Pet. 5:4. The emoluments of God's glorious kingdom under the whole heaven, awaits the good and faithful servant of the blessed Master. Dan. 7:13, 14, 18, 27; Matt. 25:23, 31-34; Luke 12:32; James 2:5.

"We cannot all be heroes  
And thrill a hemisphere  
With some great daring venture,  
Some deed that mocks at fear;  
But we can fill a life time  
With kindly acts and true,  
There's always noble service  
For noble souls to do.

We cannot all be preachers,  
And sway with voice and pen,  
As Strong winds sway the forest,  
The minds and hearts of men;  
But we can be evangelists  
To souls within our reach,  
There's always love's own gospel  
For loving hearts to preach."

So others shall  
Take patience, labor, to their heart and hand,  
From thy hand and thy heart, and thy brave cheer,  
And God's grace fructify through thee to all.—Browning.

Wherever souls are being tried and ripened, in whatever commonplace and homely ways,—there God is hewing out the pillars for his temple.—Sel.

They are slaves who fear to speak  
For the fallen and the weak;  
They are slaves who dare not be  
In the right with two or three.—Lowell.

Progress comes of knowing how.—Sel.



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S. J. Lindsay, Editor and Manager.

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**THE RESTITUTION HERALD**

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

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**Editorials and Church News.**

On Wednesday night, June 30, we drove out from Dutton, Mich., to Wayland, a distance of 15 miles to spend the night with Mr. and Mrs. (Sr.) Rollo Mosher. Sr. Mosher was till recently Sr. Beth Richardson, of Hastings, Mich. We enjoyed a visit to the office of the Wayland Globe, of which Mr. Mosher is the owner and editor, and a bit of printer's exchange, after which Bible topics were considered till midnight. Hours speed swiftly in such conversation and we hope for other opportunities of this kind.

Mrs. Clara L. VeNard announces the marriage of her daughter Helen Marie to Mr. Harry Unterkirker on Saturday evening, May Twenty-ninth, nineteen hundred and twenty. Macomb, Illinois.

To which we add a godspeed.

We are glad to see the subscriptions for the "Where Are The Dead?" tract mounting up to the desired point. We are planning to take up this work as soon as our Illinois Conference closes. Send no money until you have notice to do so.

A traveling man for a paper house recently called at our office and notified us that the quality of paper we use in the Herald is now 19 cents per pound and hard to get at that. We used to get it

for 4½ cents. The Herald is \$1.50 per year now as then. Please be prompt in renewing and do not forget that to get the paper out the helping fund is an actual necessity.

We are sorry that the cuts for the work of the Indiana meeting came so late. The cuts came just as we were leaving for the Michigan school and conference, instructions coming after we had gone. Plenty of time should be considered by contributors in such matters.

As we now have the full amount needed to publish 5,000 of the tract, "Where are The Dead?" our list is no longer open for subscriptions. We thank brethren, one and all, for their generous work in this direction. We can print and send this tract out free.

Our Salem church, near Marshall, Ill., recently organized a Berean society with Bro. Sylvan Richey, Pres., and Bro. Elmer Goekler, Sec. They meet Thursday nights.

Mary Lorene Goekler was born to Clarence and Sr. Mary Goekler on Wednesday, June 16. The little Miss weighed 7½ lbs. This home is but a short distance from our Salem (Ill.) church.

Owing to stormy weather we did not have meeting on Tuesday night but left on an earlier train for home. This gave us quite a time to wait in Terre Haute, Ind., where we spent our spare time at the Weaver restaurant and had a good supper and visit. They are doing a good business here but talk of selling out on account of the help question.

On Monday morning, July 5, as we were about to take the train at Casey, Ill., for Marshall, Ill., we encountered Eld. W. A. Fuson, our opponent in the debate of some years since. He is of the Baptist persuasion. We recounted our experiences in the debate and had a very pleasant visit.

Those who are interested will please take note that Bro. L. E. Conner has moved from 10416 Columbia Ave., to 10407 Westchester Ave., Cleveland, Ohio.

Upon our return from a two weeks' trip we find our desk submerged with semi-private correspondence which, because of press of other duties, we must fail to reply to personally. A glance at the editorial column will give much of the information desired. We are simply swamped with work which must be attended to.

The fund for the tract "Where Are The Dead?" is now much oversubscribed. We shall not be able to do much at it until Sept. 1st, but aim to get at it by that time. You may send in your remittances any time up to that time. If we receive more than the amount called for, with paper at 20 cents per pound we feel we can use the extra amount to good advantage.

**Notice.**

Those who sent in cuts did so under a statement we published last winter that the cuts would cost about \$2.30. Since that time, however, cuts have advanced so that the small oval cuts for the Prospectus cost

us \$3.00 straight. Now we will leave it up to you who sent in your photos. We are game. We will pay the extra 70 cents if need be, but you may pay it if you wish. The cuts are in our hands now and money may be sent in any time.

S. J. Lindsay.

**REMITTANCES.**

Mrs. C. Chaffee; Cantwell Drabenstott; W. W. Roll; Glen Slocum; Mrs. Wm. Hanson; Wm. Hanson; Wm. McCrodan; Mrs. J. H. Long; J. T. Edwards; Mrs. Sarah Mills; L. E. Conner; Marion Partlow; Mrs. Diana Murphy; Mrs. Amy Weaver; J. E. Miller; Mrs. David Long; Rolla Hightower; Wm. Fey; Miss Ella L. Hanson; Mrs. H. Krogh; S. W. Lake.

**HELPING FUND.**

Mrs. Clara Chaffee,	\$1.50.
Glenn Slocum,	5.00.
Wm. McCrodan,	8.50.
Mrs. Sarah Mills,	3.50.
Mrs. Amy Weaver,	45.00.
J. E. Miller,	2.00.
Rolla Hightower,	3.50.
Ella L. Hanson.	3.50.

**NOTES.**

Will the brethren and friends in and near Chicago please take notice that we will have preaching service next Sunday, July 17, at the home of Bro. and Sr. E. T. Renner, 5424 Race St. A full attendance will be appreciated.

We were glad to have Bro. Paul Hatch, of our Chicago church, with us at Oregon, Ill., over Sunday and Monday, July 4 and 5. Paul is one of our Bible School young men, and we sincerely hope that conditions will permit him to attend the full session of our coming school and conference.

Sr. Rilla Drew, Matron of the state institution at Glenwood, Iowa, is spending July, her vacation month, at the old home, Dixon, Ill. We were very glad to have her at our meetings there July 4th.

It was also gratifying to see our forenoon audience on that occasion enlarged by the presence of members of the Seymour, Nokes and Lewis families, who motored up from Tampico, Ill.

Frank E. Siple.

**Notices.**

**Notice to the Brethren.**

Bro. Williams, of Illinois, has written that he is planning to stop with us a few days on his way home from California Conference. So the brethren of the church at Tuttle are inviting the brethren of Colorado and elsewhere to meet with them for a four days meeting, beginning July 29th and holding over the following Sunday. Possibly we may have one or two other good speakers. The brethren of Colorado are urged to attend this meeting, as it will be a feast of good things. Come brethren, come one and all.

Let us get acquainted. The time is short. Heb. 10:22-25 is the admonition.

This meeting will be held in the Tuttle.

thee, they shall make supplication unto thee, saying, Surely God is in thee: and there is none else, there is no other God. Verily thou art a God that hidest thyself, O God of Israel, the Savior. They shall be ashamed and also confounded, all of them: they shall go to confusion together that are makers of idols. But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end. For thus saith the Lord that created the heavens, God himself that formed the earth and made it: He hath established it not in vain: he formed it to be inhabited: I am the Lord; and there is none else. I have spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the Lord speak righteousness, I declare things that are right. Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven images, and pray unto a God that cannot save. Tell ye and bring them near; yea, let them take council together: who hath declared this from ancient time? Who hath told it from that time? Have not I, the Lord? And there is no God else beside me; a just God, and a Savior; there is none beside me. Look unto me and be ye saved, all the souls of the earth; for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness and shall not return, that unto me every knee shall bow and every tongue shall swear. Surely, shall one say, In the Lord have I righteousness and strength; even to him shall men come, and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified and shall glory. Isa. 45:14-25. An increase of light. And it shall come to pass in that day that the light shall not be clear nor dark, but it shall be one day which shall be known to the Lord, not day nor night; but it shall come to pass that at evening time it shall be light. Zech. 14:6-7. Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound. Isa. 30:26. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. Isa. 60:19-21. And he carried me away in the spirit to a great and high mountain and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal. 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 there shall be no night there; and they need no candle, neither

light of the sun, for the Lord God giveth them light; and they shall reign forever. Rev. 21:10-11, 22-23; 22:5.

In him (Jesus) was life, and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. That was the true light which lighteth every man that cometh into the world. John 1:4, 5, 9.

Fifth paper will be Sin, Birth and Death Continue in a Modified Form During the One Thousand Years.

#### WAYSIDE NOTES.

J. S. Lyon, Citronelle, Alabama.

One of the things we are often called upon to explain is "What is the Church of God?" And "Where do you have churches located?" We are frequently believed to be connected with this or that Church of God with which we have no affiliation.

More than once, when away from home, I have hunted up some advertised Church of God, only to find myself among strangers so far as the gospel is concerned. Just lately Melville, my son, spent twenty-five cents car fare, and then two and a half hours walking home, to attend services in Battle Creek of a Church of God he had read of. When he got there he found the Sunday School Supt., drawing a picture of hell flames, with a ladder leading up to heaven. I think it must have been a Winebennarrian Church.

It is well for us to be posted in these denominations that go by the same name we use. Some of my correspondents have been greatly disturbed by reports of the doings of some Church of God, thinking them to be our own people.

The Lord willing, I hope with the cooperation of others to get out a church directory that will give to every member a complete list of our conferenees, churches, preachers and members, together with useful information about other denominations similar to us in beliefs. We are supposed to have about 5000 members. The 1916 Census gave us 87 organizations, 3457 members and 50 ministers. In 1890 we were reported to have 94 ministers.

I sincerely wish each church would take official action in appointing one member to collect the proper information at each place, and notify me of such action. We need this directory. It will be of great use to many, and give us a fuller knowledge of the Body of Christ. If anyone sees any serious objections or pitfalls in the way of this effort, I would be glad to be informed and assisted by the judgment of others.

.....

According to the 1916 census the following organizations are reported bearing a similar title to our own churches:

Churches of God, General Assembly.

Organized in Tennessee, 1886 under the name Christian Union; organized again in 1902 as Holiness Church; reorganized 1907 as above; Methodist in doctrines, immersionists, feet washers, believe in baptism of the Holy Ghost, and in speaking with other tongues as the Spirit moves. They number 7784 with 202 organizations.

Church of God (Adventist).

Organized in 1865 as an offshoot from the Seventh-Day Adventists. They are most numerous in Missouri, publishing a paper called *Bible Advocate*. They are

sabbath keepers, believe the saints are in heaven during the 1000 years while the earth is to be purified by fire. They observe feet washing, and have a mission established in India. They number 848 with 22 organizations.

Churches of God in North America.

Popularly known as Winebennarians, from the name of its founder. They believe in the trinity, immortal soul, Sunday observance, feet washing. They have missions in India. 28376 members, 443 organizations.

Churches of God as Organized by Christ.

A Mennonite sect. Their church paper is the *Gospel Teacher*. They observe feet washings, believe the heathen will be judged by their consciences. As a rule they are unshaven, and take no part in secular government. 17 organizations; 227 members.

Church of God in Christ (Mennonite).

Similar in belief and practice as the next above mentioned, Organizations, 21; members, 1125.

Church of God (New Dunkers).

Claim to have no creed. Believe in immersion, gift of Holy Ghost, feet washing, holy kiss, anointing the sick. Churches, 13; members, 929.

In addition to these there are Negro sects named as follows:

Church of God and Saints of Christ.

Churches of the Living God.

## Letters.

### Light Work Wanted.

Hendersonville, N. C. June 23, 1920.

Dear Bro. Lindsay:

I am writing you to ask you to help me secure employment of some light work. I have had the flu, and it has left me in such condition that I can't do the work I once did.

I thank you very much for your paper, and I trust God may bless you and yours.

We were all down with the flu at the same time; two had the pneumonial fever. I had one daughter who had the flu and fever last fall.

I can get work here but it is work of such nature that I can't make a hand at it, and I thought that somewhere among the brothers I migt find a job. My financial condition is such that I have got to work. Help me, brother, if you can, to find some light work. I am 44 years of age. I refer you to Bro. J. H. Anderson. Pray for me and family.

Your brother in Christ,

L. R. Rhodes.

**WANTED:** Good reference books, second hand and cheap. Need Hebrew and Greek lexicons, Bible commentaries, Smith's Larger Scripture History, Bible Dictionary, pamphlets on disputed doctrines, expositions on prophecies, various translations, Greek Pyramid and Anglo-Israel books. Send a list of what you can spare, with price. J. S. Lyon, Citronelle, Alabama.

Believe in yourself, believe in humanity, believe in the success of your undertakings. Fear nothing and no one. Love your work; hope, trust—and work. Keep in touch with today. Teach yourself to be practical and up-to-date and sensible—you cannot fail.  
—Anonymous.

profess to be Christians and if we do not live up to that profession the whole world is looking on, what is the result? You will not wield any influence toward persuading them to embrace the faith. Therefore, a failure so far as success is concerned.

So let us take advantage of the present opportunities that we now have and work as God would have us work, and then when Jesus comes we can hear, "Well done," as a verdict rendered unto us. Be not deceived, brethren, God can't be mocked, for whatsoever we sow that shall we reap in the end.

T. A. Drinkard.  
Holbrook, Neb.

Sunday, July 4, was a beautiful day, and a day long to be remembered by our Moriah (Ill.) Church. Visitors from a distance were Sr. Emma Lenz, of St. Elmo, Sr. Leota B. Hanson and little niece and sister, of St. Louis, Mo., and Sr. H. M. Slack, of Dundas, Ill. The day was cool and comfortable. Audiences Saturday evening and Sunday morning were good and Sunday evening's audience filled the house. A feature of the day's program was the picnic dinner and supper held in a shaded spot near the church, but the most joyous occasion for all was the baptism in the afternoon of Mr. and Mrs. R. J., and Mr. and Mrs. Geo. D. Cochonour. The church at Moriah has been on the gain for some time, fourteen having put on Christ within the last nine months. We feel, however, that these results are because of hard work put in by the faithful members of the church at this place for some years in the past. There is a splendid working Berean Society which meets on Friday night and in which are being developed some A 1 leaders. May the good work continue.

We must not fail to mention the home of Bro and Sr. Lewis Weaver, where hospitality is full to overflowing and where we may all feel at home on any occasion.

S. J. Lindsay.

## The Sunday School.

By Alta King.

### DAVID SUCCEEDS SAUL AS KING.

Lesson 4. July 25, 1920.  
Lesson Text, 2 Sam. 5:1-12.

Golden Text: Trust in Jehovah with all thy heart and lean not upon thine own understanding. Prov. 3:5.

Memory verses: 2 Sam. 5:12.

#### Questions and Comments.

In last Sunday's lesson Saul was still seeking to kill David, stubbornly maintaining that he was seeking to take his throne from him, even though David had twice demonstrated that he had no desire to have Saul put out of the way and his throne passed on to himself. They both knew that God had decreed that the throne should be David's but David had unmistakably shown that he was willing to bide God's time to receive it.

In today's lesson God's decree is fulfilled and David becomes king.

1. David, king over Judah (2 tribes), 2 Sam. 2:1-7. What does "after this" in verse 1 refer to? See 1 Sam. 31; 2 Sam. 1. Relate

the incidents of these chapters briefly. What two noble traits in David's character are revealed?

2. David, king over Israel (10 tribes). Why was he not their king at first? 2 Sam. 2:8, 9, 10. How long was he king over Judah alone? 2 Sam. 5:4, 5. What was the general history of this period? 2 Sam. 3:1. Israel seeks David as king. 2 Sam. 5:1-5.

2 Sam. 3:6-27; 4:1-12, gives the story of how Israel was influenced to do this. What proof do we have that David did not have the least ill will or revenge in his heart to Saul's house? Did he fear Saul's descendants as a menace to the security of his kingdom? Show that faith in God's words was back of this lack of fear. What other very important Christian quality had David manifested during all the years he was waiting for God's appointed time for him to be king over Israel? Luke 21:19; Rom. 15:4; Heb. 6:12.

Find and read the Scripture which shows that the present and near future condition of the house of Judah and the house of Israel is similar to that noted in today's lesson.

#### General Notes.

Daily Readings: Monday, 1 Sam. 31; Tues., 2 Sam. 1; Wed., 2 Sam. 3; Thurs., 2 Sam. 4; Fri., 2 Sam. 5:1-12; Sat., Ezek. 37.

David's preparation for kingship: David was anointed to be king when he was 15 years of age. He actually became king when he was 30 years of age. The intervening years were full of hard experiences that made him a fit king over a great nation.

"David's life at court gave him a new experience, in a very different kind of life; and yet a knowledge of that life was very necessary to his future work. He learned the art of war; he was trained in courage; he had experience in resisting the temptations of court life; he became acquainted with the leading men of the nation and they learned to know him.

David's exile life taught him many lessons of another side of life, which every wise ruler needs to know. He learned his weakness and the need of divine help. He learned entire trust of God under all circumstances. He became acquainted with the people; their grievances under Saul; their needs; their dispositions and tendencies. He had practice in the art of government. He gained further experience in war. He obtained first hand knowledge of the country and its enemies. He had opportunity to form a little band of fighting men who should be trained in his ways, given the same experience in the same kind of fighting and become the trained generals and the wise strategists who in the golden days of David's rule commanded his armies and raised Israel from the obscurity of an Arab tribe, who with difficulty held their own among the ancient Canaanites, to the position of one of the great nations of the old Eastern world."—Ellicot.

God accomplished David's training through a cause in itself evil, Saul's insane and unrighteous jealousy of David. This evil in Saul sought to defeat God's plan, but all the time God was using its every activity to accomplish his purpose.

And David perceived that the Lord had

established him king over Israel and that he had exalted his kingdom for his people, Israel's sake. 2 Sam. 5:12. David recognized that it was God that had been working in them both to will and hence this rendering of unqualified credit to him.

## Marriages.

### Stilson—Cross.

A quiet home wedding was staged on Saturday, July 3, at the residence of Bro. and Sr. J. E. Cross, of our Oregon, Illinois, church, when their daughter, Maude Faye, became the wife of Bro. Rolland C. Stilson, of South Bend, Indiana. These young people have been well known for years by attendants of our Bible schools, and they have the best wishes of all for a happy and contented life together.



Sister Maude is an accomplished young woman, possessing more than ordinary ability in several lines. She has been a faithful and willing worker in our Oregon church and Sunday School for many years, and her voice has meant a great deal to the musical part of our services. We dislike very much to give her up, but our loss will be Indiana's gain.



Bro. Rolland is an energetic young man, holding a position with the Studebaker Co., at South Bend. He is well grounded in the truth, having become a familiar figure in the Illinois, Michigan, and Indiana Bible schools. We rejoice that the home which they are establishing is founded upon the rock of Truth. We trust that they will use the Bible as their Guide Book, and that their home may always be a stronghold for the gospel faith. Bro. and Sr. Stilson have promised us that they will continue to attend Bible school as before.

Their address is 312 E. South Street, South Bend, Indiana.

We pray that God's blessing may rest

schoolhouse, eighteen miles N. E. of Stratton, Colorado. Stratton is on the main line of the Rock Island R. R. Those coming by rail to Stratton please notify Mrs. Minnie Rogers by mail three days before arriving in Stratton; mention day and hour of arrival, and you will be met at the train with a conveyance. Telegram sent in the afternoon will reach us in the next morning's mail.

J. E. Cowles.

Stratton, Colorado.

Notice to Stockholders.

The Annual Meeting of the stockholders of The Restitution Publishing Company will meet at the office of the company at 606 N. 6th St., Oregon, Ill., at 4 o'clock P.M., on Thursday, Aug. 12, 1920, for the purpose of electing two directors and transacting any other business which may properly come before them.

S. J. Lindsay, Sec.

State Berean Program, Illinois.

Meetings will be held Friday, Saturday, and Sunday evenings, Aug. 13-15. Topics to be announced later.

Two half hour business sessions will be held on Friday and Saturday at 4:15 P.M. Almeda Glotfelty, Ch'm. Prog. Com. Lanark, Illinois.

The Annual California Conference of the Church of God will be held this year in Pomona, from July 17th to July 25th, inclusive. A good program is being arranged.

J. E. Adamson, Pres.

CONFERENCE DATES, 1920.

- Illinois Bible School and Conference, August 3-15.
- Nebraska Conference, August 15-22.
- Iowa Conference, August 22-29.

August Meeting in Texas.

We are planning to begin a series of meetings at Gonzales, Tex., on Friday evening, July 30, 1920, and continuing through the second Sunday in August. Members of the Church of God from a distance are cordially invited to come. Those desiring to come, please notify Mrs. E. L. Johnston. Brethren kindly bear the date in mind, and help us to have a good meeting.

Your sister in hope of that better time soon to come.

Mrs. E. L. Johnston.

"WHERE ARE THE DEAD?"

Some of our brethren are awaking to the need for a new edition of the above named tract and nearly all have spoken of the matter of making a larger edition. It has been suggested that 5,000 be published. We can publish 5,000 for \$150.00. Below we give names and amounts thus far received. If your name is not there as already agreeing to subscribe, please notify us of the amount you will subscribe but send no money until you are notified that a sufficient amount has been subscribed. We will keep this list before you until we determine whether the amount can be raised or not.

- J. J. Bronson, \$ 5.00.
- Lydia Railsback, 5.00.

- L. Bridegam,
- A. C. and Emily Boyer,
- Lila M. Maring,
- Silas Murphy,
- J. E. and Mae Miller,
- Jacob Reed,
- J. S. Lyon,
- Albert Siple (if necessary),
- Dr. Samuel Metheny,
- Mrs. Blanch Hart,
- John Raish,
- Mrs. James G. Adams,
- Mrs. A. M. Siple,
- J. A. Dickenson,
- Lilliaq McMillin,
- Mrs. T. R. Swindler,
- Mrs. Martha Sutterfield,
- Friends,
- Jas. T. Fox,
- T. A. Drinkard,
- A. Harbert,
- A. M. Jones,
- H. J. Mead,
- Raker Church, Delta, O.,
- Ada Moses,
- Mrs. C. Clark,
- Mrs. Mick,
- Mrs. Wm. Sheets,
- Leland Hanson,
- W. W. Roll,
- E. J. Ward,
- Lillian Dauntler,
- Lyman Booth,
- Mr. and Mrs. Geo. Rahn,
- Eliza Rahe Oliver,
- Mrs. W. C. Ratliff,
- L. A. Crouch,
- I. O. Rogers,
- Mrs. J. W. Hutchings,
- Silas Murphy,
- Zenas Murphy,
- Ella L. Hanson,
- Dutton, Mich., S. S.,
- Mrs. H. Krogh,
- S. W. Lake,
- Mrs. E. E. Lear,
- Mrs. J. W. Dismukes,

- 10.00. all and regret that our stay at each place
- 5.00. was so short. On leaving the eastern part
- 5.00. of Iowa I met with Bro. A. M. Jones, pres-
- 5.00. ident of the western district, with whom
- 2.00. we had a pleasant visit. Other people too
- 5.00. numerous to mention. I was glad to meet
- 5.00. with Bro. Siple, from Illinois. We hope to
- 25.00. meet you people again. If not in this
- 5.00. age, in the age to come, where the lame
- 2.00. man shall leap as an hart and the tongue
- 1.00. of the dumb sing. Where life and joy un-
- 5.00. ending will be the portion of all who will
- 5.00. gain an entrance therein.
- 10.00. Yours looking for that blessed hope.
- 5.00. E. O. Stewart.

Cleveland, Arkansas.

Report of Work During June in Nebraska.

June 5, 6, Kennard,	Sermons, 2.
June 18, Holbrook,	Sermons, 2.
June 15-17, Mulberry Ridge,	Sermons, 3.
June 20-27, Pleasant Ridge,	Sermons 10.
Total,	17.
Expenses during the month,	\$15.20.
Money Received.	
Sr. Mattie Pate,	\$5.00.
Bro. Stinnette,	5.00.
Chas. Stedman,	10.00.
John Stedman,	10.00.
G. W. Todd,	5.00.
W. E. Wharton,	2.00.
Fred Hamilton,	5.00.
Vern Todd,	5.00.
G. W. Herndon,	5.00.
J. H. Warner,	5.00.
Total,	\$57.00.
Salary and Expenses,	\$115.20.
Received,	57.00.
Balance,	\$58.20.

I began work this month at Kennard. I did not remain there as long as planned, neither did I make my regular visit to Blair on account of a throat trouble that compelled my return home. I remained at home a few days after which I went to Mulberry Ridge, near Moorefield, where I had the pleasure of meeting those of the faith, and a number of friends in a study of the Word for three nights. We arranged to begin a meeting at Pleasant Ridge on the following night, but instead of having a meeting we had a rain which prevented us from having any meeting until on Sunday morning. We continued the meeting over two Sundays, and had the pleasure of seeing two noble souls accept the truth. They were Mrs. Simon and Miss Mamie Harbert. They are the daughters of Bro. Harbert who lives near Moorfield. Much interest was manifested throughout the meeting, good crowds being present each night.

The truth is just as powerful today as it was in the days of Christ, or during those that followed. If brethren will open their eyes to the unfolding beauty of the same, and crucify those selfish ambitions that war against Christian happiness, then you will see greater zeal and better work among us. Brethren often ask me why it is people can't be persuaded to accept the truth. The reason can be readily seen to rest partly upon our shoulders. Many among us profess to be Christian characters when in fact if their lives were truly manifested to all they could not stand the testing fires. Here is where the shoe pinches the worst, and here is where the trouble can be found and remedied.

There is the sin of omission as well as the sin of commission. For instance we

Reports.

Dear Bro. Lindsay:

We had the pleasure of having Bro. Drinkard with us again. He gave us a good talk last night, July 5th, in our home, there being a few of the brethren and sisters present.

Rain and muddy roads had hindered those at greater distances from being with us. We hope to have him with us again in the future.

Your sister in Christ,

Birdie Krogh.

Blair, Neb.

My Trip To Iowa.

On the 12th of April I boarded the train for Marshalltown, Iowa. On arriving had a pleasant visit with Bro. G. E. Marsh and family. On Sunday following, in company with Bro. Marsh went to Koszta, where we began preaching. Closing our meeting there we went to the following places, Hickory Grove, Gladbrook, Eagle Grove, Woolstock, Marathon, Clarksville, Lake View, Waterloo and Stanhope. Finding at each place brethren and sisters sound in the faith and very enthusiastic for the cause we love so well. I wish to say that I very much enjoyed the stay with you



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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, Mich., has Sunday School every Sunday at 10 o'clock and preaching occasionally by Sister Woodward following Sunday School.

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.

Ripley, Illinois.— Bible Study, Friday Evenings, Sunday School at 10:00 a.m. Preaching on Saturday Evening at 7:00. Sunday at 11:00 a.m. and 7:00 p.m. J. W. Williams, Pastor.

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 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 3812.

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.

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.

Brush Creek, Ohio. Sunday school each Sunday at 9:30 A.M. Social meeting, 11:00. George Antonides and John A. Garard, elders. H. D. Pearson, Sec., Tippecanoe City, Ohio., Rfd. 2. John 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-

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.

Moriah, Illinois,—Preaching on the first Sunday in each month and on Saturday night before, by S. J. Lindsay. Sunday School each Sunday at 9:30. Allen Weaver, Supt., Frank Partlow, Assistant, Fenton Hickox, Sec., Dessie Gross, Assistant, Mrs. Lewis Weaver, Treas. Berean meeting each Friday night.

The Church of God at Hickory Grove, Iowa, has preaching the first Sunday in each month at 11 o'clock, with Sunday School every Sunday at 10 o'clock.

The Church of God of the Abrahamic Faith meet every Sunday in Taft Hall, Los Angeles, Cal. Sunday School at 10:00 o'clock, preaching services at 11:00 o'clock by Bro. Allard. Will be very glad to welcome any visiting brethren.

THE SUNDAY SCHOOL LEAFLET

The Sunday School Leaflet is published by The Restitution Publishing Co., Oregon, Illinois,

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25 Leaflets one year, 3.00.  
15 Leaflets for one year, 2.00.  
Fractional parts of a year at the same rate.



upon them, and that they may be prospered in the things of life which are really worth while.

Frank E. Siple.

## Berean Column.

Edited by

NATIONAL BEREAN SOCIETY,

Leota B. Hanson, Editor,

106 South Second St., St. Louis, Mo.

Motto: Search the Scriptures Daily.

Slogan: We Stand For Unity, Truth and Righteousness.

The following letter is so full of helpfulness and cheer that we think all Bereans, and not just those who are able to attend the conference, should receive its message. As Cor. Sec. I am sending it to the Berean column. —E. K. H.

Miss Evelyn K. Harsch,

Dear Sister in Christ:

I notice the annual meeting of the National Berean Society of the Church of God convenes July 15 and 16, 1920.

I am deeply interested in that meeting and in the work of that organization. As a servant of God I am doing to the extent of my talents what I can in that line.

Under the efficient leadership of the chairman of the Social Correspondence committee, Anna L. Adams, I have been corresponding with the isolated members of the church that are scattered abroad, and we believe that we have awakened a deep interest in many a heart that had become almost dead to the interests of Christ and the church. Encouraged and helped the poor, the sick, the widows and orphans, with material help in special cases, fed the babes with milk, and helped the older ones to masticate the strong meat. Just the work that the church is called upon to do.

I send you dues, one dollar. Thanks for program. And may God add his blessing to your gathering, and your labor of love, and may it prosper is the prayer of your humble servant.

Ever for the truth,

M. W. Perrine.

### MARK.

The book of Mark is the shortest of the biographies of Jesus Christ and only narrates the ministry and the trial, execution and resurrection of Christ. The entire book gives in a brief form the works and sayings of Christ. It is generally conceded that the book was probably written thirty or thirty-five years after the ascension and due to the avoidance of narrating Jewish customs or the explanation given when they do occur, leads to the thought that the book was written solely for the Gentile church, and this is no doubt true, for we know that Mark spent a great deal of his energies in establishing the religion among the Gentiles, along with Paul of Tarsus and Barnabas his brother-in-law.

On Paul's first missionary journey through Asia Minor Mark was companion to him as far as Perga, where he left and returned to Jerusalem. So on the second journey Paul would not suffer Mark to go with them, so that Barnabas took Mark and parted from Paul to go by the way of Cyprus.

Nothing much is known of him from that time but Paul's writings which men-

tion him being at Rome during Paul's imprisonment and also at Ephesus shortly before Paul's death.

Paul Hatch.

### ISAIAH 26:14.

S. Roxana Wince,

Pierceton, Ind.

"They are dead, they shall not live; they are deceased, they shall not rise; therefore hast thou visited and destroyed them, and made all their memory to perish."

Jamison, Fasset and Brown give us what is likely the only true exposition of this passage.

"They (other nations) shall not live." "Thy (Jehovah's) dead men (Israel) shall live," i. e., primarily be restored spiritually, civilly and nationally (Isa. 54:1-3), where their foes shall not. Ultimately and in the fuller scope of the prophecy, restored to life literally. Ezek. 37:1; Dan. 12:2.

In the 19th verse, "My dead body," or bodies means the Israelite nation personified, which had been spiritually and civilly dead.

"They shall not live," means that "other lords," shall not awake or rise again as nations to any more afflict Israel. Nor have they, the people Isaiah was talking about, ever been able from that time to this to come against Israel.

The 54th of Isaiah shows who the Increased nation is; and Ezek. 37, together with Isa. 26:19, show that "thy dead men shall live," referring to the civil and national resuscitation of Israel, now already accomplished, and not to the resuscitation of Judah, which was never lost and buried as Israel was.

This people was to be unto the Lord as a vineyard of red wine, of which, it was said, "I the Lord do keep it, I will water it every moment; lest any hurt it I will keep it night and day."

"He shall cause them that come of Jacob to take root. Israel shall blossom and bud and fill the face of the earth with fruit." Isa. 27:3, 6. Israel being a name named upon Ephraim and Manasseh the sons of Joseph, making them the inheritors of their father's birthright.

Judah has not blossomed and budded and filled the face of the earth with fruit, so it was not he of whom the prophet spoke.

The "other lords" were Egyptians, Philistines, Mesopotamians, Moabites, Midianites, Syrians, Damascans and Assyrians,—ranging from B.C. 1706 to B.C. 721. None have been raised up in power as nations to successfully come against Israel in war since 721 B.C.

### HEBREWS 12:29.

J. W. Williams,

Ripley, Illinois.

FOR OUR God is a consuming fire." The first word of this statement shows that the statement is a reason for what goes just before. That is, since God is a consuming fire, we are to reverence him with godly fear that gives us grace to serve him acceptably.

The context for some distance back must be kept in mind in endeavoring to understand this Scripture. The reverence mentioned here in connection with God as a consuming fire is first introduced at verse 9, and is argued as due to God while

we suffer affliction which He sends in love, since we reverence our earthly fathers who chastise us with less love and benefit. This connection of the two occurrences of the word reverence and the association of one occurrence with chastisement and the other with fire, suggests the consuming fire to be fiery trials, as it is in many other Scriptures.

The more immediate context use of the word "fire" at verse 18, and the typical parallel between Sinai and Zion, Moses and Christ, the camp of Israel and the church of the first born, the mediating angels and the spirits of just men perfected, the old covenant and the new, fear and love and fire and judgment suggests again that the fire at Sinai represented here the fiery judgments or tribulations of the church.

And so God, the Judge of all is a consuming fire of affliction to his saints because he chastens us for our profit, that we may be partakers of his holiness. Consuming in his loving fire because this fire of sacrifice consumes the flesh, the carnal man, which we in consecration lay upon the altar when in baptism we enter into Christ's sacrificial death, his final cup of fiery judgment.

And one thing more. There was an earthquake at Sinai, shadowing forth the "once more" shaking of "all nations" according to Haggai's words here quoted, the shaking of the whole political heavens and earth in the last days, that the consuming fire of this earthquake may shake loose and consume all those "things that are made" (by man) in order that the more stable kingdom of God that cannot be shaken may remain. Are we building at the things that are made or are we looking forward to an inheritance unshakable?

The request for understanding of this Scripture is timely, for already we feel the quivers of this coming quake. Shall we exceedingly "fear and quake" when we see strikes and pestilences and wars and upheavals, or are we children of the perfect covenant which casts out all fear? Read the 46th Psalm. It is prophetic of the times upon which we are entering. For the "mountains" here are the kingdoms, the nations of Haggai's prophecy. Already some of them are cast into the sea of population whence they arose. But while our God is a consuming fire to all that can be consumed yet he is "our refuge and strength, a very present help in trouble."

"Therefore will not we fear," in the sense of terror, but only in the sense of reverence that moves to acceptable service. For our Jerusalem "shall not be moved," when the shakable kingdoms are removed. No political upheaval can jar the establishment of God's kingdom. Its foundation is firmly fixed in the purposes and promises of the infinite and omnipotent One and no distress of nations and perplexity for food and raiment, health and life, should disturb the saints in these trying times of fire or the worse days that are to come.

Trusting these words may help the one who inquired, and hoping for further inquiry if this is not satisfactory.

Ability is the foundation of achievement.—Sel.

Knowledge acquired is triumph assured.

## THE GOOD SAMARITAN.

Lyman Booth,

Dixon, Ill.

OF ALL the pictures in the Bible not one appeals to me with more beauty, tenderness and love than that portrayed in the account of this good man. Our Savior, no doubt, had passed over the road from the City of Jerusalem to Jericho. Being a person of unusual observation of nature he must have formed in his mind a ready application of the lesson written all along the way, else he could not have replied so readily to the question, "Who is my neighbor?"

This road leading down to Jericho or up to Jerusalem passes through the midst of the eastern division of the wilderness of Judea, and runs considerable distance along an abrupt, winding and rocky ravine, in some places so narrow that only a narrow passage way is afforded. Here and there in the rocks that tower many feet above this path are many niches and narrow defiles affording splendid places of concealment for thieves and robbers, from which they could come forth and attack the helpless way-farer. Many robberies and murders have been committed along this extremely dangerous path. So frequent were these depredations that the Jews of old called it "the Bloody Road." Human blood has reddened much of that distance, a fitting type of the trail from Adam to the New Jerusalem. To travel that road today without a guide would be a hazardous thing to do. One needs several guards and even then there is danger of the wandering Bedouins, who infest those haunts.

Jericho was once a city of priests and publicans. History tells us that at one time there were almost as many priests there as at Jerusalem. Hence it was easy for our Savior to refer to the priest and the Levite.

Our Savior siezed upon this incident as happening in that dreary solitude, to draw forth from the lawyer the answer he well knew must have been given by any one honestly seeking for truth. But I fear the lawyer, like many of the writers and teachers of today did not discern the full import of that parable.

Many have written about this good man and given him much praise for his kindly treatment of that unfortunate one whom he found by the wayside. But few have ever drawn a mental picture of the location and parties concerned in the story. It is inferred that one was a Jew, the other a Samaritan. They were not esteemed as friends, nor were they on speaking terms. The priest and Levite were supposedly friends to this unfortunate man, and very naturally he would have looked to them for help in his misery, but instead of rendering any aid they left him in his misery and suffering to die. We are apt to say they were unfeeling, if not cruel. So they drew their robes of righteousness about them and passed on, without as much as speaking to him. No doubt that he wondered in his mind why they did so, and in a labored effort he may have raised his head to see what had become of them, and in doing so caught a glimpse of the Samaritan coming toward him. Imagine the feeling of dread that must have filled his suffering frame. He may have thought that if his friends did not take pity on him his enemy would certainly kill him. Then

again, imagine his surprise, the smile that spread over his features, and the joy that thrilled his aching heart, when this despised Samaritan poured in the oil and wine and bound his wounds. Surely if he did not express in words his heartfelt gratitude, he must have felt it, till his heart melted with love for his benefactor. Where is there one so stony hearted as not to feel grateful for such helpful favors? Did you say there are none? Think for a moment before you repeat it. There are many who are denying daily a truer friend than this good man, and they count themselves good people, too. I fancy that this parable has a deeper meaning, a broader application than merely to teach us that our neighbor is one who shows us human sympathy. That it is not altogether confined to that little distance from Jericho to Jerusalem. It is a beautiful picture of the whole race of mankind, including our Savior, who drew the picture so perfectly.

Suppose we apply this in the following manner. Jerusalem was the Holy City; Jericho a wicked one. Jerusalem was inhabited by God's chosen nation; Jericho by a strange one. Adam was the son of God by creation. He started out with the world at his command. He was met on the way by the adversary, who was a thief, a robber and a liar. He stripped Adam of his former innocence, robber him of the dominion of the world, and left him in a dying condition. Later the priesthood came along and passed by. Then the Levite, who was master of the ceremonial law, did likewise. They both passed along on the other side because neither was able to heal the wound made by the arch enemy. While some may think the priest and levite cold and unfeeling, we should not be too hasty in such a conclusion, for they as representatives of the law were, by the law, powerless to give or restore life.

Although the law had twice said "Thou shalt not see thy brother's ass or his ox, fall down by the way, and hide thyself from them; but thou shalt surely help him to lift them up again." Thus it would appear that they, as interpreters of the law had sadly and wilfully neglected a common duty to a fellow man. So they passed by without manifesting any sympathy or love and left the duty they should have done, for the despised Samaritan, whose name was a by-word of contempt among the Jews, to show pity and to manifest divine love.

This good man is a fitting type of our Savior, who came upon the scene after the priest and levite had passed by, and found man wounded and helpless on the downward course from Jerusalem (the holy) to Jericho (the wicked), full of bruises and loathsome sores (sins of every conceivable kind). He poured in the oil and wine of his own cleansing and sanctifying blood. He lifted him up from the ground, put him on his own beast. He bore our griefs and sorrows. He carried our sinful nature on the cross in his own body. Yea, more, he carries us to the inn where he leaves us in the care of his Father, the heavenly host, with instructions to care for us until he returns. Before passing on his journey he provided for our keeping, promising to return with more pay if more be required.

(Concluded next time).

Fortune is the fruit of diligence.—Sel.

## THE CONSTRUCTION OF THE APOCALYPSE, OR INTRODUCTION TO THE REVELATION.

George Francis,

Albany, Wisconsin.

A FAILURE to perceive the significance of the number 7 is responsible to a large extent for the failure of expositors to understand the symbols of Revelation. The significance of the number 7 is prehistoric. We find it in the work of the builder of the universe, 7 days making the weekly cycle, and endless chain of 7 links, which reminds us of a circle, the symbol of eternity; without a beginning or an end. Why the holy writings come to us this way is not for us to say, but to understand them we must accept them as they are.

And as we are nearing the end of six millenniums of years from the creation, we are expecting the 7th millennium, a rest from strife and war, and reaching to the great beyond, the end of the 7th millennium. Under the law most of the ceremonies were performed by sevens. The sprinkling of blood was to be seven times, and the significance of the number 7 is by all admitted to be full and completeness. The 7 horns and 7 eyes of the Lamb symbolize full and complete power and wisdom, Rev. 5:6. The same significance belongs to the 7 seals and trumpets, as it does to the seven churches spanning the distance from Patmos to the end of this dispensation. Condensation in symbol, but expansion in things symbolized. A beast is a symbol of a nation, Dan. 7. The beast lives but a few years; the nation for hundreds of years. Rome in all her different phases has lived for about 2700 years, and her end is not yet. If these rules were observed in connection with the seals and trumpets, each would in their correspondence to the symbol extend to the end of this dispensation. The first trumpet did not sound until the war period of the red horse, because only big wars are noted in the prophecy; but the last trumpet sounds at the end of this dispensation. Chap. 11: 15.

The same is true in the seals; all the trumpets are shown under the seventh seal. The Christians of the first centuries expected the return of Christ in their day, or in the near future, and watching the events of their times they thought they saw the fulfillment of the things predicted in Revelation.

The result being that before many centuries had passed they had the 1st, 2nd, 3rd, 4th, 5th, and 6th seals fulfilled.

For instance, traveling in the footsteps of those that had gone before, Albert Barnes has the sixth seal fulfilled before A. D. 410, the date of the first trumpet. This was necessary for those who held that the seals were all fulfilled before the sounding of the first trumpet. On the same principle of construction they could claim that all the events of the 7 churches were fulfilled before the opening of the first seal. This failure to understand the construction of the book is responsible for the crowding of the seals, so that they find no correspondence in the history of the times to which they are allotted. The first seal is rightly placed from the accession of Nerva, A.D. 98, to that of Commodus, A.D. 180. But to place the 2nd, 3rd, 4th, 5th and 6th seals in the short space

# THE RESTITUTION HERALD.

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Number 42.

## The Children's Page

But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

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

PHILIP IN SAMARIA.  
Acts 8:1-26.

WHEN the people had stoned Stephen, as I told you last week, they went back into Jerusalem. They were still very angry because he had said they killed the Son of God. They said, "We must not let Stephen's friends preach now."

So they began treating the Christians badly. There was a young man who was sent out by the priests and lawyers to arrest the Christians and put them in prison. This man, whose name was Saul, went into every house in Jerusalem, and whenever he found a man or woman who believed in Jesus he had them thrown into prison.

At last all the followers of Jesus except the apostles were driven from Jerusalem. They went into other countries, and wherever they went they told of Jesus and his love. Philip, who was one of the deacons, went into the city of Samaria and preached. When people saw the miracles he wrought, and heard him preach they believed in Jesus.

Many who were sick and lame were made strong and well when Philip laid his hands on them. And our Bible says "There was great joy in that city."

There was a man called Simon who had come to the city some time before. He was a very learned man and, because he knew how to do many things that the other people did not, he had made those simple people believe that he came from God. They thought the strange things that he did were miracles.

But when Philip came and healed the sick, and gave the blind people their sight, and did so many other good things for them, they knew that Simon was wrong. For he had never done anything good for them. He only did things to get their money.

When he saw that Philip could do greater things than he could he, too, believed in Jesus and asked Philip to baptize him. But he was very foolish and selfish still, and he wanted to learn how Philip performed those miracles. So everywhere that Philip went Simon followed, trying to learn to do miracles.

When the apostles at Jerusalem heard that the Samaritans had believed Philip's teaching, Peter and John were sent to Samaria.

When all the disciples were called to-

## WAITING AND WATCHING



WAITING for him in the darkness,  
Watching for him in the light;  
Listening to catch his orders  
In the very midst of the fight;  
Seeing his slightest signal  
Across the heads of the throng;  
Hearing his faintest whisper  
Above earth's loudest song.  
Dwelling beneath his shadow  
In the burden and heat of the day  
Looking for his appearing  
As the hours wear fast away;  
Singing to give him glory;  
Working to praise his name;  
Bearing with him the suffering.  
Bearing for him the shame.  
Art thou afraid to trust him,  
Seeming so far away?  
Wherefore, then; not keep closer—  
Close as he says we may?  
Why then, not walk beside him  
Holding his blessed hand,  
Patiently walking onward  
All through the weary land?—Sel.

gether Peter and John prayed that they might all receive the spirit of God. Then the two apostles laid their hands on them, and they received the power to perform miracles, too.

When Simon saw that Peter and John just laid their hands on other people to give them the spirit of God he took some money to them and said, "Give me this power, too, so that I may lay my hands on people and give them the power of God."

But Peter said, "Thy money perish with thee." That is just what our Bible says. Then Peter added, "Thy heart is not right with God or you would know that his gifts cannot be purchased with money. Repent and pray God that your thought may be forgiven."

When Simon heard the words of Peter he said, "You pray for me, so that I may be forgiven." He knew then that these men loved Jesus too well to sell his precious gift to someone who would not use it wisely.

Peter and John preached to the church at Samaria and then started on their journey back to Jerusalem. They were too poor to have donkeys to ride on, so they had to walk all that long way. And in every village of Samaria that they passed through they preached of Jesus and his resurrection.

### Wise Words.

Anxiety never yet successfully bridged over any chasm.—Ruffini.

It is no use running; to set out betimes is the main point.—La Fontaine.

To be thrown upon one's own resources is to be cast into the very lap of fortune.—Franklin.

Tragedy is the duel between circumstances and the man in which circum-

stances are victorious.

A fool can ask more questions in a minute than a wise man can answer in a year.—Arab proverb.

A state is an association of similar persons for the attainment of the best life possible.—Aristotle.

Many a man whose word is as good as his bond among his fellow-men fails to pay his vows unto God.—Millard.

Sometimes melancholy is greater than it would otherwise be through selfishness—through not rejoicing with them that do rejoice.—William Mountford.

We have compelled every land, every sea, to open a path for our valor, and we have everywhere planned eternal memorials of our friendship and of our enmity.—Thucydides.

There is a limit to the work that can be got out of a human body, or a human brain, and he is a wise man who expends no energy on pursuits for which he is not fitted.—Gladstone.

## THE ROCK OF THY STRENGTH.

Dorothy Lyon. Citronelle, Ala.

HOW OFT, in the midst of life's journey,  
By trials and troubles dismayed,  
When we pause in our struggle for victory,  
Bewildered, uncertain, afraid;

How oft, in the mad rush around us,  
Mid warring, confusion, and sin,  
When the courage ebbs low in our bosoms,  
And temptation seems destined to win;

How oft, in our poor mortal weakness  
When our eyes seem unable to see,  
When the course which we thought was  
the true one  
At last seems the wrong one to be,

Like a life-giving breath from the heavens,  
Like a light through the gloom shining  
clear,  
Comes the voice of the dearly-loved Savior  
Bringing courage and comfort and cheer:

"Fear not, little one, for the morrow,  
Put thy trust in the Father today;  
And thy Father will strengthen and keep  
thee,  
Thy Father will show thee the way."

And now how much more we accomplish!  
We waste not a word nor a sigh;  
For we know we can win any battle  
Imbued with the strength from on high.

So we'll stick to the faith and we'll conquer,

Let the path be as rough as it will;  
Though our burdens be all but overpowering  
Our Father will strengthen us still.

Then let not temptation be victor,  
Let sin break thee not, nor e'en bend,  
But put thy whole trust in thy Father  
And thou CANST endure till the end!

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

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THE RESTITUTION HERALD

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Address, THE RESTITUTION HERALD,  
Oregon, Illinois.

## Editorials and Church News.

We took a side run down to Lawrenceville, Ohio, for over Sunday, July 11, to meet with the brethren of that locality in their annual reunion. We had an inspiring audience both morning and afternoon. With such eager listeners one can tell it if he has anything to tell. Brethren from Troy, Brush Creek and Springfield were present. While in that vicinity we became acquainted with Miss Sarah Elizabeth Montross, of Troy, the young lady who has for a very brief time been making her home with Bro. and Sr. F. C. Montross.

We have just bought 10 reams of paper, paying approximately 22 cents per pound for it, nearly 5 times what we used to pay for it, and still you are getting the paper for the old price. This cannot continue, however, as this obliges us to make a change of some sort. Watch for it.

At this writing we are called to preach the funeral of Grandpa Huffmon at Bosworth, Mo. Will report later.

Henceforth we will call the helping fund the Emergency Fund. All money above subscriptions will be reported in it and the paper will be sent to the poor from it just the same.

## REMITTANCES.

Glen Strock; F. C. Montross; Peter Overholser; Chas. L. Netts; Mrs. J. H. Davis; John W. Burget; J. W. Macalister; Mrs. Birdie Krogh; Mildred Railsback; J. S. Lyon.

## EMERGENCY FUND.

Glen Strock, \$5.00.  
F. C. Montross, \$15.00.

## NOTES.

We are glad to observe that some of our churches which have been handicapped because of very defective musical instruments have recently overcome these difficulties by purchasing better equipment. The Oregon, Ill., church has purchased a good piano, and the Adeline church a good organ.

The saddest shock of our lifetime came early Saturday morning, July 10, when a telegram bore to us the tidings that our oldest sister, Lucy, Mrs. (Sr.) A. B. Campbell, McComb Miss., was numbered among the dead. Burial was made Sunday afternoon, from the old home at Hammond, Louisiana. Full particulars and obituary next week.

Frank E. Siple.

## Notices.

### BOOKS WANTED.

Wanted: Good reference books, second hand and cheap. Need Hebrew and Greek lexicons. Bible commentaries, Smith's Larger Scripture History, Bible Dictionary, pamphlets on disputed doctrines, expositions on prophecies, various translations, Greek Pyramid and Anglo-Israel books. Send a list of what you can spare, with price. J. S. Lyon, Citronelle, Alabama.

### Missouri Conference.

The annual Missouri Conference of the Church of God will be held at Morse Mill, September 15 to 19, inclusive

Bros. L. E. Conner and J. W. Williams will be with us. Come, all who will, and help us to make this meeting a success.

John F. Williams, Pres.

### Notice to the Brethren.

Bro. Williams, of Illinois, has written that he is planning to stop with us a few days on his way home from California Conference. So the brethren of the church at Tuttle are inviting the brethren of Colorado and elsewhere to meet with them for a four days meeting, beginning July 29th and holding over the following Sunday. Possibly we may have one or two other good speakers. The brethren of Colorado are urged to attend this meeting, as it will be a feast of good things. Come brethren, come one and all.

Let us get acquainted. The time is short. Heb. 10:22-25 is the admonition.

This meeting will be held in the Tuttle schoolhouse, eighteen miles N. E. of Stratton, Colorado. Stratton is on the main line of the Rock Island R. R. Those coming by rail to Stratton please notify Mrs. Minnie Rogers by mail three days before arriving

in Stratton; mention day and hour of arrival, and you will be met at the train with a conveyance. Telegram sent in the afternoon will reach us in the next morning's mail.

J. E. Cowles,  
Stratton, Colorado.

### Notice to Stockholders.

The Annual Meeting of the stockholders of The Restitution Publishing Company will meet at the office of the company at 606 N. 6th St., Oregon, Ill., at 4 o'clock P.M., on Thursday, Aug. 12, 1920, for the purpose of electing two directors and transacting any other business which may properly come before them.

S. J. Lindsay, Sec.

### State Berean Program, Illinois.

Meetings will be held Friday, Saturday, and Sunday evenings, Aug. 13-15. Topics to be announced later.

Two half hour business sessions will be held on Friday and Saturday at 4:15 P.M. Almeda Glotfelky, Ch'm. Prog. Com. Lanark, Illinois.

The Annual California Conference of the Church of God will be held this year in Pomona, from July 17th to July 25th, inclusive. A good program is being arranged.

J. E. Adamson, Pres.

### CONFERENCE DATES, 1920.

Illinois Bible School and Conference, August 3-15.  
Nebraska Conference, August 15-22.  
Iowa Conference, August 22-29.

### August Meeting in Texas.

We are planning to begin a series of meetings at Gonzales, Tex., on Friday evening, July 30, 1920, and continuing through the second Sunday in August. Members of the Church of God from a distance are cordially invited to come. Those desiring to come, please notify Mrs. E. L. Johnston. Brethren kindly bear the date in mind, and help us to have a good meeting.

Your sister in hope of that better time soon to come.

Mrs. E. L. Johnston.

## Reports.

### Birthday Surprise.

About sixty church brethren and friends called on Sr. Mary Woodward of Dutton, Mich., on Monday evening, July 5th, to remind her of her birthday. Surprised? Why I should say so! She couldn't see why we were all there. Games and a good old fashioned visit were the order of the evening's entertainment. Then last, but far from the least were the "eats," which consisted of ice cream, biscuits and butter, cake and cookies. Then came the lovely birthday cake, made by Bro. Ward Stevens, a lad of fourteen years, and which was decorated with seventy-one pink rosebuds, which signified she was that many years old. Then we left, wishing her many more happy birthdays and many more years of service in our Master's work.

—One Who Was Present.

of 230 years from 180 to 410 is error gone to seed; ignoring the symbolism of the number seven; and the expansion that is in the fulfillment of the symbol. I notice Barnes' exposition because he is the best, and most popular expositor. The symbols of the second seal are, a red horse, with power to take peace from the earth, and that they should kill one another; and there was given to the rider "a great sword." This period of killing one another was from 193 to 284. During that time "thirty two emperors and twenty two pretenders to the throne hurried each other from the throne by incessant civil warfare."—Barnes. This far the symbols find their exact counterpart in the history of the times.

But here Mr. Barnes just mentions "the great sword," but makes no application, but passes on at the third seal, the "black horse," and applies the symbol to famine and pestilence. The period of assassination before the great sword brings us to 284 A.D., within 126 years of the 410 when the war trumpet sounds. That is, according to Barnes. To the intelligent student of the prophecy it is impossible to crowd into 126 years the great sword of the second seal and the remaining four seals to the end of the sixth seal, as they have attempted to do. The sword is the symbol of war, and a "great sword," indicates great wars. And now the question comes, What great wars were there between 284 and 410? The great sword of the second seal commences with the war with Persia, and continued by invasion of the empire under the four first trumpets, ending with the fall of the empire, A.D. 476. Here the symbol finds its correspondence in history. "Great sword," in the numbers of warriors engaged, great in its extent, and great in its effects—the fall of the world empire. Symbolic prophecy mentions only great world events.

The famine and pestilence of the third century has nothing to do with the spirit of the heavens, that is symbolized by the horses, Zech. 6:5. "White horse," righteousness, Rev. 19:11. "Red horse," the rider given a great sword, great war. "Black horse," unrighteousness, superstition, dark ages. "Pale horse," exhaustion, death, woe, the crusades.

One error leads to another. Those placing the six seals before 410 are forced to apply the martyrs of the fifth seal to the Christians who suffered by the Pagans, under Diocletian and Gelarius. Thus ignoring the great Protestant Reformation, and the millions of papal martyrs, and exalting a mole hill above a mountain.

And again under the sixth seal "the heaven," has not yet "departed as a scroll when it is rolled together." Neither has the great multitude as yet received their "white robes," nor their palms of victory. Chap. 7:9. The sixth seal is now on, since Aug., 1914, with most of its events yet future.

NO. 21. THE THIEF ON THE CROSS.  
J. W. Williams, Ripley, Ill.

BECAUSE Jesus said to the thief, "Today shalt thou be with me in paradise," those who believe in the spirits of the dead take his words as teaching that the thief went to heaven on the day Christ was crucified.

But spirits are not mentioned in the whole account. Neither is heaven. On the contrary, Jesus spoke of persons and of paradise. Paradise is not heaven. It is earth, for in Rev. 2:7 it is that place of which the tree of life is in the center, and by chapter 22 this place is in the one occupied by the holy city which comes down to earth, by the previous chapter, hence paradise is earth, not heaven. And again, since paradise is the earthly spot where we find the tree of life was in the center, and since this was true of the garden of Eden, that garden was paradise. And when the earth comes back to its primitive, blessed condition in the times of restitution, the Eden, the paradise, will again be here. Hence the thief could not go to paradise the day of crucifixion because paradise was not then in existence, as far as paradise conditions were concerned, but the land of paradise existed and now exists, as a famine stricken Armenia, so that if the thief and his Lord went on crucifixion day to paradise, you see where they would have to go. But in truth they would not need to go anywhere, since they were crucified in the territory once called paradise, because "Eden," including the garden (paradise) planted "eastward" in it, included Palestine and the crucifixion mount, Calvary, as witnessed by Tyre being in the territory of Eden. Ezek. 28 and 30.

So that to be in paradise one at the cross need not go anywhere, but only wait there for the holy city to come down at the times of restitution. If paradise is heaven how can we take the Master's statement in John 20:17 that three days after crucifixion he had not yet been to heaven? The objection may be raised that by 2 Cor. 12 paradise is the third heaven. But by 2 Pet. 3 the third heaven is the new heavens and earth at the time of the coming of the Lord, which new heavens and earth are the political ones, the kingdom of God at the coming of Christ.

This is in harmony with the thief's request that Christ remember him at his coming in his kingdom, when thou "comest" in thy "kingdom." The time the thief specified is not the crucifixion day but the day of the Lord, the day of his coming. Jesus refers to that time as paradise, connecting the paradise, the third heaven, the new heavens and earth and the kingdom all together, as we have seen above, and showing them all to be contemporaneous. For what the thief specified in time as "when thou comest in thy kingdom," Jesus called "today," referring to that future time as present to them then. "Today" is so used in Psa. 2:7, where David speaks of the resurrection day of Christ as "today" when he wrote it, as seen by Acts 13:33. But David spoke of that time centuries ahead as "this day," "today," Heb. 5:5.

So that if the resurrection day of Christ, centuries in future, can be called "today" by Paul quoting David, why shall not the kingdom day of Christ, centuries in future be called "today" by Christ himself? This would make his answer to the thief be, Today, this day of my coming in my kingdom, thou shalt be with me in paradise, and this would be in harmony with all Scripture, which is not true of the teaching we are opposing, as we have seen, which is in conflict with the rest of the crucifixion narrative. And this interpreta-

tion which makes Jesus and the thief go to heaven on crucifixion does further violence to the narrative in that Jesus and the thieves evidently did not die the same day at all. For when the soldiers came to remove them from the crosses lest they be there on the coming "high" sabbath day, they broke the legs of the thieves and took them off their crosses alive, expecting them to continue alive even beyond the next day, but when they came to Jesus with the intention of dealing similarly with him they found he had already died that day.

Then if Jesus and the thief did not die the same day how could "today" be the crucifixion day when the disembodied spirits of the two at death should have gone off together to paradise? And since they were crucified in Eden how could they go anywhere else and be in paradise?

J. W. Williams.

## Letters.

Delta, Ohio, July 11, 1920.

Dear Bro. Lindsay:

In reading the Wayside Notes I became very interested in all those letters from our little flock from different parts of this wide world. Thinking I would like to join this little company and say a little in regards to our little church at Raker.

I am 78 years of age, and for forty years I have seen many changes. At first we were only a few. Dear father being zealous for the truth brought ministers here. But it was looked upon as a very queer doctrine, and they called it more of a lecture as it was not at all like the exciting preaching they had heard. Uncle George Elton was the first to bring the good news of the coming kingdom. It was he that taught my father. They went to a Bro. James Watkins north of Delta, then Bro. Watkins came and preached. Then father and my step-mother were baptized. Then father got Bro. Ephraim Miller, of Mendon, Mich., to come. He was my husband's uncle; and just one put on Christ by baptism, that was my only sister. Other ministers were brought in and I was glad to see my dear brothers come into our little band. Their wives standing with them. Then my dear cousin, S. J. Elton and wife were strong pillars in our church. The cruel enemy death robbed us of those dear faithful ones, and now it seems we are two or three at one time. We meet at each other's houses reading the Scriptures and breaking bread. Bro. J. M. Stephenson established this little church. I remember his words, that we would have crosses to bear. His greatest cross was stepping out from a popular church and acknowledging all he had preached there for years was false; refusing a large salary and was preaching for a little or nothing, yes, for Jesus' sake. But preaching the Gospel in its purity and truth. How glad we should be to suffer those slight afflictions for the Word of God.

I liked Bro. A. D. Donaldson's letter very much. In fact, I liked them all. Bro. D. M. Spencer and his loving daughter to read and write for the dear father that is blind. Bro. Albert Siple's letter was very nice, telling of the good work being done

(Concluded on page 335).



vain, yea and we are found false witnesses of God. Why? Because we have testified of God that he raised up Christ, whom he raised not up. See 1 Cor. 15:14-15.

This satisfies me that there shall be no one redeemed, or attain to the resurrection of the just unprepared. We, then, as workers together beseech you also that ye receive not the grace of God in vain (why, Paul?) for behold now is the day of salvation. 2 Cor. 6:1-2. Well, what does this mean by saying, Now is the day of salvation? in this life, if you please, not after or at death, for then it is too late to prepare to meet thy God. Why so? Because we read in Ecclesiastes 9:10, There is no work nor device nor knowledge nor wisdom in the grave whither thou goest. Then, if a man die shall he live again? All the days of my appointed time will I wait till my change come. Job 14:14. We think Job is dead. Did he go to heaven? No. Then where? He says, If I wait the grave is mine house, I have made my bed in the darkness. See Job 17:13. Now let us run back to Job 14:1-4, 10., and see if good old Job thinks a man can die in his sins and then reign with Christ in his Father's kingdom. Listen, Job says, 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. Who can bring a clean thing out of an unclean? Not one. Why, Job? But man dieth and wasteth away, yea man giveth up the ghost and where is he? (Where is he if he dies in sin?)

Where are the dead, good and bad, today? What about it, Job? Read verses 11, 12, As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not, till the heavens be no more they shall not awake nor be raised out of their sleep. Also in verses 19-22 he says, The waters wear the stones. Thou washest away the things which grow out of the dust of the earth, and thou destroyeth the hope of man, but his flesh upon him shall have pain and his soul within him shall mourn. Then what becomes of man when God destroys his hope? Is he not perished forever? Yes, indeed. Then if we have the gospel preached unto us by the spirit of the living God and reject its terms we say by so doing, we are not ready the cross of the Savior to take. Then if Christ goes unto David's throne and sits down can we ask him for us to wait? No, my brother or my sister, it will do you no good, and besides you cannot expect any reward if you waste your life in sin and folly.

Well, some may ask if the dead neither go to heaven nor hell at death, where are they? This is what we were just trying to show you. Again in Eccl. 3:19, 20, it is said, for that which befalleth the sons of men befalleth beasts, even one thing befalleth them. As the one dieth so dieth the other. Yea, they have all one breath so that a man hath no preeminence above a beast, for all is vanity. All go unto one place. All are of the dust and all turn to dust again. Do you need anymore proof that man goeth not unto his reward at death? We have it, and are not in any way short as long as we have the Bible in hand and can read. Psal. 71:20. Thou which hast shewed me great and sore troubles shall quicken me again from the depths of the earth. Go now to 1 John 3:2, And

see if we will know each other as we do now. Here we are commanded to keep God's commandments and to love one another. Do we do this? I fear not as we should. So we read, 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. Now in our closing remarks we will point you unto Luke 20:34-38, And Jesus answering those Sadducees said unto them, The children of this world marry and are given in marriage, but they which shall be accounted worthy to obtain that world and the resurrection from the dead neither marry nor are given in marriage. Neither can they die any more (blessed thought) for they are equal unto the angels and are the children of God, being the children of the resurrection. Now that the dead are raised even Moses shewed at the bush when he called the Lord the God of Abraham and the God of Isaac and the God of Jacob. For he is not a God of the dead, but of the living, for all live unto him.

Now we do not deem it worth our time to write you any more on this line for we trust you all understand this as well as we or better. . . . .

I want to persuade everyone of you to be steadfast in the one faith.

I am yours in the hope of the soon coming kingdom,

S. I. Herren.

#### WAYSIDE NOTES.

J. S. Lyon, Citronelle, Alabama.

THE Interchurch movement, running opposition to God's plan, in setting its bark forth on the stream of progress has bumped into serious and disconcerting snags, one of which is bad management, that so far has resulted in a net deficit June 1st, amounting to \$6,000,000. Some are already deserting the ship. Presbyterians at their last General Assembly in Philadelphia voted to withdraw from further participation in the movement.

Ten thousand more moving picture theaters will be opened, according to newspaper reports, as soon as places can be prepared for occupancy. It is too soon to definitely determine what the sum total influence of the moving picture business will be upon national ideals and morals. A tendency downward cannot fail to result so long as the present character of plays predominates. Gun play, physical superiority, the desirability of wealth and power—worldliness displayed in all its attractiveness and seduction, all make for the religious defilement of anyone who patronizes them.

The more one goes to the theaters the less harm he thinks and the more he likes it. It does not take long to bring one to the point where more enjoyment is found at the theater than in fellowship with the brethren or communion with God. If we carelessly lead ourselves into these temptations we have no right to ask God to "lead us not into temptation."

For the information of those who have made inquiries I will say that the book I mentioned in a late issue entitled "Crowds," by Gustave Le Bon, price \$1.25, was published by T. Fisher Unwin, Pater

Noster Square, London, in 1897. Fleming H. Revell and Co., Chicago, may be able to furnish it.

An example of Roman intolerance, always showing its ugly head wherever the Pontificate secures political control, is seen in the abolishment in Hungary of all Masonic orders and the confiscation of their belongings.

The great activity of the Knights of Columbus in this country along humanitarian lines is no doubt a play to gain further political powers.

The greatest enemy to Rome for years was The Menace. Its publication plant was entirely destroyed by fire last December. It has risen from the ruins of fire, lawsuits and receivership in the form of The New Menace, a weekly, \$1.00 a year, Branson, Mo. Those desirous of keeping in touch with Catholic activities will find this a good paper to take.

The Associated Press is apparently favorable to the Catholic Church since the activities and claims of the Sinn Fein agitators are given favorable and wide notice in press reports while the Protestant Ulsterites of the north of Ireland, who oppose Home Rule and independence, are never mentioned in the press. A delegation of Ulster men made a tour of the country early this year, speaking to record breaking audiences, yet not one word was reported by The Associated Press, according to statements of the Sacramento Church Federation, Feb. 21.

Those who are inclined to judge England harshly for her denial of Home Rule to Ireland will do well to consider that should she do so it would give Rome political power over Protestantism in Ireland. The Catholics of South Ireland are more numerous than the Protestants of North Ireland.

According to Anglo-Israel theories the world has been greatly blessed through England's influence. India is an English province and the opium traffic is a large factor in the export trade. Here is one instance where some doubt may be cast on the claims of the beneficent results of Britain's rule. The production of Opium in India has increased from 200 pounds to 10,487 chests in 1919, the bulk of which was shipped into China, Siam and Japanese ports. Opium production in India occupies over 500,000 acres of ground, and the government, according to the Encyclopedia Brittanica, paid the natives just about one-third of the price for which the opium was sold. This opium was for years forced on unwilling but helpless China by English traders and connived at by the British Government.

The center of Turkish power is no longer at Constantinople but in Anatolia, which occupies the greater portion of western Asia Minor. Under Mustapha Kemal, the Turkish Nationalists have here put up an effective fight and have driven out the French and English forces. The Armenians to the east of Anatolia are now defenseless from Turkish inroads on the west and Soviet attacks from the east.

## The Sunday School.

By Alta King.

### DAVID BRINGS THE ARK TO JERUSALEM.

Lesson 5. Aug. 1, 1920.  
Lesson Text. 2 Sam. 6:1-12.

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

Memory verses: Psa. 24:7, 8.

#### Questions and Comments.

David's first work as king over all Israel was the breaking of the power of Philistines. 2 Sam. 5:17-25. Note his absolute dependence upon God's direction.

His second work was the rescue of the ark from Kirjathjearim, where it had remained since the days of Eli's sons. Recall the story of how it came to be there. See Gen. Note 1 for description and history of the ark. What were the laws concerning the handling of the ark? Num. 4:15; 7:9. Compare with the way in which David and his men handled it. 2 Sam. 6:1-7. Note the errors and results. The last error grew out of the first. The oxen could not draw the cart steadily, hence the ark was about to topple off the cart. Uzzah instinctively put out his hand to steady it and save it from injury, thus disobeying God's direct command to not touch it. These errors were due to carelessness, either in not studying to know God's instructions, or in thinking, as did Saul, that minor details didn't require exact obedience. It requires such manifestations of God's disapproval, as the death of Uzzah, to teach people the necessity of knowing exactly what God wants and of rendering exact obedience, hence such Biblical incidents are not proof that the God of the Bible is not a God of love, as is claimed by those who would discountenance the Bible as the word of the true God.

Read verses 8 and 9. "And David was displeased" with God? It does not say so. With the breaking of his plans and the failure of his hopes. And most of all his conscience smote him that he had not taken pains to learn the right way to do a good thing. —Sel.

Verses 10-12. Why did the presence of the ark bring blessings to the house of Obed-edom while Eli's sons failed to be blessed by its presence during battle? Ver. 13-19. How was the ark carried this time? 1 Chron. 15:15.

Do we find David making excuses for his first error even though it was due to ignorance? What is the simple confession for all sins, whether due to ignorance, open rebellion, weakness of the flesh, or strong outside evil influences?

"The 24th Psalm is supposed to have been sung as they wound up the hill and entered Jerusalem where David had prepared a tabernacle for the ark. Seven choirs of singers and musicians, so Josephus tells us, preceded the ark on this occasion, says Perowne, who supposes the Psalm to have been sung antiphonally in this way.

The whole congregation as they wound up the hill,—

"The earth is the Lord's and the fulness thereof; the world and they that dwell

therein, for he hath founded it upon the seas, and established it upon the floods."

One choir or a single voice,—

Who shall ascend into the hill of Jehovah? Or who shall stand in his holy place?

Answered by another choir or voice,—

He that hath clean hands and a pure heart; who hath not lifted up his soul unto falsehood, nor sworn deceitfully.

Both choirs,—

He shall receive a blessing from Jehovah, and righteousness from the God of his salvation. This is the generation that seek after him, that seek thy face, even Jacob.

(Selah, an interlude when only the orchestra is heard. Then a band of priests and Levites, heading the procession, pass through the gates).

The vast assembly without,—

Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the king of glory shall come in.

The company within,—

Who is the king of glory? (Who thus demands admittance?)

The assembly without reply,— Jehovah, strong and mighty, Jehovah, mighty in battle, . . . . . Jehovah of hosts, he is the king of glory.

The ark was put into the tent. The people feasted and returned home with great joy. —Sel.

Why should there be so much joy over the restoration of the ark? What did the ark mean to the nation? See Gen. Note 1. Discuss the various symbolism of the ark. What place did religion hold in the national life of Israel? Compare with the place it holds today in the life of any nation. When and how will it again hold first place? Is the Interchurch World Movement to be considered as the beginning of such a revival of religion?

#### General Notes.

Daily Readings: Mon., 2 Sam. 5:17-25; Tues., 2 Sam. 6; Wed., Psa. 24; Thur., Ex. 25:10-22; Fri., 1 Chron. 16:23-31.

1. The ark was the most ancient and sacred of religious symbols of the Hebrew nation. It was the sign and expression of divine presence in Israel. It was the place where God revealed his will. The Shekinah shone between the cherubim. The tables of the law within the ark were the loving covenant of God with his people. They were to be his people and especially under his protection. The mercy seat over the ark revealed God as ready to forgive transgressions whenever there was repentance. Hence the ark was the central point of religious worship and divine guidance.

From the time of the making of the ark in the shadow of Mt. Sinai to time more than 400 years later when David sought to bring it to his captial, Jerusalem, it had many strange and interesting experiences.

1. It accompanied and guided the people throughout their wilderness journey.

2. It went in advance of the people into the river Jordan and stood there as the sign and seal of safety until all the people had passed over. Josh. 4:1-11.

3. It was carried in the midst of the host in the solemn procession around Jericho until that city fell. Josh. 6:1, 20.

4. It formed the central place of worship for the tribes first in Gilgal and later at Shiloh twenty miles north of Jerusalem.

Josh. 18:1; 1 Sam. 1:3.

5. When the Israelites were smitten in battle by the Philistines near Aphek they hoped to save the day by bringing the symbol of the worship of Jehovah into the midst of the battle. But God did not reward the wickedness of Eli's sons and Israelites in that way. The Israelites were totally defeated and the ark captured by the enemy. But the Lord would not permit them to retain it. Their idol, Dagon, fell before it. The people were smitten with the sore sickness wherever the ark was sent. Finally it was returned to Israel, and sent up the Sorek valley as far as Kirjathjearim, 9 or 10 miles from Jerusalem (Eusebius), where it remained for 70 years in the house of Abinadab on the hill, who put it in charge of one of his sons. 1 Sam. 7:1 —Sel.

## Berean Column.

Edited by

NATIONAL BEREAN SOCIETY,

Leota B. Hanson, Editor,

106 South Second St., St. Louis, Mo.

Motto: Search the Scriptures Daily.

Slogan: We Stand For Unity, Truth and Righteousness.

### THE RESURRECTION OF THE BODY

Dear Bereans:

Brothers and Sisters, fellow travelers with me unto the Kingdom, I have been in this Berean work now since October, and have never as yet written an article especially in your behalf, but often thought I would but just never got started until I got a sample of the little Berean paper, but will say, if you wish to know what I think of this work, it is just what we should do. We should write to each other and help in this way all we can. Now brethren, I am not any great minister, as was Paul, but when there is anything I can do unto the glory of God I am in the race. As our subject for June 13 was on the resurrection I will interest you the best I can for a little while. Herein is our hope of eternal life. Now if you will go with me unto 1 Cor. 15:19-20, you find Paul in speaking on this line says. 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. And in the 22nd verse Paul says, For as in Adam all (note, all) die, even so in Christ shall all be made alive. (Note that Paul says here in verse 23, but every man in his own order, Christ the first fruits, afterward they that are Christ's at his coming). Now in the third and fourth verses Paul declares Christ died for our sins according to the Scriptures, and that he was buried and that he (Christ) rose again according to the Scriptures. Verse 5, And that he was seen of Cephas, then of the twelve. Here are thirteen witnesses we have at one stroke who saw Christ after he rose from the dead. Must we not take their word for it, or look we for this in the book of Mormon? The writer says, no. The Word of God decides all questions forever with me, but if it were possible that this be false, then where, Oh where, my brother, would we spend eternity? Why there would be no such thing as life beyond the grave. Why? you may ask. Because if Christ be not risen then is our preaching

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Letters.

Dear Bro. Lindsay and all of the Herald Family:

I am not much of a writer, in that I can't compose; though I love to read the Herald as I know it helps to spread the good news in places that otherwise would never hear it. That is, they would never take any thought of it. For instance, here is a place where there are about 2,000 men employed by the Standard Oil Co. It is, you might say, in the outskirts of Kansas City, Mo., and if there are any of our brethren in K. C. I never knew of it. However, the paper creates some little thought here as I usually get into an argument over the Word when I get the paper. For you would think this to be foreign land when you learn how little they know of God. There is too many shows in K. C., and what few churches there are, the leaders seem to want to be the bell sheep, and I don't see anything very inviting about them for a man if he wanted to learn more of God. The people are busy grumbling about the high cost of living and at the same time spending their money on shows and the latest style clothes. But I didn't intend to talk about stuff that we know and read every day. I wanted to write to tell you I wish to give \$2.00 towards the getting out of the book, Where Are The Dead, and when the time comes I perhaps can spring that a little.

Hoping you get out the edition, and also hoping you and yours all success, I beg to remain as ever your brother in Christ.

John S. Gates.

JESUS IS COMING AGAIN.

Ring it high and ring it low,  
Jesus is coming again;  
Let everything that breathes repeat it,  
Jesus is coming again.

Shout it high and shout it low,  
Jesus is coming again;  
Spread it far and spread it near,  
Jesus is coming again.

Let every land repeat it,  
Jesus is coming again,  
He is coming to make war cease,  
Jesus is coming again.

He is coming back to earth,  
Jesus is coming again,  
He will stop all pain and woe,  
Jesus is coming again.

I will sing it and I will cry it,  
Jesus is coming again.  
When you see all your friends around you,  
O tell them that Jesus is coming again.

Ora L. Worley.

Greece has been given the privilege of carrying on the fight for the Allies.

The question before us is whether these conditions point to the fulfillment of the prophecy of Rev. 16:12, "And the sixth angel poured out his vial on the great river Euphrates and the water thereof was dried up, that the way of the kings of the east might be prepared." The English and Armenians are in possession of the Euphrates from its source to its mouth. Turkish power or control over that country has temporarily passed, and who can say that it has not passed forever?

....o....

Who are the "kings of the east"? The Greek text gives two words that have been translated "east," *anaton helios*, rising of the sun. Some think that the saints are the kings of the sun rising. Some think a political power is meant to come up out of the east. In Jewish times of our Lord "east" meant any country east, north-east, or south-east of Palestine. The English came up the Euphrates when they drove out the Turks from Mesopotamia. The Bolsheviks are now in possession of the Caspian Sea and threatening further progress south and westward. Of this prophecy, so closely presaging our Lord's return, we ought to have a clear understanding. Let our Greek scholars come to our help with a good analysis of the meaning of the words *anaton helios* as used in the other places in the Bible so that light may be thrown on their interpretation in this passage.

— o —

**A LITTLE SEASON OF JUDGMENT  
AFTER THE THOUSAND YEARS  
WHEN CHRIST'S REIGN ENDS  
AND GOD'S SUPREMACY BE-  
GINS**

Rena Endsley,

Sidney, Neb.

— o —

**A**ND WHEN the thousand years are expired satan shall be loosed out of his prison and shall go out to deceive the nations which are in the four quarters of the earth, God and Magog, to gather them together to battle: the number of whom is as the sand of the sea. 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. 16:13-14. And I saw the beast and the kings of the earth and their armies gathered together to make war with him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and those that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. Rev. 19:19-20.

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, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. And I 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. And I saw the dead, both 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 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. 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. Rev. 20:7-8; 9-15. He that overcometh shall inherit all things; and I will be his God and he shall be my son; but the fearful, and unbelieving and the abominable and murderers and whoremongers and sorcerers and idolater and all liars shall have their part in the lake which burneth with fire and brimstone: which is the second death. Rev. 21:7-8.

The supremacy of Christ ends and God's supremacy begins. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, All things are put under him it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. 1 Cor. 15:24-28.

Blessed are the pure in heart, for they shall see God. Matt. 5:8. Thou hast put all things in subjection under his feet. For in that he put all in subjection under him he left nothing that is not put under him. Heb. 2:8. But I would have you to know the head of Christ is God. 1 Cor. 11:3. That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him. Eph. 1:10.

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. 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. Rev. 21:1-7:

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 earth do bring their glory and honor unto 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 anything that defleth, neither whatsoever worketh abomination or maketh a lie: but they who are written in the Lamb's book of life. Rev. 21:23-27. And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and 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. Rev. 22:1-5.

Oh how grand are all God's plans, and I exhort all to study God's holy Book to know the gospel of the Kingdom and be one of the little flock through obedience and an overcomer when Jesus comes.

(Continued from Page 331).

at Hammond, La., and Sr. Martha Sutterfield was so good for 25 years keeping the faith opposed by so many. Sr. M. E. Bray's warning to the young was good. In reading we should agree with only what harmonizes with the Bible. That should be our guide. I have taken great pleasure in reading all those good letters. And they make me feel better acquainted with them all, giving us courage to press on. Though our little church at Raker is very small we have some young, earnest workers in it, and it is not thought such an awful doctrine as it was many years ago when we were called Soul-Sleepers. We were looking for that great Life-Giver to come to awake them from that long sleep; and that glorious kingdom to come when God's will shall be done on earth as it is done in heaven. May we all meet in that righteous kingdom is my prayer.

But seek ye first the kingdom of God and all these things shall be added unto you. Matt. 6:23. Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.

With kindest love to God's dear people everywhere I remain your sister in Christ, ever looking for the righteous kingdom soon to come,

Mrs. L. E. Miller.

Delta, Ohio. Rfd. 25.

— o —

**Smile and Sneer.**

A smile is like a blossom tossed  
Upon the path of spring;  
A sneer is like the sudden frost  
That leaves it withering.—Sel.



## WAYSIDE NOTES.

J. S. Lyon, Citronelle, Ala.

In the notes for July 6 a mistake occurred in stating the amounts of currency in the world. The figures should have been billions instead of millions.

....0....

London, July 7.—United Supreme Court Justice Louis D. Brandeis was elected president of the International Zionists at the opening session of the conference of that body here Wednesday.

Delegations from all European countries, Palestine, Argentina, Australia, Canada and New Zealand were present at the first meeting of the international supporters of the plan to make Palestine the Jewish homeland.

The program of the conference included advocacy of political equality irrespective of race, sex or religion in Palestine. The American delegation included, besides Justice Brandeis, Mrs. Mary Fels, Nathan Straus and Felix Frankfurter. Following the conference Straus and his wife visited Palestine to inspect Philanthropic enterprises there and plan new ones.

....0....

London, July 15.—The Right Hon. Herbert Louis Samuel, P.C.M.P., has arrived in Jerusalem and has begun his duties as High Commissioner for Palestine. With his assumption of office, Palestine passes from military to civilian administration, and the realization of the Zionists project under the British mandate for Palestine begins in earnest.

Since Jerusalem was captured from the Turks, Dec. 17, 1917, by the Egyptian expeditionary force of the British army, Palestine has been administered by an impromptu military body called the Occupied Enemy Territory Administration (South), which was answerable to Viscount Allenby, commander-in-chief of the E.E.F. in Caro. With Mr. Samuel's arrival and the assumption of his new duties as High Commissioner the administration of Palestine becomes answerable to the British Colonial office.

Mr. Samuel is a leading British Jew and in his new duties he grapples with one of the most difficult situations on the surface of the globe. The conflicting hopes of the Zionists and the Syrian population of Palestine present a desperate situation, which will call for the highest administrative abilities of which any human being is capable.

....0....

Last March there occurred in Palestine what few Bible students would ever deem possible. A terrific wind storm and fall of snow filled the streets of Jerusalem with great drifts. The British soldiers there were hard pressed to secure fuel for fires, and they, together with the people of the city suffered greatly from the cold. We are wont to think of Palestine as warm and balmy, the home of the orange and fig. As a fact, however, a snow fall is not unusual in January and February, but the snow lasts only a few hours. Snow is often alluded to in Scriptures. An incident of the storm was the blowing down of one of the ancient olive trees in the Garden of Gethsemane. There was a tradition among the people that when this particular tree, named El Butini, should fall, then the Turkish empire would fall. This tree was

perhaps 2000 years old and had been bound with iron bands to support it. The largest of the trees in Gethsemane are about six feet in diameter. The olive tree is very long lived and if these were not there in Christ's time they, without doubt, have come from the roots of the very trees under which Christ prayed and suffered in agony of mind in that memorable last night before his crucifixion.

....0....

When Allenby, the English commander, was operating on the west side of Jordan, driving the Turks and Germans from Palestine, Prince Feisel of Hejaz in command of Arab troops on the east side of Jordan was paralleling his movements against the same foes.

Feisel is the son of the Emir of Mecca, who had been made king of the Hejaz by the British. Hejaz is a country lying along the east side of the Red Sea and whose capital and principal city is Mecca.

On March 8 this year the Syrians convened in a national congress at Damascus in which they proclaimed Syria to be an independent state. It was reported that they contemplated making Prince Feisel their king.

In an interview given to a representative of the Jewish Chronicle last October by Prince Feisel the Arabs consider Palestine and Mesopotamia as integral parts of Syria and he says, "We would fight to the last ditch against Palestine being other than part of the kingdom, and for the supremacy of Arabs in the land. We would welcome, however, the assistance which a regulated immigration of Jews could give us in developing the country; and we would even prefer the immigration of Jews to that of any other people, because they are Semites like ourselves. They are cousins and we would willingly make them brothers. But that involves a brotherly feeling of Jews for Arabs as well as of Arabs for Jews."

Their new nationalism may be the cause of great friction in the operation of both French mandatories over Syria, Mesopotamia and Palestine, as Arab troops this spring forced the British troops out of towns along the upper sources of the Euphrates, and they also aided the Turks in the expulsion of French and Armenians from Marash, a city in southeastern Anatolia, and a territory claimed by the Armenians.

Should the Syrian Arabs come to the aid of Mustapha Kemal, the Greeks will need all of their 500,000 men they are ready to put into the field if necessary.

....0....

The campaign in Asia Minor against the Turkish Nationalists starts off with success. The city of Philadelphia, notable as the seat of one of the early churches and to whom a letter of the Revelation is written, has been taken from the Turks.

Anatolia, the new government headed by Mustapha Kemal Pasha, occupies the territory covered by Paul's first and the first part of his second missionary journeys. It covers what was ancient Asia, Galatia, Bithynia, Celicia, Pontus, and Cappadocia.

The Turks in this area are descendants of tribes that have drifted in from central Asia, but there are also many Geeks, Persians and Armenians. The country is sparsely populated but there are at least 7,000,000 Turks. The inhabitants are fatal-

ists, largely, and lazy, inclined neither to warfare nor to business. In their villages there may be a thousand persons but not a single business house. They secure their necessities by means of barter.

From this class of people Mustapha Kemal must recruit his unwilling armies. His ports of entry are blocked on the north by the British in the sea of Mormora, on the south by the French in the Mediterranean, and on the west by the advancing armies of the Greeks who killed or captured 8,000 Turks at Ala-Shehi, which we know as Philadelphia of old.

It does not seem probable that the Turks can long withstand the combinations working to their final overthrow.

## NOW READ.

T. A. Drinkard, Holbrook, Neb.

NOW READ: "God that made the world .....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 habitations; that they should seek the Lord, if happily they might feel after him, and find him, though he be not far from every one of us." Acts 17:24-27. If God made of "one blood" all nations of men, he made the "Mound Builders" of the blood of Noah, and in the same manner brought them to America. Who can tell when or how it was done? And since God decreed that all men might feel after and find him, is it unreasonable to conclude that the prehistoric people of America might have sought and found the Lord? And if they did, would they not likely make and preserve a record of themselves and God's dealings with them? The Book of Mormon claims to be just such a record. It does not supersede the Bible, nor teach another gospel. It comes to us from a lost people as an additional witness for God, teaching the same plan of redemption revealed in the Bible, proving the truth of the Bible claim that all may feel after God and find him. The Bible informs us that Noah's posterity were scattered upon "all the face of the earth." See Gen. 11:18. America comprises a large part of the "face of the earth," and we conclude that some of those ancient people found their way over here, for here in America are found the remains of a vanished race or races whose history lies buried with them, unless we accept the Book of Mormon story for what it purports to be, a record of those people.—The Arimat. Nebraska City, Neb., Oct. 1919.

The above effort put forth is a very shrewd way of defending the Book of Mormon. If the Book of Mormon "teaches the same plan of redemption revealed in the Bible," why call it the Book of Mormon? In the above defense the writer says, that the Book of Mormon proves the truth of the Bible claim. My, this friend must have stretched his imagination to the limit of its endurance. Let us look at this question and see if there is any reason to such argument.

Is not the Book of Mormon the foundation of the teaching found in the Mormon literature? Does not Mormonism tell us that man preexisted as a spirit being? Will this agree with the Bible? I deny that the Book of Mormon proves the above affirmation. About the only thing I can see it



# THE RESTITUTION HERALD.

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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.

### A COLORED MAN BAPTIZED. Acts 8:26-40.

PHILIP had been preaching for some time in Samaria when an angel came to him in a dream and said, "Arise, and go south from Jerusalem. Follow the road that leads from Jerusalem to Gaza."

Philip started at once, but he had to walk and it took him many days. At last he reached Jerusalem and found the road from Jerusalem to Gaza. But as he went on, the country became more and more sandy, until at last it was nothing but a desert. Philip still followed the road for he knew that God had special work for him to do.

Then one day as he walked, he saw a chariot not far off. The chariot was a large one and very beautiful. In it sat a large colored man, and as his servant drove slowly along the road this man was reading one of the books of our Bible. Some of the Jews who had lived in his country had told him of the heavenly Father and he had believed. And now this man, high treasurer of the queen, had been to Jerusalem to worship with the Jews. He was on his way home to his far away country of Ethiopia when Philip saw him.

As Philip watched the chariot a voice said to him, "Go near, and speak to this man." He ran quickly to the chariot and as he came up he heard the man reading from Isaiah. Philip asked, "Do you understand what you read?" The man replied, "How can I without someone to tell me?" And he asked Philip to sit with him in the chariot.

The place of the Scriptures which he read was this: "He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth."

The man, whose name is said to be Indich, said, "Tell me of whom the prophet spoke this. Was it of himself or some other man?"

Then Philip told him that these words were written of Jesus. And he told him of the baby who was born in a manger, but who was the Son of God. He told him of the baptism and preaching of Jesus, and how he was crucified and rose from the dead. Then he told him that those who believed in Jesus and were baptized would live with him in the resurrection.

As they drove along they came to a pool

## BEYOND TODAY

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

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

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

of water and Indich said, "See, here is water; what doth hinder me to be baptized?"

And Philip answered, "If thou believest with all thine heart, thou mayest."

Then the man commanded the chariot to stop, and he and Philip went down into the water and Philip baptized him. And when they came up out of the water the spirit of the Lord took Philip away so that the man saw him no more. But he went happily on his way to Ethiopia.

That is the last the Bible tells us of him, but the history of his own country tells us that he taught his queen the gospel and baptized her. Afterward he preached it in all parts of his country. Then he went into other countries and at last was put to death for believing in Jesus.

### THE NATIONS FAVORING ZION.

It is remarkable how the nations of the world are falling in line back of the British Declaration in favor of the replacing of the Jews in their ancient home land.

Holland's Foreign Minister has spoken strongly in favor of the return, saying, "I have great sympathy with the idea."

Milenko Vesnich, head of the Serbian Mission now in Washington, has written a pathetic letter to Captain David Albala, a veteran of the Serbian Army and an ardent Zionist. He says in part:

You know that there is no other nation in the world sympathizing with this plan more than Serbia. Do we not shed bitter tears on the rivers of Babylon in sight of our beloved land, lost only a short time ago? How should we not participate in your clamors and sorrows lasting ages and generations?

It will be a sad thing for any of our

Jewish fellow-citizens leaving us to return to their promised land, but we shall console ourselves in the hope that they will stand as brothers and leave with us a good part of their hearts, and that they will be the strongest tie between free Israel and Serbia.

The French Ambassador to the United States, J. J. Jusserand, has spoken in an interview in favor of the return of the Jews to Palestine, while M. Pichon, the French Foreign Minister, has given assurance to the Zionists that France and England are in agreement in relation to the establishment of a national home for the Jewish people in Palestine.

Even in Brazil Zionism finds an echo. Three deputies of the Brazilian Parliament have brought a bill into Parliament to express gratitude and appreciation to the British Government for its Palestine Declaration. Parliament is also to ask the government and the President of Brazil to do everything in their power to bring about the realization of the plan.

In Ukraine the new state that has arisen in Eastern Europe, M. Vinitchenko, the Ukraine Minister, has expressed his joy at the British Declaration and wished the Jews success. At a sitting of the Ukraine Rada, a resolution welcoming the Declaration was moved and carried.

The Italian Ambassador to the United States, in a letter to a New York Yiddish newspaper, states that the "Italian Government is in full agreement with Mr. Balfour in regard to the establishment of a national home for Jews in Palestine, only that the Jewish race should receive that recognition of its national and racial aspirations which are the primal cause of the generous struggle of the Allies against Teutonic violence and disregard of other people's right."—Sel.

### Where Rain Never Falls.

The dryest place in the world is that part of Egypt between the two lower falls of the Nile. Rain has never been known to fall there, and the inhabitants do not believe travelers when told that water can fall from the sky.—Sel.

Tamper not with conscience; it is the soul's compass.—Sel.

Know that "impossible" has no place in the brave man's dictionary.—Carlyle.

We ask God for what we want, but when God opens the windows of heaven he supplies our needs, not our wants.—Sel.

Men often make up in anger what they want in reason.—Sel.

Distrust the virtue that itself exalts,  
But turn to that which doth avow its faults  
And from repentance pluck a wholesome fruit.—Sel.

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S. J. Lindsay, Editor and Manager.

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## Editorials and Church News.

Bro. and Sr. H. S. Hunt, Clarksville, Ia., are rejoicing in the addition, July 6, of a nice little boy to their family circle. All doing nicely.

Our bill for paper—10 reams—came today and it amounts to \$1.30. There is hardly enough paper to last two months and we have to figure closely to meet the bill. Yet there is due us some \$300 from brethren. If we had this, how easy it would be to pay the bill. Won't you look at your label and, if owing, send us the amount at once? Brethren, please save us the annoyance of making frequent reference to this matter.

Anyone planning to attend the Illinois Bible School who has not received the Prospectus, please drop us a card and one will be forth coming.

As we expect to reach Chicago from the south at 7:00 A.M., on Monday morning, Aug. 2, we shall be pleased to meet any who will arrive in Chicago during the day if such will notify us when they expect to arrive in Chicago and over what road.

Bro. Paul Johnson, of Sac City, Iowa, is now with us and we have the job of get-

ting him all smeared up with printer's ink and grease as a proper introduction to the printer's art.

We dare not fail to comment upon some of the good letters we receive concerning our need for funds with which to do our publication work. One just received says, "Please find enclosed P. O. order for five dollars for which renew my subscription to the Restitution Herald and the rest for helping fund, and count me for \$2.50 on the tract, Where are the dead? If you have more than you need I guess it won't come amiss." This last clause particularly pleases us. We can use legitimately every cent we get, but the spirit of this good brother is best of all.

Mail coming from California tells us of experience there in the recent earthquake shocks. It wouldn't do for any one place to have all the good things. We believe that on the whole we'd rather live in northern Illinois with wheat and oats shocks than in beautiful California with it's numerous earthquake shocks.

### REMITTANCES.

Lila M. Maring; Mrs. Fred Chapman; Mrs. Hugh Shafer; Mrs. H. M. Kinney; H. S. Hunt; Mrs. Mary L. Bailie, for the Los Angeles Berean Class; Norris Rupp; Peleg Chase.

### EMERGENCY FUND.

Lila M. Maring,	\$2.00.
Mrs. Eunice Lewis,	2.00.
H. S. Hunt,	4.00.
Mrs. Mary L. Bailie, (for Los Angeles Berean Class),	2.00.
Peleg Chase,	3.50.

### NOTES.

A Trip that was both pleasant and profitable was ours to the Indiana meeting, July 15-18. The National Berean Conference convened the 15th and 16th, and we believe it was the best Berean Conference yet held. The Indiana State Conference which followed was also full of good things. The people of Indiana have made a good meeting place of the North Salem church, and they know how to arrange for the feeding of people both spiritually and physically. We were very glad to be able to renew old acquaintances and make many new ones.

On Sunday morning, July 18, in company with Bro. Clyde Randall, of Minnesota, we returned to Chicago and spoke for the brethren there. We were all rejoiced to have Sr. Clara Chaffee able to attend the service. May God grant her the strength needed for life's path.

Frank E. Siple.

## Obituary.

Lucy A. Siple Campbell.

It becomes our sad duty to record the death of our sister, Lucy, at McComb, Miss., July 9, 1920. Being the oldest daughter of our mother, Sr. A. M. Siple, of Hammond, La., she was born in Lester,

Blackhawk County, Iowa, Nov. 16, 1875. With the family she removed to Hammond, Louisiana, in 1892, and three years later was baptized by Bro. R. A. Humphries. On Nov. 11, 1896, she was united in marriage to A. B. Campbell, and to them were born four children,—Elvin, Ruth, Mabel and Pearl.

Being of a quiet, thoughtful and industrious disposition she made an excellent mother, and it is sad to think that these young folks, the oldest not being yet of age, must be left to battle life's ways without her loving counsel.

Of immediate relatives she leaves the husband, four children, mother, two sisters and four brothers.

It is the first break in our immediate family circle for more than twenty-five years, and the enemy has dealt a blow here the effects of which cannot be removed until the great Life-giver comes.

It is to that time that we look and pray for reunion.

Burial was made from the old family home, Hammond, Louisiana, on Sunday afternoon, July 11, 1920.

Frank E. Siple.

### Samuel Huffmon.

Samuel Huffmon was born in Saline Co., near Miama, Mo., Sept. 6, 1832, and died at his home near Bosworth, Mo., July 13, 1920, at the ripe age of 87 years, 10 months and 7 days.

When about 9 years of age he removed with his parents to St. Clair Co., Mo., where at the age of 13 he was left an orphan, both parents dying within a short period of time.

He then returned to Saline Co., to make his home and remained there until 18 years of age, when he went to California where he remained for two years. He again returned to Saline Co., where in 1855 he was married to Martha W. Vaughn. Twelve children were born to this union, nine of whom are still living.

He moved in 1864 to the home where he died. Mrs. Huffmon died Nov. 30, 1908. On Aug. 25, 1909 he married Elizabeth Bilderbeck, of Moberly, Mo. She, together with the sons and daughters and many other relatives and friends mourn his going.

He spent two years in defense of his country in the time of its distress.

He has been united with the Church of God of the Abrahamic Faith for more than 50 years. He was firm in his faith and died in the lively hope of the resurrection from the dead at the coming of Christ.

A large concourse of relatives and friends met at the Methodist church about four miles from the old home where we spoke upon death as it is and the hope of life by the resurrection. Grandpa Huffmon now sleeps in the near-by church-yard awaiting the coming of the Master.

S. J. Lindsay.

### H. V. Reed.

We noticed in yesterday's issue the passing of Mr. Hiram Vaughn Reed, who was born in Utica, N. Y., in 1836, and was nearing his 84th birthday, later in life, making his home in Chicago.

Mr. Reed leaves behind two sons, Mr. Earl H. Reed, and Charles B. Reed, M. D., both of Chicago. His daughter, Mrs. Myrtle Reed McCullough, passed away several

proves is how far man can go in his wild and foolish speculations. To say that it proves the truth of the Bible claim is the very height of human folly. Truth is truth and needs no additional evidence to prove it so. We are informed that the Book of Mormon comes to us from a lost people. It would have been better to have said that it came from a man lost in sin, and who should have accepted Christ. But if the sayings of the Book of Mormon are true you are forced to accept the idea that Christ is God, and God is Christ. Nowhere in the Bible can you find that the Father and the Son are the same person, yet the same is in the Book of Mormon—though they tell us that it teaches the same plan of salvation!

Permit me to call your attention to a few statements that are found in the Book of Mormon, contrasting them with a few statements that are in the Bible and then you can see whether or not the Bible truth is proven by such unreasonable claims. In the Book of Mormon, Alma 19:42-44, you read this, "Now concerning the state of the soul between death and the resurrection. Behold, it has been made known to me, by an angel, that the spirits of all men, as soon as they are departed from this mortal body; yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life. And then shall it come to pass that the spirits of those who are righteous are received into a state of happiness, which is called paradise; a state of rest; a state of peace, where they shall rest from all their troubles, and from all care and sorrow, etc." In these three verses you hear it advocated that the spirits of all men are the real men themselves. Notice the usage of the words happiness, rest, peace, troubles, care and sorrow, but after their departure they enter into paradise where they enjoy happiness, rest, peace.

Also notice that the Book of Mormon says that the spirits of all men go home to God, whether they be good or evil. Let us see how, and what kind of place Mr. Smith tries to fix up where God is for the spirits of evil men. We are told that the place of punishment for these is up there, too! Alma 19:45-47, reads, "And then (after they get home to God), shall it come to pass that the spirits of the wicked; yea, who are evil; for behold they have no part nor portion of the spirit of the Lord, . . . these shall be cast into outer darkness; there shall be weeping and wailing and gnashing of teeth, . . . this is the state of the souls of the wicked; . . . thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection. Now what have we got? Just this, we have the righteous and the wicked going to heaven at death to receive their reward; you have paradise located up there where God is, and you have that great hell of torment located there, too, as taught by the fables of Mormonism, the founder of which was Mr. Smith. There is not to be found anything that will favor such in the Bible, and moreover there is not a Mormon in the world that can prove it, yet they are everywhere teaching the people that their book is a verification of the Bible! If such faith was the faith of the Mound Builders they didn't occupy any better position than the Mormons do. They, no doubt, believed as do the Mormons that

when a fellow dies he just really begins to live. But the most foolish part of the whole thing is that the good spirits are only to enjoy happiness and peace until the time of resurrection, and then they will have to undergo a resurrection disturbance, which will, no doubt, disturb the quiet and peaceful rest of the good spirits. I hardly see how it can be claimed that these good spirits have to wait until death to go home, for it does seem reasonable to believe if they are going there at all they would go while they are still living, for it is written, "For the living know that they shall die; but the dead know not anything, neither have they anymore a reward, for the memory of them is forgotten." Eccl. 9:5.

And the wise man continues to affirm, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge nor wisdom in the grave whither thou goest." Eccl. 9:10. Herein is a contrast between the sayings of Solomon and Smith. Which is right in your estimation? They can't say that both of them are right, because they both teach two different doctrines altogether. Smith says that men go to heaven when they depart, and Solomon shows that they go to the grave. On the resurrection question Mr. Smith says, "Now my son, I do not say that their resurrection cometh at the resurrection of Christ; but behold, I give it as my opinion that the souls and the bodies are reunited, of the righteous at the resurrection of Christ and his ascension into heaven." Alma 19:55. He first says that resurrection, or reuniting of the souls and the bodies does not take place at the resurrection of Christ, and then he reverses the statement and says that, the souls are reunited at the resurrection of Christ. Notice, however, that he says that he gives this information as his opinion. That is just what it is—an opinion, for there is not one passage of Scripture to sustain it. These statements are just samples of the wanderings of Mormonism.

In Alma 19:67 we find this, and if their works are evil they shall be restored unto him for evil: therefore, all things shall be restored to their proper order; everything to its natural frame; mortality raised to immortality; corruption to incorruption; raised to endless happiness, to inherit the kingdom of God, or to endless misery; to inherit the kingdom of the devil." Herein Mr. Smith presumes that there will be just two kingdoms in the future,—the kingdom of God and the kingdom of the devil, both of them existing at the same time, and both of them existing for the same duration of time—endless. But perhaps he has never read Dan. 2:44, where it is shown that when God's kingdom is established it will "consume all these kingdoms, and it shall stand forever." And of course to have a devil kingdom he will have to have a king, and from what is said we are left to presume that the devil will be king, and those who inherit his kingdom will be his superintendents.

Such presumption, without Scriptural authority is all uncalled for, only to bolster up a false system thereby seeking to discredit the God-given plan already given to the world to bless and help them. Mormonism blessed nothnig, but is a false system created in the earth to further man-made ideas and theories that are contrary

to those of God. The Book of Mormon and the Bible do not give the same plan. One is of God and the other is of man. To say that they give the same plan is to say that which has no Scriptural facts to sustain it. Because the Book of Mormon claims to contain the plan of salvation does not prove it so. Mrs. Eddy claimed the same, and among the many false systems in the world today perhaps there are none that are as bad as Christian Science. Surely one must have his faith staid on God to stand the test. In the place of being willing to advocate the truth Mr. Smith gets out what he is pleased to say, a revelation that was given to him by angelic hands, but which, examined in the light of reason and God's Word, is seen to be a false deception.

#### No. 22. Did Peter Follow Jesus To Heaven?

J. W. Williams,

Ripley, Ill.

SO THOSE believe who endorse the idea of spirits of the dead, because Jesus said to Peter, "Whither I go thou canst not follow me now, but thou shalt follow me afterwards." Jno. 13:36.

But the master interpreted these words later to Peter, as written John 21:19, as meaning death, and Peter so understood them, 2 Pet. 1:4. So the words in question were interpreted by the speaker himself as meaning that Peter should follow his Lord to death, not to heaven.

The previous words in Jno. 13:33 show that Peter could not follow Jesus to heaven. Only one mediator is needed at the heavenly throne and the earth is to be Peter's future abiding place. He is to sit on a throne to judge one of the twelve tribes of Israel then as the Lord promised him. Peter testified at Pentecost that David had not ascended to heaven, and John testifies that no man has gone there except Christ. Jno. 3:13. So that in Jno. 13 the words of Jesus to Peter contemplate two places to which Peter might be considered as following, to heaven and to death. The first is impossible, by the previous declaration of Christ, and the second is the one to which Jesus later told Peter he should follow. The reason is evidently that when Jesus contemplated going to heaven and said they could not follow him there, Peter remonstrated, and in his boastful self-confidence averred he would follow him to death. So to cure Peter's fault and make him perfect by suffering, his Lord takes him at his word and lets him follow to death, after showing him how futile is his self-confidence which is leading him only to a triple denial of his Lord, instead of leading him at that time to follow to the death of Jesus that must precede the going to heaven of Jesus.

The stones you throw at others today you will find in your pillow tonight.

Every normal person is born with a message for humanity, with a sacred obligation to give his best to the world.

Let us take time to be pleasant. The small courtesies which we often omit because they are small, will some day look larger to us than the wealth which we covet, or the fame for which we struggled.

Thoughts are the best character builders.



Samuel Huffmon,  
whose obituary appears on the editorial  
page of this issue.

## Reports.

### CONFERENCE REPORT.

The Annual Conference of the Churches of God in Indiana convened at the North Salem Church July 16-18. This is the second year that the Bible School and Conference have assembled at this place, which is henceforth to be the permanent location for the yearly meetings.

With the improvements and the equipment for dining service, the entertaining of the people is made more easy and comfortable. The brethren in this community receive and entertain with true Christian hospitality, and this was fully enjoyed and appreciated by the guests.

The Conference proper began on Friday evening with a splendid but short address of welcome by the president Wm. Huffer, followed by a sermon by Mary A. Woodward.

Each of the speakers presented the Bible truths in a most interesting and instructive manner as everyone knows, who has heard Sister Woodward, Bros. F. L. Austin, D. E. VanVactor, Frank Siple, Leroy Austin and Clyde Randall. They told us of God's precious promises, his wonderful and glorious plan of salvation for his people and the nations of the earth, and the wonderful age in which we are privileged to live, because now we see the fulfillment of that prophecy which points to the favorite theme of those of the Abrahamic faith,—the second coming of Christ. Neither did they neglect to admonish us in our everyday acts and conversation, and to impress upon us the necessity of faith on our part in God's word and rich promises concerning these things.

This conference was pronounced one of the best of Indiana gatherings. Complete harmony and brotherly love seemed to prevail.

All the churches of the state were represented by delegates or visitors and reports except one and that one sent in a report of the years work.

There was no business of very great importance transacted at the business sessions this year.

The following officers were elected for the ensuing year:

President, Wm. Huffer, Michigantown.  
First Vice-president, Floyd Stilson, South Bend.

Second Vice-president, Leroy Austin, Plymouth.

Secretary, Beulah Pence, Williamsport.  
Treasurer, Waldo Wood, Michigantown.

Flora H. Prior, Sec.

### Report of Work in Iowa During April, May and June.

Koszta,	Sermons 10.
Hickory Grove,	2.
Gladbrook,	3.
Eagle Grove,	4.
Woolstock,	6.
Marathon,	3.
Clarksville,	2.
Lake View,	6.
Stanhope,	3.
Total,	39.
Salary first month,	\$125.00.
Expenses,	28.27.
Salary second month,	125.00.
Expenses,	47.50.
Total salary and expenses,	\$325.77.
Money received,	14.25.

I received the \$14.25 at Stanhope after I had sent in my report. I will send this amount to the treasurer. I would have reported sooner, but was called to Oklahoma to see my father who was very ill.

My work began at Koszta, April 18, and ended at Stanhope June 17.

May God's blessing rest upon all those of ke precious faith, and may we all meet again.

Yours in hope,

E. O. Stewart.

### THE GOOD SAMARITAN.

(Concluded From Last Week).

Lymian Booth.

Dixon, Ill.

LET us look at it a little closer. It reads that a certain man went DOWN. The whole human race in Adam went down, fell, from Jerusalem the holy, the place of blessing, to Jericho, the place of the curse. In Joshua 6:26 it is written, "And Joshua adjured them at that time, saying, cursed be the man before the Lord that riseth up and buildeth this city, Jericho." This man fell among thieves, satan and his angels. They stripped him of his righteousness. Not only did they strip him but they wounded him severely. They inflicted a wound that brought death to him and all his posterity, and left him. Having done their evil work they could well leave him alone. Solomon has written, "A child left to himself bringeth his mother to shame." Prov. 9:15.

By chance, by coincidence, a certain priest (the law) came down that way, that is, going the same direction. David said: None of them can by any means redeem his brother, nor give a ransom for him. Psa. 49:7. And when he saw him he passed by on the other side, utterly unable, and seemingly unwilling to help the unfortunate. And likewise a Levite, the master of the ceremonials, when he was at the place, came where he was and when he looked on him passed by on the other side. A type of the passing of the law and ceremonies, by fulfillment in Christ.

But a certain Samaritan, as he journeyed came where he was. Note the reading. It does not say DOWN, but as he journeyed. Evidently from what follows the Samaritan was going from Jericho to Jerusalem. A type of Jesus the friend of man, came where he was; came in the flesh and has proved himself a friend of man: a neighbor full of pity and love; and when he saw him he had compassion on him, a sample of which was shown to the widow of Nain, and went to him and bound up his wounds,

with his stripes we are healed, on Calvary. The ransom was paid for man's deliverance from his thralldom.

Pouring in oil and wine sending the Holy Spirit as the comforter at Pentecost, as a demonstration of that power which will finally place man above all danger or harm. And set him on his own beast—beast a bearer of burdens. He hath raised us up together in heavenly places in Christ Jesus. Eph. 2:6. And brought him to an inn. An inn is a place where travelers are taken in and fed and lodged. He will eventually conduct us to the house of many mansions, an eternal abiding place. And took care of him. He did not leave him in charge of careless and unfaithful servants, but he himself cared for him. Our life is hid with Christ in God, where it is safe, and when Christ who is our life shall appear, then shall ye also appear with him in glory. Col. 3:4. It is one thing to be dead in sin and trespasses, and quite another to be dead to sin and alive to God.

On the morrow when he departed,—to ascend to heaven,— he took out two pence, evidently gifts, "but unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, when he ascended up on high he led captivity captive, and gave gifts unto men, Eph. 4:7, 8. And said unto him: take care of him:—"bear ye one another's burdens, and so fulfill the law of Christ, which we understand to be the law of love. Gal. 6:2. And whatsoever thou spendest over I will repay thee. No tender, affectionate care shown to the wounded travelers will be forgotten, neither by the travelers nor by him who said, "Verily I say unto you inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:40. When I come again, evidently referring to his second coming. Behold my reward is with me to give to every man according as his works shall be.

In this the parable is made to span the ages from Adam to the second coming of Christ. This traveler is the personified human nature of Adam, if you please, as the representative and head of the human family. He left his former estate (the high and lofty, Jerusalem), the city of peace and journeyed down toward Jericho, to the profane and wicked place under a curse. No sooner had he left his peaceful abode and his God than he fell under the power and influence of the arch enemy, who robbed and stripped him of all he had and left him helpless and alone. Who but a divine hand could give back what he had lost, who else could bind and heal his bleeding sores? Could the law, the priest or the Levite? The Apostle in answer has said, if there had been a law which could have given life, verily righteousness should have been by the law. "All were powerless and all passed because they also were wounded in Adam. Only Jesus, the Son of God, had the power to lift the fallen, prostrate form and carry it to a place of safety. He was moved with compassion, for he is all compassion; infinite love. He poured oil into the wound, purifying all hearts by faith.

Kind reader you are on the road between Jerusalem and Jericho, between the fall of man and redemption. In which direction are you traveling, toward Jerusalem or Jericho? If toward Jericho you bet-

years ago. After his first wife, Elizabeth Armstrong, passed away, Mr. Reed married Mrs. Sarah Bethel, M. D., now living temporarily in Miss Peschmann's bungalow, Winter Park, where Mr. Reed passed away last Sunday about 1:30. Mr. Reed and his first wife were writers of note, also the daughter, Mrs. Reed McCullough, whose books are to be found in the public libraries. None of the children were able to be present during the last services and temporary burial was made in the Winter Park cemetery. Rev. Extra J. Riggs, of the Congregational church, officiated in short exercises at the house and grave. The warmest sympathy was expressed by a number of friends, whose acquaintance with Mrs. Reed had only been for a few days. The assistance of Mr. E. T. Nelson of Kissimmee, a former friend, who made the necessary arrangements was highly appreciated by Mrs. Reed.

—Winter Park, Florida, Exchange.

## Notices.

### Colorado Meeting Postponed.

Before going to press we received a telegram reading as follows: "Announce postponement Tuttle Stratton meeting, July 29 to Aug. 5. —Mrs. Minnie Rogers."

Will all to whom this is of importance please take notice.

### Alabama, Mississippi, Louisiana Conference.

The first Alabama, Mississippi, Louisiana Conference will be held at Hammond, La., at an August date to be announced next week. Those who can attend notify Bro. Albert Siple, Hammond, La. Those who live in these states will please notify J. S. Lyon, Citronelle, Ala., Sec. Pro. Tem., so they may be enrolled and receive a report of the conference.

### BOOKS WANTED.

Wanted: Good reference books, second hand and cheap. Need Hebrew and Greek lexicons. Bible commentaries, Smith's Larger Scripture History, Bible Dictionary, pamphlets on disputed doctrines, expositions on prophecies, various translations, Great Pyramid, and Anglo-Israel books. Send a list of what you can spare, with price. J. S. Lyon, Citronelle, Alabama.

### Missouri Conference.

The annual Missouri Conference of the Church of God will be held at Morse Mill, September 15 to 19, inclusive.

Bros. L. E. Conner and J. W. Williams will be with us. Come, all who will, and help us to make this meeting a success.

John F. Williams, Pres.

### India Mission.

In behalf of Superintendent Vadan-tachari of the Mission I want to thank all who have so generously responded to the funds sent for the India work.

If we give them not those things which are needful to the body; what doth it profit? Even so faith if it hath not works, is dead, being alone. James 2:16, 17.

A. J. Eychaner, Iowa Supt.

### Notice to Stockholders.

The Annual Meeting of the stockholders of The Restitution Publishing Company

will meet at the office of the company at 606 N. 6th St., Oregon, Ill., at 4 o'clock P.M., on Thursday, Aug. 12, 1920, for the purpose of electing two directors and transacting any other business which may properly come before them.

S. J. Lindsay, Sec.

### State Berean Program, Illinois.

Meetings will be held Friday, Saturday, and Sunday evenings, Aug. 13-15. Topics to be announced later.

Two half hour business sessions will be held on Friday and Saturday at 4:15 P.M.

Almeda Glotfelty, Ch'm. Prog. Com. Lanark, Illinois.

The Annual California Conference of the Church of God will be held this year in Pomona, from July 17th to July 25th, inclusive. A good program is being arranged.

J. E. Adamson, Pres.

### CONFERENCE DATES, 1920.

Illinois Bible School and Conference,

August 3-15.

Nebraska Conference, Holbrook, Nebraska.

August 14-22.

Iowa Conference,

August 22-29.

### August Meeting in Texas.

We are planning to begin a series of meetings at Gonzales, Tex., on Friday evening, July 30, 1920, and continuing through the second Sunday in August. Members of the Church of God from a distance are cordially invited to come. Those desiring to come, please notify Mrs. E. L. Johnston. Brethren kindly bear the date in mind, and help us to have a good meeting.

Your sister in hope of that better time soon to come.

Mrs. E. L. Johnston.

## The Sunday School.

By Alta King.

### THE KINGLY KINDNESS OF DAVID.

Lesson 6. August 8, 1920.  
Lesson Text. 2 Sam. 9:1-7.

Golden Text: David executed justice and righteousness unto all his people. 2 Sam. 8:15.

Memory Verses: Col. 3:12, 13.

### Questions and Comments.

What covenant did David and Jonathan make when they last met? 1 Sam. 20:14-17; 23:16-18. Today's lesson is the story of how David fulfilled that covenant.

What was the general character of the early part of David's reign, first as concerning the heathen nations around, 2nd, as concerning his own nation? 2 Sam. 8.

In the midst of all this turmoil with enemies and of home prosperity David did not forget his love to Jonathan and the covenant that grew out of that love. 2 Sam. 9:1.

Read or relate the story of how he sought out and cared for Jonathan's descendants. 2 Sam. 9.

2 Sam. 4:4 tells how Jonathan's son came to be lame. Why did David show no fear of Saul's descendants as possible trouble

makers in his kingdom? 2 Sam. 7:12-17. Note the covenant. Recall other incidents in which David showed this same spirit of love toward Saul's house.

Give a list of all the Christian virtues which David has, so far in our study of him, demonstrated in his life. Read Col. 3:12-17; Rom. 12:19-21. Recall one incident when he showed desire for revenge but soon repented of it.

Did David show any condescension in his kindness toward Jonathan's son? Of what was eating together a sign and seal in the east?

### General Notes.

Daily Readings: Mon., 1 Sam. 20:14-17; 23:16-18; Tues., 2 Sam. 8; Wed., 2 Sam. 9; 2 Sam. 4:4; Thurs., 2 Sam. 7:12-17; Fri., Col. 3:12-17; Sat. Rom. 12:19-21.

1. So far in our study of David's life we have noted chiefly good points in his character. Once he showed the very human flesh desire for personal revenge against Nabal, whom he had protected, and who refused him food for himself and men when he was living in exile and was being hunted by Saul, but he was quick to take Nabal's wife's advice and to admit his wrong. In our next lesson we consider the grosser sins of David's later life. His one redeeming point is his readiness to admit his wrong and to render true repentance.

At first thought it may seem strange that God should have chosen David's family to be the royal family of Israel and the world and reject Saul's when both men were guilty of such disobedience. In fact David's sins, as we shall see, were more repulsive than Saul's so far as the record goes. Saul disregarded ceremonial laws and saved a man and some animals which he had been told to destroy. David broke two great moral laws. But David rendered true and unrestricted repentance, making no excuses for himself, while Saul tried the age old trick of self justification. Furthermore, we have in this choice further proof that God does not choose his workers to carry out his plan, according to their works, but according to "the good pleasure of his will." He does not wait to choose a man until he has proved himself worthy and capable, but he chooses the man and then so controls the influences and circumstances of his life that he does become worthy and capable to do all he has laid out for him to do.

"Pluck brings its rewards; Reverses don't kill.

If fate hits you hard, strike back with a will,

Let it do what it can, still hold up your chin,

For the world loves a man who never gives in."

If you strike a thorn or rose,  
Keep a goin'!

If it hails or if it snows,

Keep a goin'!

'Taint no use to sit and whine

When the fish ain't on yer line,

Bait yer hook and keep a tryin',

Keep a goin'!

The way of indifference leads downward to the abyss of ruin.—Sel.



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### THE WHOLE FAMILY 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, Mich., has Sunday School every Sunday at 10 o'clock and preaching occasionally by Sister Woodward following Sunday School.

**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.

**Ripley, Illinois.**—Bible Study, Friday Evenings, Sunday School at 10:00 a.m. Preaching on Saturday Evening at 7:00. Sunday at 11:00 a.m. and 7:00 p.m. J. W. Williams, Pastor.

**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 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.

**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.

**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.

**Brush Creek, Ohio.** Sunday school each Sunday at 9:30 A.M. Social meeting, 11:00. George Antonides and John A. Garard, elders. H. D. Pearson, Sec., Tippecanoe City, Ohio., Rfd. 2. John 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-

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.

**Moriah, Illinois,**—Preaching on the first Sunday in each month and on Saturday night before, by S. J. Lindsay. Sunday School each Sunday at 9:30. Chas. Hickox, Supt., Allan Weaver, assistant, Dessie Grass, Sec., Fenton Hickox, assistant; Mrs. Lewis Weaver, Treasurer. Berean meeting each Friday night.

The Church of God at Hickory Grove, Iowa, has preaching the first Sunday in each month at 11 o'clock, with Sunday School every Sunday at 10 o'clock.

The Church of God of the Abrahamic Faith meet every Sunday in Taft Hall, Los Angeles, Cal. Sunday School at 10:00 o'clock, preaching services at 11:00 o'clock by Bro. Allard. Will be very glad to welcome any visiting brethren.

#### 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 one year,	3.00.
15 Leaflets for one year,	2.00.
Fractional parts of a year at the same rate.	

ter go no further. There are thieves and robbers lurking in concealment all along the way. Danger lies ahead. Death and destruction awaits him who continues in the downward course. All these can be avoided. Turn and go toward Jerusalem, that city not built with hands. You have a friend there, the Good Samaritan, your loving, faithful neighbor, the great physician who can supply and pour in the wine and oil; and bind your wounds and cleanse your putrid sores and relieve your distress and pains. His love makes him your friend; his mercy your neighbor. He gave his life that you might live. He did all he could; what have you done? If nothing, then is not your gratitude for his great sacrifice much less than that shown by the priest and the Levite? Think you that this certain man felt no debt of gratitude to the Samaritan who had rendered such great service to him? Would he not have gladly performed for his benefactor any reasonable service within his power? Not to do so would be base ingratitude. Then how much greater the debt you owe him who gave his life that you might live? For this reason Paul exhorts us to present our bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Rom. 12:1. Then our duty is to present ourselves as a sacrifice to Christ, out of thankful regard for his love and manifest mercies. This is the living sacrifice, the reasonable service with which the Father is well pleased. To keep back anything, like Ananias and Sapphira, is to deny our Lord. He asks only our love, our service; but he asks it all. He has bought it with his passion and cross, and borne away in triumph the title to our complete service. Remember his commandments are not grievous, his yoke is light and his service is perfect freedom. As he said to the lawyer, Go thou and do likewise methinks the same sweet voice is whispering in tenderest tones, Give me the service you owe and I will give you a crown of life that fadeth not away.

## Letters.

Dear Bro. Lindsay:

The special meeting at Guthrie Grove church, near Pelzer, S. C., will begin Aug. 1 with an all day meeting. We are expecting to be there for services Tuesday night, Aug. 3, the Lord willing.

We shall leave Washington D. C. on Southern train No. 137 Monday evening, and reach Greenville Tuesday at 1:40 P.M. Will some of the brethren in Greenville meet us, and if necessary to go on to Pelzer on the train have some one meet us there with conveyance for us to the church?

We expect to be at Guthrie Grove till Aug. 9, then go to Traveller's Rest, 15 miles north of Greenville for a meeting from Aug. 9 to 16.

J. H. Anderson.

Dear Bro. Lindsay:

A letter was sent me from Oregon, Ill. but was lost after leaving the post-office so I did not get it. I attended a funeral service lately conducted by the Lutheran minister, and was delighted to hear a real Bible service. No mention of the soul's immortality, but that the man was dead, and would turn to dust, and remain

so until Jesus comes to raise him. He read verses proving it.

The songs were "Sometime We'll Understand," and "We Shall Sleep But Not Forever." At the grave he ended his service with the "Lord's prayer." I was pleased with the service as it was so unexpected.

This minister urges people to read the Bible every day. He is a smart, well educated man, he and his family are fond of music and are good singers. They have a very beautiful church.

Your sister in Jesus,

Lilly H. Willis.

Dear Brothers and Sisters in Christ:

I attended a funeral recently of a relative who was a member of the Methodist church. Two ministers spoke during the service. One spoke of the deceased as having been a great sufferer (cancer of the throat). That God had compassion on him and released him of his suffering and took him away to the realms of glory. He spoke also of death being a mystery and that it was not understood why it should be so.

The other minister said that man does not die, neither do the flowers. Nothing dies. It seems so strange that ministers who profess to teach that which is in the Bible should teach contrary to it. Man's word, not God's word. In Ezek. 18:4 God said, Behold, all souls are mine: as the soul of the father, so also the soul of the son is mine. The soul that sinneth it shall die. Job 14:1, 2. 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. David said in Psa. 103:14-16, For he knoweth our frame; he remembereth that we are dust. As for man, his days are as grass; as a flower of the field so he flourisheth. For the wind passeth over it and it is gone and the place thereof shall know it no more. How different this teaching is from that of the Methodist minister. Job asks the question, "If a man die shall he live again?" He answers, "All the days of my appointed time will I wait till my change come. Thou shalt call and I will answer thee, thou wilt have a desire to the work of thine hands. Job 14:14, 15.

In the 19th chapter he said, I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth.

Jesus said in John 14, I go to prepare a place for you, and if I go to prepare a place for you I will come again and receive you unto myself, that where I am there ye may be also. How glad we are that Jesus is coming again to reign with him on the earth. The sleeping ones will rise from their dusty beds to a bright morning. Then there will be no more sickness or death.

We don't want to go where we are not invited, but we do want to be where the Lord wants us.

My prayer is for us all to be ready when our Lord comes.

Your sister in Christ

Jessie M. Wilson.

Dear Bro. Lindsay:

On July 6 we began a special meeting at Cool Springs, Va. The meeting continued till Sunday, July 11. The attendance and interest were very good through the entire meeting. On Sunday we had an all day meeting, preaching in forenoon, then din-

ner served at the church. In the afternoon the children led by our daughter, Mellie, gave an entertainment, after which we spoke on baptism. About noon it began to rain and continued till night. However, after our talk on baptism a few of went to the creek where we had the pleasure of baptizing Bro. D. J. Updike into Jesus Christ. For the past two years Bro. Updike has been a student of God's Word but as he had been baptized by the Baptists he was slow to obey Mark 16:15, 16. However, in our prayers we kept him in mind, hoping he would obey. So now we rejoice that he has done so. We are hoping his wife will enter Christ and walk with him the narrow way that leads to eternal life. In our services on Sunday we had with us Bro. S. E. Boyer and family, Bro. S. M. Boyer and family, and Bro. Frank Boyer and family from the Dry Run Church; Bro. Ashby Updike and family from Winchester; Mr. and Mrs. Dewey Huffmon and our own family from Mauertown. Owing to the heavy rain the meeting came to a close on Sunday. There are a number of good people living near this church, who understand the truth but don't obey. We hope they will before it is too late.

J. H. Anderson.

## A Plea.

Dear Bro. Lindsay:

Will you please give space in the Restitution Herald for this petition in behalf of our Bro. Marvin Becknell. Mr. Becknell will appreciate any financial aid rendered him. For the past nine years he has buried one of his children and this spring and summer he had one of his, and the only child left to him, in the hospital, which has had two operations and is now enjoying very good health. His expenses have now exhausted his financial means, and Mr. Becknell was shot by one of his neighbors in both legs and wounded until he is not able to support his family. He is now compelled to leave his home and is in the hands of friends.

It is our duty to help a deserving brother who has been so faithful in the Master's work, in this dark hour.

Cast thy bread upon the waters and after many days thou shalt find it. Eccl. 11:1.

Your brother in hope,

I. W. Manca.

Union, South Carolina.

## QUESTIONS.

1. What is meant by "Thy Chambers," mentioned in Isa. 26:20?

2. To what does "His place," refer to in the 21st verse of the same chapter?

3. Where is the scripture that says the saints will be with the Lord for the period of 3½ years in the air before coming to the earth?

4. Give scriptural authority for setting the time as to when the Lord is coming.

In your answer be sure to give scripture to sustain your replies as I refuse to accept any think-so or opinion and suppositions.

T. A. Drinkard.

The only thing a quitter gets from the world is its contempt.—Sel.

As a rule the self-taught man has reason to be proud of his teacher.—Sel.

## WAYSIDE NOTES.

J. S. Lyon, Citronelle, Ala.

Operations in Turkey during the third week in July received meager notice in press reports. No progress on the part of the larger Greek army in western Asia Minor is reported, but Nationalists crossing the Bosphorus destroyed a bridge north of Constantinople. A Greek army in European Turkey is driving the Turks back upon Constantinople with the assistance of French and English warships operating along the coast line of the Sea of Marmora. The English are about to extend a line across the plains thirty miles or so east of the Bosphorus from Ismid to the Black Sea in order to protect the towns along the straits from raids of Turks in Anatolia.

....o....

Though King Feisel of Syria has mobilized troops and made a pretense of preparing to dispute the operation of a French mandatory over Syria, yet reports are current that he had agreed to the French ultimatum. The French are going ahead with military operations aimed at the occupation of Aleppo and Damascus.

....o....

Suppose the Church of God has 5,000 members and the daily income of each is no more than 50 cents, then the total income of our people is in one year \$912,500. Then suppose we all gave one tenth, or \$91, 250. Think of the evangelists, preachers, church expenses and tracts that would pay for. Then think again, are we doing **OUR SHARE?**

....o....

The Jews of New York have a Hebrew Free Loan Society that makes loans to needy Jews all over the country in sums ranging from \$1.00, to \$300.00. Last year 17,395 persons were helped with a total of \$913 835, and there was a loss of but \$121. 00, with no security asked from any one other than the honesty of the borrower. During the twenty-seven years of this society's operations, loans of \$10,410,000 have been made to 337,923 borrowers.

....o....

There is no mistaking the hostile attitude of the Palestinians; Arabs mostly, toward Zionism. The former accuse King Feisel (also Faysal) of making a secret treaty with the Zionists to allow them to establish a Jewish state subject to Syria, and this in the face of the Palestinian support of King Feisel and the movement which resulted in the nationalization of Syria last March. The Palestinians had turned to the Syrians as their only hope when it became evident that England meant to lend her support to Zionism. An Arab paper, Meraat Al-Shark, in the course of an editorial entitled "Justice," goes on to say:

"Are the Zionists still unconvinced that our national rights are above theirs? Nay, the beautiful Jordan shall never be theirs though they dye its waters with their blood. They shall not possess Palestine so long as the bells of the Arabic churches reverberate and the shadows of the Arabic minarets move across its clear waters."

....o....

The editor of The Jewish Era says: "Lenine is undoubtedly an Antichrist, and to my mind, considering his almost universal dominion and his hellish doctrines,

he comes nearest being the Antichrist than any man who has ever lived."

"In all of Lenine-Russia there is said to be not one single Sunday School to be found. Even the week day school is run on the Soviet system, in which children themselves, and not the teacher, decide what lessons, if any at all, shall obtain during the day. Of text books there are none. What lessons are given are oral. A large proportion of the time of the children in school is given over to dancing. There is the most intimate mixture of sexes, and done systematically and with purpose. The facts here are that Lenine and all the cults hovering under the wings of Lenine are promulgating doctrines, the most anti-Christian that have obtained in all the history of the world. Perhaps ninety percent of Lenine's people openly deny the facts of Christianity and scoff at the doctrine of Christ."

....o....

An American officer has brought from Russia a book known as the "Red Bible." It would take too much space to enumerate many interesting and alarming statements, but there are some notable assertions.

The Reds plan, by means of education, to plant soviet ideas in the minds of all peoples and "bring about a 'super-government' dictatorship of the proletariat by a universal Czar."

They advocate a terrorism to undermine all existing order. They have planned "such a paralyzing maneuver in the west that the bravest soul will shudder. (Is this referring to U.S.?—Editor). Underground corridors will be established by that time (when the nations organize for war on Lenine) in all cities where they can be exploded, with all their institutions and government documents."

"Disorders and bankruptcy will shortly appear everywhere."

"The word 'Liberty' pushes all human society into a struggle against all authority be it that of God or nature. During this our reign the word will be eliminated from the dictionary as an inciter to brute power that turns the masses into blood-thirsty animals."

"The people, tortured by the disorders, and by the inactivities of their rulers, and incited by us, will say, 'Take them away and give us one universal Czar who will unite us and abolish the causes of quarrels, the frontiers of nationality, religion, government and accounting, who will give us the peace and quiet which we can find with authorities and representatives."

## SPIRIT

S. J. Lindsay

**A** BROTHER has written us making some inquiry concerning the word spirit. This word is one of the most difficult in all the scriptures to define, owing to the various uses made of it in translation. It seems to have a general use corresponding to our word "force." We believe the word spirit is always used with reference to some force.

In the Hebrew (the Old Testament) the word spirit is translated out of the words Neshamah and Ruach.

Young gives breath, blast, inspiration, soul (once) and spirit as definitions for Neshamah.

In Eccl. 12:7, we read: Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it. Here spirit is from Neshamah.

In Gen. 2:7, we read: And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath (Neshamah) of life and man became a living soul.

Job 4:9: By the blast (Neshamah) of God they perish, and by the breath (Ruach) of his nostrils are they consumed.

Job 32:8: But there is a spirit (Ruach) in man: and the inspiration (Neshamah) of the Almighty giveth them understanding.

Isa. 57:16: For I will not contend forever, neither will I be always wroth: for the spirit (Ruach) should fail before me, and the souls (Neshamah) which I have made.

The foregoing texts are samples of the various translations of the word Neshamah.

The word Ruach is variously translated air, anger, blast, breath, cool, courage, mind, quarters, side, spirit, tempest, wind, vain, and windy.

In the order given above the texts are as follows: Job 41:16; Judges 8:3; Psa. 18:15; Isa. 11:4; Gen. 3:8; Josh. 2:11; Prov. 29:11; 1 Chron. 9:24; Isa. 47:15; Psa. 142:3; Psa. 11:6; Gen. 8:1; Job 15:2; Psa. 55:8.

Just why we have so many translated ideas out of the one original word is a matter for our conjecture unless the original words were used in some such general way as we would use the word force.

Following are the texts given by our brother as being especially troublesome to him: Gen. 41:8: And it came to pass in the morning that his spirit was troubled, etc. Here the Hebrew word is Ruach.

Ex. 6:9: And Moses spake unto the children of Israel: but they hearkened not unto Moses for anguish of spirit (Ruach), and for cruel bondage.

Joshua 27:18: And the Lord said unto Moses the son of Nun, a man in whom is the spirit (Ruach), and lay thine hand upon him.

1 Sam. 30:12: Here spirit comes from Ruach. In 1 Kings 21:5, the same word is used, as also in Job 32:8 and 34:14.

As to the words soul and spirit it is safe to say that they are practically never interchangeably used. The one never means the other in the original language. Neshamah and Ruach are used to express the forces of life as set in motion by the union of breath and body by the hand of God. Neither Neshamah nor Ruach is ever used for the soulical being, but they are used to designate the animating essence. It was given to man in his creation; it is taken away in death. It will be restored when man lives again by a resurrection from the dead. God formed man of dust and by breathing into his nostrils the breath (or life giving force) man became a LIVING soul in contrast to the LIFELESS soul he was before. When that life giving force is withdrawn, man again becomes lifeless. The spirit, breath, wind, etc., that leaves him in death, leaves him unconscious, helpless, as long as it remains absent from him. It is the promise of God through Jesus Christ to restore this life giving essence, or spirit, or breath. The thought so often expressed that the spirit is the real man is without foundation in scripture. The body lives, moves, acts, thinks, exercising the mind,

# 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.

### SAUL IS CONVERTED. Acts 9:1-31.

PAUL was a young Jew whose home was in Tarsus, a walk of many days from Jerusalem. His father was a Pharisee, one of those who hated Jesus and asked that he be crucified. Saul had been taught to hate all Christians, and when he grew old enough, the priests gave him the right to put them in prison. Saul was one of those who stood by and watched them stone the faithful apostle, Stephen.

When all the Christians who had lived at Jerusalem had been put in prison or driven from the city, Saul went to the high priest and said, "Give me letters to the synagogues at Damascus, I will go there and if I find any of those people who follow Jesus, I will bind them and bring them to Jerusalem."

The priest gave Saul the letters that would give him the right to do this, and he started on his way with some other men. It was a long way, but they did not mind the heat, for they were thinking of the work they would do at Damascus.

As they came near the city at noon, a great light shone around them. The light came from heaven but it was much brighter than the sunshine, and they threw themselves on the ground to shut the light from their eyes. Then Saul heard a voice calling to him. Saul, Saul, why persecutest thou me?

In fright Saul answered, Who art thou, Lord?

And the voice went on: "I am Jesus whom thou persecutest."

Then Saul asked, "Lord, what wilt thou have me to do?"

The voice answered, "Arise; and go into the city, and it shall be told thee what thou must do."

So Saul stood up, but when he had opened his eyes he could see nothing. The vision had left him blind. The men who were with him took his hand and led him to Damascus. For three days he would neither eat nor drink, and thought only of the wrong he had done in persecuting the Christians, and prayed that God would forgive him.

In the city was a disciple whose name was Ananias. In a vision the Lord said to him, "Go into the street that is called Straight, and enquire for a man called Saul, of Tarsus; for he prayeth."

But Ananias answered, "Lord, I have

## IF I HAD KNOWN

**I**F I HAD seen that home from which he came,  
Bare, cheerless, drear and darkly desolate,  
I should have had more charity—oh, shame  
That I should turn him friendless from my gate!

If I had known his yearnings for the good,  
And how he fought his losing fight alone;  
If all his doubtings I had understood,  
I should have stayed his steps—if I had known.

I did not know and when the tempter came  
Speaking with evil questions in his heart,  
He faltered—fell. I was the one to blame—  
I, who had failed to act a brother's part.—  
Sel.

heard how much evil this man hath done to the saints at Jerusalem; and he hath come here to bind all that call on thy name."

The Lord said, "Go thy way, for I have chosen him to tell of me before many people."

So Ananias found the way to Saul; and when he had entered the house, he put his hands on Saul and said, "Brother Saul, the Lord Jesus hath sent me, that thou mayest receive thy sight."

At once Saul was able to see, and rising he went with Ananias and was baptized. Then he was given food and felt much stronger.

For some time he stayed with the disciples at Damascus learning what they knew of Jesus. Every day he went into the synagogue to talk to the people there about Jesus. Those who heard him said, "Why, this is the man who put the Christians in prison at Jerusalem, and he came here to do that too!"

But every day Saul was able to tell them more about Jesus, until at last the Pharisees plotted to kill him. When Saul learned this the disciples helped him to escape. They let him down outside the wall in a basket, for the gates were watched day and night so that he would not get out. He then went to Jerusalem.

In Jerusalem he sought out the disciples and wished to stay with them but they were afraid of him. They thought he was only scheming to have them arrested. Then Barnabas took him before the apostles and told them of the vision Saul had seen, and how he had been baptized at Damascus and was driven from the city because he preached the gospel. After that they gladly took him in, and he preached boldly in Jerusalem. Some time later the Grecian Jews laid plans to kill him. When the brethren found it out, they went with him to Caesarea and sent him to his old Tarsus home by way of the sea.

Later his name was changed to Paul, and it is by that name that we know him best.

## THE KINGDOM AND OUR OPPORTUNITIES

D. E. VanVactor, Argos, Indiana.

THE little flock will inherit and possess in jointure with Christ, the kingdom, and will live in the immortal, glorified condition to which Christ has already attained, and refavored and redeemed Israel will be the missionary evangelists to the nations of the world, and all will work in harmony for the gathering together of all things even in him, to the full accomplishment and consummation of God's plans and purposes. Glory to his holy name! But the Little Flock must be careful that they do not fall into the same pit that the Scribes and Pharisees did, and not be ready to render the work they will have to do as God's stewards. As Auntie Wince says, "God is not taking out a people for nothing," only their own salvation. The great work of Christ's victory comes after the marriage of the Lamb and his Bride. Christ is only in his courtship now. The great work for which marriage was instituted, that of producing children, comes after the wedding. If the figure holds good, the production of God's great spiritual family through Christ is to be accomplished after he comes and takes to himself his bride and sets up housekeeping in the establishment of his kingdom in the earth. A barren woman is not a very good helpmeet in the fundamental function of matrimony. Neither will a church, as the helpers of God through Christ be a very good helpmeet in the spiritual household of God, unless they understand and are willing to assume the tasks that await them after the marriage.

I am glad Bro. Lyon is not so much worried over differences of opinion. It is an evidence of increasing faith in God and the success of Christ. The Father delegated all power in heaven and on earth to the Christ, and he will not fail to do the Father's will to its full completion. Our God is not a chance God. The world is not a chance world. People talk about a first chance and a second chance when there is no chance work about it. It is simply because of our shortsightedness that we think things just happen. God is not hampered. He has no competitor. He is supremely free. All we need to do is to yield ourselves to him in the name of his dear Son, and the spiritual life develops and we are enabled to bring forth the fruits of the spirit and become a sweet smelling savor to our God, like the soil that yields itself to the rootlets of the rose and is taken up and transformed into a beautiful flower and sheds its fragrance all around."

—Selected from the Circuit letters by Auntie Wince.

IT matters not how a man dies, but how he lives.—Sel.

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S. J. Lindsay, Editor and Manager.

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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 firm 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.

Sister Edna Sheets, of Blanchard, Mich., has been obliged to undergo an operation for appendicitis at the hospital at Mt. Pleasant, Mich. A cheery letter from her to us reports that she is coming along nicely, for which we are heartily glad.

Bro. and Sr. Dewitt Dauntler and Mr. and Mrs. Devall, of Dixon, Ill., spent Sunday, July 25th, with the church at Oregon, Ill.

Our friend T. H. Briggs, of Blanchard, Mich., had the misfortune recently to be kicked in the face by a horse he was shoeing and to receive by it a broken jaw and the loss of several teeth. He is laid up so that he cannot work but he is able to cast a fly to the trout in the streams thereabout. When the fish bite, one can forget a great deal of pain and inconvenience.

We learn that Mrs. (Sr.) Zenas Murphy of Clarksville, Ill., has undergone an operation for the removal of her tonsils. Let us trust that this operation may remove the difficulty.

REMITTANCES.

Mrs. Blanche Hart; Mrs. W. Cronbaugh;

Mrs. Mamie Kauffman; A friend in Mo., Mrs. Geo. Walter; W. H. Klindt; Mrs. J. R., Leota B. Hanson; A. M. Jones; Harry Mead; J. S. Lyon; Mrs. Alta McCormack; Milton Long; James H. Lewis; Mrs. Samuel Huffman; Mrs. Sarah Harper.

EMERGENCY FUND.

A friend in Mo. \$1.00  
Mrs. J. R. 1.00  
Milton Long 2.50  
Mrs. Sarah Harper .50

Notices.

Colorado Meeting Postponed.

Before going to press we received a telegram reading as follows: "Announce postponement Tuttle Stratton meeting, July 29 to Aug. 5. —Mrs. Minnie Rogers."

Will all to whom this is of importance please take notice.

Alabama, Mississippi, Louisiana Conference.

The first Alabama, Mississippi, Louisiana Conference will be held at Hammond, La., from August 19th to the 22nd, 1920. Those who can attend notify Brother Albert Siple, Hammond, La. Those who live in these states will please notify J. S. Lyon, Citronelle, Ala., Sec. Pro. Tem., so they may be enrolled and receive a report of the conference.

BOOKS WANTED.

Wanted: Good reference books, second hand and cheap. Need Hebrew and Greek lexicons. Bible commentaries, Smith's Larger Scripture History, Bible Dictionary, pamphlets on disputed doctrines, expositions on prophecies, various translations, Great Pyramid, and Anglo-Israel books. Send a list of what you can spare, with price. J. S. Lyon, Citronelle, Alabama.

Missouri Conference.

The annual Missouri Conference of the Church of God will be held at Morse Mill, September 15 to 19, inclusive.

Bros. L. E. Conner and J. W. Williams will be with us. Come, all who will, and help us to make this meeting a success.

John F. Williams, Pres.

India Mission.

In behalf of Superintendent Vadan-tachari of the Mission I want to thank all who have so generously responded to the funds sent for the India work.

If we give them not those things which are needful to the body; what doth it profit? Even so faith if it hath not works, is dead, being alone. James 2:16, 17.

A. J. Eychaner, Iowa Supt.

Notice to Stockholders.

The Annual Meeting of the stockholders of The Restitution Publishing Company will meet at the office of the company at 606 N. 6th St., Oregon, Ill., at 4 o'clock P.M., on Thursday, Aug. 12, 1920, for the purpose of electing two directors and transacting any other business which may properly come before them.

S. J. Lindsay, Sec.

State Berean Program, Illinois.

Meetings will be held Friday, Saturday,

and Sunday evenings, Aug. 13-15. Topics to be announced later.

Two half hour business sessions will be held on Friday and Saturday at 4:15 P.M. Almeda Glotfelty, Ch'm. Prog. Com. Lanark, Illinois.

The Annual California Conference of the Church of God will be held this year in Pomona, from July 17th to July 25th, inclusive. A good program is being arranged.

J. E. Adamson, Pres.

CONFERENCE DATES, 1920.

Illinois Bible School and Conference, August 3-15.  
Nebraska Conference, Holbrook, Nebraska, August 14-22.  
Iowa Conference, August 22-29.

August Meeting in Texas.

We are planning to begin a series of meetings at Gonzales, Tex., on Friday evening, July 30, 1920, and continuing through the second Sunday in August. Members of the Church of God from a distance are cordially invited to come. Those desiring to come, please notify Mrs. E. L. Johnston. Brethren kindly bear the date in mind, and help us to have a good meeting.

Your sister in hope of that better time soon to come.

Mrs. E. L. Johnston.

The Sunday School.

By Alta King.

SINS AND SORROWS OF DAVID.

Lesson 7. August 15, 1920.  
Lesson Text. 1 Sam. 12:9-14.

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

Memory Verses: 2 Sam. 12:12-14.

Questions and Comments.

David's double sin, 2 Sam. 12:9. What two definite commands did David disobey? Compare with the sins of Saul. Note the proof in verses 9 and 10 that despising God's commands is despising God. Read in connection 1 John 5:3. The word despise carries with it the idea of active, rebellious hatred, hence disobedience that is due to carelessness and weakness of the flesh, as was David's, is not usually regarded by man as despising God's commands, but God so designated David's sin. Does the cause of a sin, no matter what it is, ever make the sin any less sinful?

David's predicted punishment: 2 Sam. 12:10-14.

David's repentance: 2 Sam. 12:13. Compare with Saul's. 1 Sam. 13:11, 12; 15:20-25. Which was true repentance and why?

What was the penalty prescribed by Jewish law for such crimes as David's? Num. 16:20-21; Lev. 20:10. Considering this fact, show that David was really forgiven, even though he had to suffer the punishment predicted in verses 10-12, 14. Explain how God is wise in thus dealing with sinners. The story of how verse 14 was fulfilled is told in verses 15-22. Here we see the loving father in David, not withstanding his sinfulness, which seems to indicate that he lost all such finer feelings.



all because of the action of the breath or air coming in contact with the lungs; hence the word spirit is often used to refer to the mind in action. Pharaoh's spirit (or mind) was troubled. Had his breath ceased, his mind would have ceased; his power to think stopped. He would have been dead. He would have ceased to exist just as before he ever came into the world.

Whether we have made this plain we are not so sure. If we haven't, give us a chance to try it again.

### THE CHURCH OF GOD.

It's Name, It's Calling, It's Purpose.

M. W. Perrine, Malaga, Washington.

1. As to name, what name should the church bear, and what does it mean? James gives us a very clear and definite idea as to the name it should bear. When the disciples met at Jerusalem to confer upon matters affecting the faith of the church, relative to the matter of circumcision and the keeping of the law, after Peter had spoken, James rose up and said, Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name. And to this agree the words of the Prophets as it is written, After this I will return and will build again the tabernacle of David that is fallen down, and will build again the ruins thereof, and will set it up that the residue of men might seek after the Lord and all the Gentiles upon whom my name is called, saith the Lord who doeth all these things. A people to bear his name, the name of God, therefore to be called the "Church of God." Another reason is that God does the calling. 1 Thes. 2. "That ye would walk worthy of God who hath called you unto his kingdom and glory." And the Greek word for church, ecclesia, signifies a called out people, hence "Church of God," would be a very appropriate name.

Next comes the means that God uses to do the calling. He has committed the gospel of his dear Son, the gospel of Christ, which Paul says is the power of God unto salvation to everyone that believeth, to the Jew first and also to the Gentile, to his disciples and apostles, for this very purpose, to call out this people. And all Scripture is given by inspiration for the purpose of perfecting and fitting them for every good work.

2. What is the high calling spoken of in the Scriptures that is to fall to the lot of the overcomer, the one that is counted worthy to reign with Christ a thousand years? "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 tongue and people and nation, and hast made us unto our God kings and priests and we shall reign on the earth. To be kings and priests unto God and unto Christ and to reign with Christ on the earth for a period of a thousand years seems to be the privilege of the saints. Paul says, Called to be saints, after being called out, then the church is organized into a body of believers so that they might be helpful to each other in the work assigned to them; for the babes in Christ must be fed and nourished up by the use of the sincere milk of the word, that they may grow thereby and become

strong in the Lord and in the power of his might, become men and women in Christ Jesus, going on unto perfection, which is the ultimate end and aim of everyone who starts out in the race for eternal life. Every member of the body has a work to perform a duty to do. And whatsoever we do, let us do it as unto the Lord, that we may of the Lord receive the reward. An organized church in any one place consists of believers living in that place, with the eldest and best qualified ones in the body chosen as elders; spiritually minded, and godly men, well versed in the Scriptures, and able to teach. Then other qualified ones chosen as deacons, the whole church working together and in harmony for the edification of each other, to the glory of God. What a wonderfully effective machine it is when all are of one mind and one accord. God will work in and through the church to the making of converts to the praise of his name, and the filling up and completing of the number that are to constitute the bride, the lambs wife, the object and purpose of which is to be a joint-reign with Christ over the nations of the earth in the kingdom of God.

This is what constitutes the promised seed, the Abrahamic seed by faith; the seed that is to bless the whole world, the Christ seed that is to destroy sin and him that hath the power of death, that is the devil, and bring in everlasting righteousness with the new heavens and new earth. Num. 14:21. The whole earth filled with a knowledge of the glory of God. What a consummation. What a glory!

We wait for it. We pray for it, and must have great patience until the early and latter rain; for God has promised an outpouring of his spirit upon all flesh in the latter days.

### JESUS WEPT.

Rufus A. Curtis, Scottsburg, Ind.

WHAT A world of meaning is disclosed to us for our contemplation in those two words, recorded in the eleventh chapter of John and thirty-fifth verse. Although the briefest verse in the Bible the information it imparts is not insignificant. It discloses to our admiration the depth of sympathy that dwelt in the heart of the compassionate Redeemer. He was "a man of sorrows," and acquainted with grief. Isa. 53:3. He who was despised and rejected of men, oppressed and afflicted on every hand by his enemies, could yet, out of his great, loving heart weep over the afflictions that he foresaw would inevitably overtake them for their misdeeds, and their rejection of him and his message. Isa. 53:7; Luke 13:35. What mingled emotions of compassion and sorrow must have surged through his mind as he gazed upon the doomed city of Jerusalem, as he gave utterance to these pathetic words, "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. "And when he was come near he beheld the city and wept over it, saying, If thou

hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes. For the days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side. And shall lay thee even with the ground, and thy children within thee, and they shall not leave in thee one stone upon another; because thou knowest not the time of thy visitation." Luke 19:41-44. Through their rejection of the Messiah, they will have to take a subordinate position in the kingdom of God; they will be subjects, not rulers. Luke 21:43; Matt. 8:11, 12; 19:27-30; Luke 1:33. As the Master's eventful life of self denial was about to close upon the cross of Calvary so deep was that fountain of pity, love and sympathy in his heart, that the agonies of death by crucifixion could not extinguish it. Listen: his lips move in prayer,—"Father, forgive them; for they know not what they do." Luke 23:34. Truly, "the love of Christ constraineth us; because we thus judge that if one died for all then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again." 2 Cor. 5:14, 15; Rom. 5:5-8; 14:9. He tasted "death for every man." Heb. 2:9. He gave himself a ransom for all men. 1 Tim. 2:1-6; Luke 19:10.

O the depth of that love, that devised the stupendous plan of redemption, who can fathom it, or separate us from it? Jno. 3:14-17; Rom. 8:35-39; 1 John 4:8.

"Let us, therefore, both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, specially of those that believe. 1 Tim. 4:10. "Thus saith the Lord, thy Redeemer, the Holy One of Israel: I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way which thou shouldst go." Isa. 48:17; 55:4.

"He leads us on

By paths we did not know.

Upward he leads us, though our steps be slow,

Though oft we faint and falter on the way,  
Yet when the clouds are gone

We know he leads us on.

He leads us on

Through all the unquiet years;

Past all our dreamland hopes, and  
doubts and fears

He guides our steps. Through all the  
tangled maze

Of sin, of sorrow, and o'er clouded  
days

We know his will is done;

And still he leads us on.

And he, at last,

After the weary strife—

After the restless forever we call life—

After the dreariness, the aching pain,

The wayward struggles which have proved  
in vain,

After our toils are past—

Will give us rest at last."

Clear writers, like clear fountains, do not seem so deep as they are; the turbid seems most profound.—Sel.

THE secret of success is constancy to purpose.—Sel.

ye will serve—as for me and my house we will serve the Lord. What good could come to Joshua and his house in serving the Lord if they had been foreordained to destruction? Would not his service have been in vain? On the other hand what harm could have befallen him by living a wicked life if the Lord had chosen him for a position in glory before the foundation of the world? It appears to me that such a theory would reduce a man to the level of a tool—a mere machine, and would rob him of his freedom to act. If it were true, then Joshua and Jesus might, with propriety, have said to their hearers (as ministers at the present time say), Oh, it will make no difference what you believe. But neither taught any such doctrine, for they understood to what disastrous results it would lead. The question has been asked, "Do the scriptures in any sense teach predestination?" To which we reply, Yes; but not in the sense that Jones was foreordained to eternal death and Smith to eternal life and joy. We believe that such a construction is positively wrong because it is in direct opposition to all other scripture teaching. We are aware that the common version makes Paul use the word in Rom. 8:28-29, and in Eph. 1:5, 11. The King's Committee rendered the Greek word (prorizo) by the word predestinate. Its true meaning is to mark off first or beforehand. In the Diaglott, the meaning is to invite, to call or choose or select. This agrees with the teachings of Jesus and his apostles. The word occurs but four times in the Scriptures. In Rom. 8:28 the Diaglott reads, And we know that all things work together for good to those who love God, to those being invited according to a purpose. Then it would seem to me from this rendering that Paul meant that all things work together for good to those being invited according to a purpose. This implies the thought that God had a purpose in extending the invitation, not only to Paul and his Roman brethren, but to all who love God. The purpose which Deity had in mind included the all things which work together for good to those being invited. The purpose includes the work which the Lord was to perform for man's salvation, even to extending the invitation. The invitation being given by the Deity presumes that there must have been parties who could either accept or reject the invitation; for no invitation will compel one to accept its terms. To do so would change it from an invitation to a command. An invitation is a courteous solicitation to come to some place, or to perform some act. A person commands another when he has, or claims, the right or authority to make the other do his bidding, with full power to inflict a penalty if not obeyed.

In Acts 15:18 the common version reads, "Known unto God are all his works from the beginning of the world." The Diaglott reads, "Says the Lord, who does these things, which were known from the age." To what things did James refer when he spoke those words? By reading from the 14th to the 17th verses inclusive, we can get his meaning. James said, "Simon has related how God first looked to take out of the Gentiles a people for his name, and with this the words of the prophet harmonize, as it is written; After these things I will return, and I will rebuild that

tabernacle of David which has fallen down; and I will rebuild its ruins and will re-establish it, in order that the remainder of men may seek the Lord, even all the Gentiles upon whom my name has been invoked.

James has made it plain that after God has finished the work of taking out of the Gentiles a people for his name, he will return and build again the tabernacle of David. This is a part of the work of God which he foreknew, and which he foreordained should be done. It appears that the foreordination to which the apostle referred is the giving of the gospel to the Gentiles rather than to individual selection, by the gospel. This is the work which he foreknew from the time when he first purposed to redeem man. This foreknowledge was not for me specifically; but for himself and his excellent glory, through the gospel and his grace and mercy to us, inviting us to come to him and be his children, and giving us the privilege of calling him Father. The only way we can know whether we are his choice or chosen ones is by making him our choice, and by bearing the mark of our election in our regenerated minds, the proof of which can be shown only by the uprightness of our daily walk and conduct.

By reading Matt. 25:34 and Dan. 13:14 we will learn that the things predetermined in the mind of God was the kingdom. In Matt. Jesus in speaking of the time when he should come in his glory said, Then shall the king say unto them (the nations) on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. This agrees with the prophecy of Dan. 8:13, 14, where he says; I saw in the night vision 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.

These two quotations give added meaning to Paul's language in Rom. 8:29, 30; showing plainly that God had a definite purpose in mind before the foundation of the world (or age). In this purpose is included the all things which work together for good to them that love the Lord. It includes his invitation to men to leave sin and seek after righteousness. This invitation is his gospel message which chooses or selects from among the nations, kindreds, tongues and peoples, a people for his name, known as the Church of Christ. It is the overcomer, or those who win in the Christian race that God has foreordained or predetermined should take and possess the kingdom which he purposed before the foundation of the world to establish for the blessing of mankind. When they take and possess that kingdom he will glorify those who in the Christian race have been justified by faith after having been called, according to his purpose.

The things which work together for good to them that love the Lord includes only those things or the means which God predetermined should be employed in man's redemption. Peter wrote, "According as

his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue. 2 Pet. 1:1. He goes further and shows that through the things which pertain to life and godliness "are given exceeding great and precious promises: that by these ye might be partakers of the divine nature having escaped the corruption that is in the world through lust."

Why should people be called to glory and virtue—to lead upright and righteous lives in order to gain eternal life and be made partakers of the divine nature if 'heir individual destiny had been predetermined centuries before their birth? Reason would answer, none.

#### HOPE OF SALVATION.

**T**HOPE for something is to look ahead with expectation, having faith that it will be fulfilled. What we at the present time see and possess, we have no need to hope for.

In Rom. 8:24-25 Paul said, For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it.

In Eph. 4:4 Paul speaks of the one hope of your calling. One hope is not many hopes. He also speaks in 1Thes. 5:8 of the hope of salvation. Our question is, What is the greatest thing in the world? Our answer is, The hope of salvation. That is why we are trying to live each day, so that we may obtain that great salvation.

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation." To how many? "To every one that believeth." Jesus said, Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when he cometh in the glory of His Father, with the holy angels. Mark 8:38. Only those who truly love God's Holy Book will not be ashamed. Paul was not ashamed and he told why. It is the power of God unto salvation to every one that believeth.

Let not our Lord be ashamed of us when he comes. Let us ever be watching and looking for the signs of his coming, that he does not come to us unawares, as a thief in the night.

There is something for each of us to do. We are to put on the armor. But let us of the day be sober, putting on the breastplate of faith and love; and for an helmet the hope of salvation. 1Thes. 5:8. Again in Eph. 6:17, And take the helmet of salvation and the sword of the Spirit, which is the word of God. In Heb. 4:12 it says The word of God is quick and powerful and sharper than any two edged sword. A sword is used as a defensive weapon of warfare.

The sword of the Spirit is sharper than any two edged sword, so that there is no other sword like it. It is God's Holy Book.

This Book teaches us how to obtain salvation for which we raise our voices in thanksgiving to our Heavenly Father.

For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ. Who died for us, that whether we wake or sleep, we should live together with him. 1 Thes. 5:9-10. Wherein God will-

What verses show his full confidence in God's mercy and his quick submission to God's chastisement?

Absalom's rebellion,— the fulfillment of verses 10-12. The underlying cause of Absalom's rebellion is traceable to sinful influences of David's court life, thus the story demonstrates the truth of the golden text. See Gen. Note 1.

It would make the lesson too long to study the Scriptural account of the rebellion in detail. We suggest that chapters 15 to 18 be read carefully during the week in connection with the condensed sketch, Gen. Note 2, selected from Peloubet's Notes and that the main points be given in class.

Read in class the following Scriptures which depict David's grief, penitence and submission to God's chastisement. 15:25, 26; 16:5-12; 18:31-33.

Since David understood that the rebellion was a chastisement for his sins, why did he fight to maintain his kingship? (Recall his loyalty to the fact that Saul was the anointed of the Lord. He himself, not Absalom, was now the anointed. Furthermore, what kind of a king would Absalom have made?)

An intimate acquaintance with David's life is necessary to our faith in the Bible as the Word of God, for his sinfulness is a weapon in the hands of those who would discredit the book as the word of a righteous God. Show that God has not abandoned his principles of righteousness when he calls such a man a man after his own heart and chooses his family to be the Royal Family.

#### General Notes.

Daily Readings: 2 Sam. 12:9-23; Tues., 2 Sam. 15; Wed., 2 Sam. 16; Thurs., 2 Sam. 17; Friday, 2 Sam. 18; Sat., Psa. 3, 4.

1. Absalom was the son of Maacuh, the daughter of a heathen king. Hence heathen influences doubtless touched his life. He grew up under the evil influences of polygamy. "He was renowned for the beauty of his personal appearance, 2 Sam. 14:25, 26, and for his marvelous head of hair. He must have been exceedingly attractive, with a jolly, reckless, good nature, but vain, crafty and ambitious.— Peloubet's Notes.

He evidently grew up under these conditions with little or no godly restraint from his father.

He finally killed his older half brother for his crime against his sister, Tamar, and fled to his maternal grandfather at Geshur. Here he was kept in exile for three years, evidently by his father, since he did not return until David was persuaded by Joab to send for him. Even then David refused to see his face for two years. See 2 Sam. 1:14.

David's treatment of his son was neither right nor politic. It was not right, for, on the one hand, if Absalom had committed a crime he ought to have been punished for it; and on the other if there was ground for his recall from banishment, there was also ground for receiving him at court. It was not politic, for it could not but put Absalom into a position of antagonism to his father and the fretting impatience of these two years was but the bitter bud out of which at length ripened the rebellion.—W. M. Taylor.

2. The rebellion: After Absalom had

been restored to David's court he began to work up a rebellion. By hypocritically dishing with the people, charming them with his personal appearance and assumed interest in their troubles, insinuating that his father was not doing them justice as he would, he stole the hearts of the people away from David. Then he obtained permission of his father to go to Hebron, presumably to worship, but really to announce himself king, having made his plans known to the people. The news was carried to David and in intense grief he and those faithful to him fled from Jerusalem. His flight was not surrender. It was the only thing to do, considering the unexpectedness of Absalom's move and his own unpreparedness. It would make a clean division between those subjects faithful to him and those unfaithful. Absalom came to Jerusalem. One of David's counsellors, Ahithophel, had sided with Absalom, but his other counsellor, Hushai, had followed him, but was sent back to Jerusalem, that he might learn and report Absalom's plans. He had also sent the priests back with the ark until such time as God showed him plainly that he was to be restored to Jerusalem as king, deeming himself unworthy of its presence. 2 Sam. 15.

Ahithophel advised Absalom to permit him to go immediately, while David and his men were weary and weak handed, seek the king and kill him only. But Hushai, working for David secretly, advised him to delay long enough to collect a large army and that Absalom himself lead it against David, thus appealing to his vanity. His advice was accepted. This gave David and his men time for rest and organization and enabled them to take the offensive.

All are familiar with the story of Absalom's tragic death and David's grief. The chapters in 2 Sam. telling the story, given so briefly here, will bear re-reading many times. Through them we come to know David more and more as a man very close to us because of his sins and at the same time as a man very close to God because of his repentance.

## Berean Column.

Edited by  
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Leota B. Hanson, Editor,  
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### THE HOPE SET BEFORE US.

Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a hope of life by the resurrection of Jesus Christ from the Dead.

No one goes through life without the feelings of expectation and desire, which we are accustomed to call hope. It is immediate compensation for what we miss and solace for what we endure. Its principal function is to give us confidence in the future and whoever honestly surrenders themselves to the hope set before us in the Gospel.

We will find a renewing of the mind one of the chief markers of true religion lies in the refining effects upon character.

No one can adopt its true principles and

live daily under the influence without undergoing changes that make for the highest type of character.

He that hath this hope set on himself purifieth himself even as he is pure.

Mrs. Mittie Chandler.

### PREDESTINATION.

THIS has been the theme of much discussion, with the result that men of theological training are no nearer a unit in belief than when they first began to express their opinions. Men have placed very different interpretations upon the Apostle's teaching upon this subject. However much they may strive for the truth they all bend his words to suit their theories. While we venture to express a few thoughts upon the subject we do so knowing that what little we may offer, though it may be true, may not change the minds of many.

Let us examine the word as it stands alone to see if we can determine its meaning. Webster says, foreordained, determined beforehand, to destine or decree beforehand, or from the beginning of things, one predestined or elected to a particular end.

Calvin taught first the council of God concerning fallen men, predetermining the election (or salvation) of some and the reprobation (or destruction) of others; sometimes restricted to election to eternal life.

Second: the ordering of all things beforehand by the Creator; the eternal purpose of God; sometimes limited to his purposes regarding moral creatures.

Using the above definitions men seek to prove that none will gain salvation except those whom God foreordained should be saved; the others to be destroyed because they were destined to be lost before God made man. Such a theory forever destroys the principle of free moral agency. One man leads a righteous life because God predestinated he should, and for the same reason another pursues a wicked course and is destroyed. It is made a matter of God's choice, while neither of them have any. It arbitrarily appoints one unto life everlasting; the other to destruction. In other words both are destined before the creation of all things to fill these extreme positions. By it they are robbed of the privilege of choosing their own course. It gives God the praise for the salvation of a few and places the blame upon him for the condemnation of the many. Will scripture support such a theory? We believe not; for they, to my mind, plainly teach that man is a free moral agent, having a choice between good and evil. The best testimony we find is the Savior when he said to the Jews, Ye will not come to me that ye might have life (Jno. 5:40). Again he said, And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day. Jno. 6:40. Why come to Christ to gain life if they were predestinated to either life or death before the birth of the race? If some were thus chosen for life and glory and others doomed to shame and condemnation, what good could he have done them? Surely none.

After Joshua had shown Israel the difference between the true God and those gods which their fathers had worshiped he said to them, Choose ye this day whom

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Letters.

We do not believe we are breaking a confidence by publishing this personal letter.—Editor.

Dear Bro. Lindsay:

Enclosed find \$2.50 P. O. Order for the Emergency Fund, as it must cost well on to four dollars a year to send the paper to Canada. I am not any more than paying my own subscription for the paper. We are living in wonderful times, prophecy is being fulfilled in almost appalling wonder, but the world seems to be asleep; the people are spending more money in riotous living than ever before. It seems that they will have to learn by hard experience, and hard experience it will be.

Yours in the one hope,  
Milton Long.  
Beachville, Ontario, Canada.

MEN are four:-

- He who knows and knows he knows,— He is wise—follow him.
- He who knows and knows not he knows,— He is asleep— wake him.
- He who knows not and knows not he knows not,— He is a fool—shun him.
- He who knows not and knows he knows not,— He is a child— teach him.—Sel.

BY friendship, I suppose you mean the greatest love, the greatest usefulness and the most open communication, the sincerest truth, the heartiest counsel and the greatest union of minds of which brave men and women are capable of.—Sel.

FRIENDSHIP has nothing else but entire fellow-feeling as to all things, human and divine, with mutual good-will and affection. In friendship we find nothing false or insincere; everything is straight-forward and springs from the heart.—Sel.

THE spirit of improvement is one of energy. It is the force of example, and this is a world-wide means of improvement. A man is affected by example, whether he will or not.—Sel.

THERE is no good in arguing with the inevitable. The only argument available with an east wind is to put on your overcoat.—Sel.

FAITH is the substance of things hoped for. The evidence of things not seen. Heb. 11:1.



ing more abundantly to show unto the heirs of promise the immutability of his counsel, 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 for the soul, both sure and steadfast, and which entereth into that within the veil. Heb. 6: 17-19.

What a kind Father we have to give us this hope so sure and steadfast. To flee for refuge, as it were, from the sin and trials of life. As a seaman throws out the anchor so that his ship will not drift away, so God has given us this hope for our salvation.

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you. Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. 1 Peter 1:3-5.

Our hope is through Jesus and his resurrection. If Christ had not been raised, our faith would be in vain and we would still be in our sins. But thanks be to God, Jesus was raised from the dead, and we have an inheritance incorruptible and pure, that will not fade away. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory, at the appearing of Jesus Christ. Whom, having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory. Receiving the end of your faith, even the salvation of your souls. 1 Pet. 1:6-9.

Gold is the most precious metal we have. Though it be tried with fire, our trial is much more precious than that of gold, because in the end we will receive our salvation.

So the exhortation that Paul gave to Timothy may apply to us also. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. 1 Tim. 6:12.

Later on when Paul knew that his time was short, he said to Timothy, 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 to all them also that love his appearing. 2 Tim. 4:6-8.

Yours in the blessed hope,

Jessie M. Wilson.

#### THE MANSIONS PREPARED

J. W. Williams, Ripley, Illinois.

**B**ECAUSE he said he went to prepare a place for the disciples, and because the place to which he went was heaven, the conclusion has been asserted that the place prepared is in heaven.

If we were left to guess or reason upon

the matter alone, without the light of revelation, one might say the prepared place is a happy hunting ground, another that it is a Moslem harem, another that it is the Hindoo state of Nirvana or the Egyptian realm across the river Styx, and one have just as much ground for his opinion as another, for the scripture is as silent on saints dwelling in heaven after life is done as it is on their dwelling in the happy hunting ground or being ferried across the river Styx.

But the revelation from God does tell us definitely what is prepared, where it will be and when we are to receive it, and by taking heed to these divine words we may know what the place is which our Lord is in heaven preparing for us.

A man once said to the writer, "When I was a young man in Ohio I left my family there and came to Kansas, and I said to them, 'I go to prepare a place for you, and I will later send for you to come there.'"

The illustration would fit the doctrine of inspiration exactly if he had said the old Ohio home was usurped under mortgage and his family sold into the bondage of debt and he came west to return later with the price of full redemption for the farm, the stock and his family and would free all three and receive his family to himself in Ohio, not Kansas, nevermore to be severed. For the Lord said after he went away to prepare he would "come again" then to receive them to him in earth at his coming, not in heaven at his going, and just before that emphatically affirmed that they could not go where he was going. So, much as some of our real estate friends would like to belittle Ohio and exalt Kansas, the Sunflower State is not a good illustration of heaven, even though the man talking about Ohio did raise water melons.

What then is being prepared?

'A city,' Heb. 11:16. What city? The holy city, for it is a prepared one, as a bride adorned for her husband. And we do not enter it at death, for its preparation will not be completed nor its gates opened for entrance till the events of the seventh seal. Neither do we go up to get into it, for it comes down before its gates are opened.

Anything more revealed as to what is prepared? Yes, a kingdom, Matt. 25:34. Not beyond the skies, but under the whole heaven, Dan. 7:27. Not entered at death, but when the Son comes and sits on his throne, Matt. 25:31. For the preparation will not be complete till then. Until then we are only heirs of it, Jas. 2:5.

And in preparing this kingdom, it is the heirs themselves who are prepared, Matt. 20:23. For they themselves become the kingdom, the rulers, the government. And we need preparing. If the kingdom had come when the twelve were quarreling who should be the greatest, who then would have sat on the twelve thrones? If he should come right now have we been fully prepared? So when he said, "I go to prepare a place for you," what is that place, position, but one in his kingdom, over five or ten cities, according to talents given and used? And what is he preparing but us, to fit us for that place he has designed? We are living stones, now being fitted and built up into that temple and holy city, prepared. And Peter says the same ones who are stones are priests,

people. Then the holy city prepared is people, the Lamb's wife. Yes, John was told he should see the bride, and what he saw was the holy city. Then she is the bride. Thus the city prepared and the kingdom prepared both turn out to be the heirs prepared.

So it was in the typical temple. David said to Solomon, "I have prepared . . . . for the house of my God." And he did this preparing before he died, of course, 1 Chron. 22:5. And after his son Solomon sat on his father David's throne, he, too, prepared materials and built the house. Now the "house are we." So in the type, David stands for Jehovah and Solomon for Christ. For Solomon means "peace," standing for the Prince of Peace. And as material was gathered by David in a time of trouble and war, so now God visits the Gentiles for a remnant to bear his name, as the temple bore his name, the house of God. And as the stone must be chisled, the timbers hewed and the gold refined, so must we be prepared. So here you see the power divine at work preparing the city, the kingdom, the people, the "place" he said he went to prepare. The place, position, in his coming kingdom. The throne needs no preparing, but the heir apparent must be trained. Are you learning lessons of justice, kindness and mercy in your daily Christian task? Do you feel the buffeting strokes, the cutting words, the refiner's fire? Then rejoice. That is his work of preparation, Rev. 3:19, for here you see him where he went to prepare, and see him preparing. Preparing you. Let us hope you will be perfectly prepared. For he is a perfect workman.

And after Solomon sat on the throne he still gathered much material and finally put what his father prepared and what he also prepared into a glorious house to be a place of worship for all nations. When the antitypical Prince sits on the throne and desires to gather into that city the glory of the Gentiles and open its gates to all those who will do God's commandments and enter in and have right to the tree of life, do you wish now to say him nay?

He who now acts as priest in offering himself in his training service must feel the consuming fire, and many of the Levites are glad to strike the match.

Do any readers who are spiritualists or believers in the doctrine of spirits still think the Lord is building you a house in heaven in preparing a place for you?

What will you do when the trumpet sounds the jubilee; will you choose to stay up there or come and live with us in the holy city when it descends from heaven to earth? God the Father will come and be with us, Rev. 21:3. So will the Son, John 14:3. And all the angels are coming along, Matt. 25:31. Won't you be lonesome?

MAY love's glowing light shine upon you, and the day, bright and calm from beginning to end, bring heart to heart in fond meeting. May your wishes ripen into realities; love follow you always, and peace and happiness attend your way, forever and ever.—Sel.

LET us be of good cheer, however, remembering that the misfortunes hardest to bear are those which never come.—Sel.



## WAYSIDE NOTES.

J. S. Lyon

Citronelle, Ala.

From the Jewish Era we glean the news that during the nineteenth century 72,740 Jews were baptised into Protestantism and 57,300 in the same period were received into the Romish communion; also that of every 156 Jews, one becomes a Christian.

A German paper also recorded that last November more than 700 Jews in Budapest, Hungary, became Roman Catholics and since then thousands have applied for baptism.

The business houses of Jerusalem are rapidly passing into the hands of Jews, according to a letter from Miss Anna Van Sommer, writing from the Holy Land. They will only employ those who are orthodox Jews and are bitterly opposed to all Christian Hebrews. Thus we hear conflicting reports of the Jewish attitude toward Christianity in the development of their new nationalism.

In the world today there are about fifteen and a half million Jews. Three million one hundred thousand of them are in the United States, and in the city of New York alone there are one and a half millions. That is one fourth of the total population of that city. In proportion to numbers they are the most influential among all our peoples. In business, in finance, their influence dominates. They are strong enough in New York to stop every organized effort of importance that has for its ends the Christianization of the Jews.

We wonder sometimes why it is that so few Jews of this enlightened age do not learn more of God's plan for their race from study of the Old Testament prophecies. Rev. George E. Sehlbrede, a Presbyterian minister living in the Ghetto district of New York tells some interesting things in *The People, The Land and The Book*, and one point he enlarges upon is that the Jews as a whole know nothing at all about the teachings of the Old Testament outside of the Books of Moses, and their Torah and Talmud are about the only sources from which they receive information.

"The ignorance of these people of the book they have given as the richest legacy of the world is pathetic in the extreme. Standing before my own door one evening during the feast of Purim (Easter), I noticed all the people in their best attire, and asked some of the boys concerning it. They told me it was a holiday. I asked others and was told that it was a Feast Day; but when I asked them its significance they were as ignorant as the others. I asked some Jewish men who were nicely dressed; and they didn't know. Then I asked one of the boys to go and ask his father, who was a reader in the synagogue, and he came back saying that a way back in Jewish history the Jews had been cared for in a great wilderness and that when their enemy had been hung they were permitted to go to their own homes. Then I asked a couple of Rabbis who came by and they were the first to give me any likeness to the true story. Therefore I say they have not even the Old Testament."

"Now what will be the effect upon our

institutions, sacred and profane, if we permit these multitudes to grow up in our midst without any religious training at all? Multitudes of them are drifting into Atheism, and from just such conditions as these, Trotskies spring."

The American wife of a German nobleman, in an article written for the *Independent*, gives an insight into moving forces now working to restore imperialism to Germany.

The new government still pays deference to the old notables, and refrains from abuse or the exposure of abuses of the old regime. It persists in the refusal to give up to the allied tribunal the officers who are as dangerous to them as they were to all humanity. The Empire is still in the thoughts of the people as a condition in which the people had no real grievance and their State no threatening foe.

There are three groups or factions today in the body politic: 1, The Junkers, or Royalists; 2, The Burghers, or middle class, who now hold the reins of government; 3, The Socialists and Communists.

The middle group daily sees a dwindling membership, a loss to one or the other extremes. Since the Burghers are mostly property owners they deem their greater security in possessions will be with the Junkers. The army departments are under the control of the old Royalist officers, and the civil departments are largely manned by the old employees whom the dominant government has been unable to supplant for lack of experienced men.

The coup d'etat of March 13 was a combination attack by both ends upon the middle section, but obviously not a cooperative plan. The Royalists evidently knew of the contemplated attack by the Socialists, and decided to strike at the same time against the Government party in expectation that its fall would immediately result and then would follow a struggle between the two end groups for the control of the country.

As a result of this civil war the Royalists expected Kaiserdom again to be set up, but President Ebert with the cooperation of the labor leaders was able to bring about a general strike and thereby created a situation fatal to the success of the attacks against his government.

Though Ebert was able to bring about the strike, he did not have power enough to stop it, and so cast on his administration the stigma of inefficiency, tending to further diminish the numbers of its supporters.

When the radicals have scared all the conservatists out of the middle party, then Communism will be arrayed against Monarchism. "It will end with a Hohenzollern on the throne and the Germans all united and reconciled by the assurance that he will give them what he promised before the crises in the war—the freest, the most progressive country in the world."

Fear Not, Little Flock, for it is Your  
Father's Good Pleasure to Give  
You the Kingdom.

J. Conway,

Seattle, Wash.

**A**T THE beginning of the gospel dispensation, the Saviour of the world had gathered to himself a little flock: doubtless of noble character, and eminently fitted for the great work that he had for them to do. "They were the called out

ones." gathered from a gainsaying and disobedient people. One of them had asked him about their reward, and had propounded to him the most vitally interesting question ever framed by human lips. "Then answered Peter and said unto him, Behold, we have forsaken all and followed thee; what shall we have therefore?" Jesus answers him faithfully by saying, "Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel. And everyone that hath forsaken houses, or brethren or sisters or father or mother or children or lands for my name's sake, shall receive an hundred fold and shall inherit everlasting life." Matt. 19:27-29. Jesus had just told his disciples how hard it was for a rich man to enter into the kingdom of God, and they were exceedingly amazed, saying, Who then can be saved? Yet he told them that they could, and suggested to them that they might have to leave many things behind them in order to accomplish it. Peter tells us plainly what we must do. We must add to our faith virtue; and to virtue knowledge and all the graces, and godliness. He says that if we do these things we shall never fail; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. See 2 Pet. 1:5-12.

We find then in the answer of the Savior to Peter's great question that at a certain time, the time of regeneration, the time of Christ's coming in glory; that Christ would sit upon his throne, and that the apostles also should sit on thrones judging Israel. A throne implies a kingdom, and the throne and kingdom here referred to is the throne and kingdom of David, when restored and given to the rightful heir.

I was once talking with an eminent minister (Presbyterian in faith), speaking of Christ as heir to David's throne. He replied with emphasis that he would not worship a Christ that would sit on David's throne. I cited him to the fact that an angel had said that the Lord God would give unto him (Christ) the throne of David, and advised him that when he believed the Bible that he then would believe what the angel had said. I am fearful indeed that the watchman on the walls of Zion are not giving the trumpet the certain sound. Fearful indeed that a professedly Christian world has turned their ears away from the truth, and are giving heed to seducing spirits and doctrines of Devils. The great Apostle Paul warned his brethren not to be shaken in mind or troubled, to "let no man deceive you by any means," for the mystery of iniquity doth already work with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved. See 2 Thes. 2:1-10. Never in all the past ages has there been a time when the great truths of God's word has been so utterly ignored as it the present time. Mary Baker Eddy says, "Matter has no life, hence it has no real existence." So the little flock would not have a material kingdom after all. And again the immaterial man of Spiritualism that has to be materialized before you can talk with them, would have no use for a literal throne and kingdom like Christ

# THE RESTITUTION HERALD.

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Oregon, Illinois, August 10, 1920.

Number 45.

## The Children's Page

But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

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

PETER WORKS MIRACLES.  
Acts 9:32-42.

YOU remember, children, that when we last talked of Peter, he and John had been to Samaria and were preaching in the different towns on their way back to Jerusalem. After that, I think, Peter must have spent most of his time going about to different towns and even to distant countries to preach the gospel.

On one of his journeys he stopped with the disciples who lived in a little town called Lydda. Very few people in the town believed in Jesus, and Peter was anxious to show them that Jesus was the true Son of God. He heard of a man who had been paralyzed for eight years, so that he had been unable to leave his bed in all that time. Peter went into the room where the man lay and said, "Aeneas, Jesus Christ healeth thee. Arise and make thy bed."

Before the man realized what he had done, he was out of bed and standing on his feet. When he felt his limbs strong and well once more he was so happy that he went out at once to show the people of the town what Jesus had done for him. It was not long until all the people in the town had seen him. And when they learned that Peter had done this kind miracle in Jesus' name they, too, believed what he told them of the Master.

At the same time there was a disciple living in Joppa whose name was Tabitha. This woman had always been kind and gentle to everyone about her. If she knew of someone who was ill she went to their home and helped care for them till they were better. If she heard of a widow who was too poor to buy clothing for herself and her children, Tabitha would make clothing and give it to them and perhaps take them some food. So that all who knew her loved her dearly.

But while Peter was at Lydda, she fell sick and died. The disciples in Joppa were so sad, and when they had washed her and laid her tenderly in a room on the roof of one of the queer little houses, they sent for Peter. They felt that somehow he could help them in their trouble, though they did not know how.

When Peter received the message he went to them at once, for Lydda is not far from Joppa. When he came into the room where she lay, he found many of her friends there weeping and showing the garments she had made for them.

## MORNING PRAYER

**O**H, MAY I be strong and brave today;  
And may I be kind and true  
And greet all men in a gracious way  
With frank good cheer in the things  
I say;  
And love in the things I do.

May the simple heart of a child be mine,  
And the grace of a rose in bloom;  
Let me fill the day with a hope divine  
And turn my face to the sky's glad shine,  
With never a cloud of gloom.

With the golden leaves of love and light  
I would lift the world, and when  
Through a path with kindly deeds made bright  
I come to the calm of the starlit night;  
Let me rest in peace. Amen. —Sel.

But he put them all out of the room and knelt down and prayed. Then turning to the body he said, "Tabitha, arise!"

She slowly opened her eyes much as you do, I think, when you wake in the morning. Then she saw Peter and she sat up. He gave her his hand and helped her to stand up, and calling the disciples and the widows who loved her, he showed them that she was alive.

When the people of Joppa heard of this you may be sure that many of them believed the gospel Peter preached.

THERE WILL BE NO PAPER NEXT WEEK.

## THE GOSPEL IN ASIA.

J. S. Lyon. Citronelle, Alabama.

WILL YOU please give an explanation of Acts 16:6? In view of an appeal published lately in the Herald for contributions to help The India Missions, does it not seem to imply from the text that God has denied the gospel to Asia and therefore to India?

....0....

The text reads, "Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia, they essayed to go to Bithynia; but the spirit suffered them not, and they passing by Myria came down to Troas."

It will pay one to take a Bible map and locate these places, all in Asia Minor.

This event occurred during Paul's second missionary tour. His plan had been (Acts 15-36) to visit on this trip all the places he had gone to and established churches upon his first journey. There were the cities of Paphos, Antioch, Iconium, Lystra, and Derbe. Undoubtedly there were other churches also, as in other scriptures there are mentioned several. All these places were in the regions known as Galatia, Mysia and Phrygia.

New Testament writers, according to all

Bible dictionaries, understood when they mentioned Asia: (1), The whole of Asia Minor, but generally (2), Only the western part of that country. Bible maps all show the same. Rome was then mistress of the world and her province of Asia, in Asia Minor, was what all writers of that time referred to when they spoke of occurrences in Asia. There is no record that Paul ever had visited India or that he desired to, and it is hardly credible that any one should think he in this case attempted to set out on a 1500 mile trip afoot to India to preach to a people whose language he probably knew not. He was then in Galatia and the next lying province on the west was Asia, as then known by all, and it was there he desired to preach.

The refusal of the Holy Ghost to allow him to preach in Asia did not prevent Paul from going into Mysia, in the central portion of the Roman province of Asia, and then he essayed to preach in Bithynia, just north of Asia. Denied that, he continued westward through Asia to Troas, where he learned why the spirit had so directed him, when he heard the call, "Come over into Macedonia and help us." Acts 16:19.

That this incident had no reference to India is thus plainly seen, but did God's injunction against carrying the gospel to India and Bithynia become permanent? By no means, since many influential churches were established in those countries afterwards. On his third journey Paul stopped at Ephesus, the chief city of Asia, for a space of two years, "so that all they which had dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." And Peter six years afterwards wrote an epistle "to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, elect according to the foreknowledge of God the Father."

The gospel, we are plainly told, is to be preached to the whole world for a witness, and this includes every land in every clime.

Sayings in the Bible must be interpreted in the light of the custom and beliefs prevalent in the times they were written, or we will be led into mistakes in our understanding of God's Word.

If this text is good authority for denying Gospel to India it equally is good to deny gospel to Jerusalem, which goes to show the foolishness of using any one text without comparing it with other Scriptures bearing on the same subject.

## 'Tis Easy to Laugh.

'Tis easy to laugh when the world laughs too,  
But hard to be strong  
When the days go wrong.  
'Tis easy to sing when the trouble is thru,  
But I want the might  
To stick to the right  
When everyone takes the opposite view.

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

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

Address, THE RESTITUTION HERALD, Oregon, Illinois.

Editorials and Church News.

THERE WILL BE NO PAPER NEXT WEEK.

Sr. Phebe Densmore, of Rushville, Ill., is about to begin a course in training for nurse in the hospital at Macomb, Ill., while Sr. Vena goes to Quincy, Ill., to work in a wholesale milliner house.

Remember this is an extremely busy week with us with the shop and Bible school work both on hand, so if your correspondence is not answered you will know why.

Bro. Rolla Hightower goes to the Independence neighborhood, near Camden, Ill., the first Sunday in each month now to lead the class there. We are glad to hear this.

Bro. R. P. Story, Holbrook, Neb., has been under the doctor's care for quite a while and is yet far from being a well man.

There being no paper next week, both Sunday School lessons are given in this issue.

A notice found in the Casey, (Ill.) Ban-

ner Times will be of interest to many of our readers. It is as follows:

"Mr. Marion Partlow and Mrs Carrie Perry went to Marshall, Friday, July 23, and were united in marriage by Esq. Craig. Both the contracting parties have long been residents of this community and have many friends who join the Banner in heartiest congratulations."

Upon our arrival in Casey for our regular appointment on Sat., July 31, we had no sooner than got located in the home of Bro. Wm. Lansbury when we picked up the paper and in scanning its various items, this was the one that especially attracted our attention. Then on Sunday, Aug. 1, after the morning discourse, we went to the water where we administered the solemn service of baptism to Mrs. Carrie Partlow. Her resolve to walk with Bro. Partlow in faith as well as in marriage should make his cup of joy overflow. May they both prove faithful to the end.

S. J. Lindsay.

THERE WILL BE NO PAPER NEXT WEEK.

REMITTANCES.

Mrs. M. Richey, Mrs. T. R. Swindler, Margaret Hatch, Mrs. J. W. Gamble, Mrs. B. M. Hart, Lila M. Maring, C. O. Kepley, Mrs. Clara VeNard, Tillie Dunlap, H. M. Slack, Chas. Hickox, Wm. Davis, Mrs. J. W. Hutchings, Mrs. A. Holmes, Mrs. Henry Fox, Mrs. Sterling Maxwell, Mrs. Chas. Winfrey, E. C. Powers, Ida B. Powers, Mrs. Ethel Johnson, Mrs. W. T. Littleton, a Friend, Jennie Kemp, J. W. McIrwin, C. G. Deming, Mrs. C. C. Verity, S. E. Boyer, Laura Partlow, Mrs. Kathryn Townsend, N. A. Hardison, Albert Finney, J. A. Garard, Roscoe Dunbar, George Francis, Emma Fugate, Rufus A. Curtis, Mrs. J. A. Ordnung, Mrs. E. L. Cronk, Mrs. Olive Guttery.

EMERGENCY FUND.

Mrs. M. Richey,	1 00.
Mrs T. R. Swindler,	6 00.
Mrs. J. W. Gamble,	50.
Mrs. M. B. Hart,	50.
H. M. Slack,	1 50.
Mrs. Henry Fox,	50.
A Friend,	10 00.
S. E. Boyer,	1.50.
Mrs. Kathryn Townsend,	2 00.
N. A. Hardison,	50.
Roscoe Dunbar,	2 00.
Emma Fugate,	1 00.
Rufus A. Curtis,	2 00.
Mrs. E. L. Cronk,	.50
Mrs. Olive Guttery,	1.00

On Saturday evening, July 24, we had the pleasure of assisting our son-in-law, C. V. Mattison, of Oregon, Illinois, in putting on Christ by baptism. Val has for a long time been investigating the problems of faith and although his earlier training had been very different, and because of that fact, he sought to know for himself, He took up the study of the Bible independently and studied himself into the truth. Finally he came and asked for baptism and it is a matter for great rejoicing with us that he has joined Etta in faith. We pray that the little boys may grow up into the faith of the gospel as the days go by.

S. J. Lindsay.

Obituary.

Nancy Boggs Perry.

Nancy Boggs Perry, daughter of Hugh and Sarah Barnhill, was born in Argos, Marshall Co., Ind., March 1, 1849, and died at a sanitarium in Los Angeles, Calif., July 17, 1920, being 71 years, 4 months and 17 days old.

She united with the Church of God in her younger days and later with the Seventh Day Adventists, with which organization she was connected at the time of her death. She was first married to Alfred Lewis and to them were born two sons, Rolland, of Chicago, and Chester, of Wenatchee, Wash. She afterwards married Joel Boggs, who died about 12 years ago. She leaves beside her husband and two sons, one sister, Mrs. Sarah Bucher, of Los Angeles, Calif., and a brother, Hugh Barnhill, of Wenatchee, Wash.

She suffered a stroke of paralysis June 27th, from which she never recovered. Her husband, her son Rolland, and her sister, Mrs. Bucher, were at her bedside, and to them she expressed strong hope of a resurrection to eternal life

Mrs. Sarah Bucher.

Notices.

To Nebraska Brethren.

This is to invite you to the Annual Nebraska Conference of the Church of God to be held near Holbrook, Neb., from Aug. 13-22 inclusive. The meetings will be held in Rankin's beautiful grove one half mile south of Holbrook.

Let us all make the greatest effort to be present at this series of meetings. It is our personal presence that makes these meetings successful and helps each one along the right road. Come—transportation to grounds.

Mrs. Ola Hornaday, Sec.

LOST

at Indiana Conference, Bible embossed with my mother's maiden name, Loulou May Turney. The finder will please notify me, Melville W. Lyon, Care of International Health Resort, Battle Creek, Mich.

Colorado Meeting Postponed.

Before going to press we received a telegram reading as follows: "Announce postponement Tuttle Stratton meeting, July 29 to Aug. 5. —Mrs. Minnie Rogers."

Will all to whom this is of importance please take notice.

Alabama, Mississippi, Louisiana Conference.

The first Alabama, Mississippi, Louisiana Conference will be held at Hammond, La., from August 19th to the 22nd, 1920. Those who can attend notify Brother Albert Siple, Hammond, La. Those who live in these states will please notify J. S. Lyon, Citronelle, Ala., Sec. Pro. Tem., so they may be enrolled and receive a report of the conference.

BOOKS WANTED.

Wanted: Good reference books, second hand and cheap. Need Hebrew and Greek lexicons. Bible commentaries, Smith's Larger Scripture History, Bible Dictionary.

promised to the little flock. I have no doubt, but that the eminent divine that I speak of was in the same trouble that the Spiritualists are in. An immortal ghost of a man could not very well take possession of or inherit a kingdom that was a real, literal kingdom. He would have to be materialized and it does not seem to suit their ideas of a kingdom. It is not in the right place. You know their poet says, "With thee we'll mount, with thee we'll rise and kingdoms take beyond the skies. Beyond the bounds of time and space, the saints' secure abode." Some distance. How does this kind of a hope compare with the hope of the ancient worthies? Hope is expectation and desire. I wonder how they expect an abode beyond the bounds of space! This minister that I have spoken of was an eminent teacher of the people, claimed to preach the gospel of Christ, but would not worship him if he reigned on David's throne, even if an angel had said so. How it makes our hearts ache to think of the gross darkness that covers the earth, and the strong delusions of his satanic majesty that is so ardently promulgated in these awful times of the last days of Gentile dominancy. Let us pray earnestly, "Thy kingdom come, and thy will be done on earth as it is in heaven." God's saints, me thinks, do not expect or desire to go beyond the bounds of space to possess it. Daniel said that it was to be under the whole heavens, and that it should be given to the people of the saints of the Most High, that it was an everlasting kingdom, and that the saints should take the kingdom and possess it forever, even forever and ever. See Dan. 7. The saints when they sing the song of redemption declare that "we shall reign on the earth," and I believe that we will. This is my hope, my expectation and desire. My reasons for believing this are that the dear Savior said that he was sent to preach the gospel of such a kingdom, and Paul says if any man preach any other gospel is a savior of life unto life, or of death unto death. People that will not believe it will be condemned and will not be able to sing the blessed song of redemption. But thank God there will be a class that will be wise and understand the truth, that will have their lamps trimmed and burning, and will enter into the rest. The world will be redeemed from the condition that it is now in. The desert will blossom as the rose, and as Isaiah says, "Behold a king shall reign in righteousness, and princes shall rule in judgment." Isa. 32:1. The terrible affairs of earth will be straightened out, and "in his days shall the righteous flourish and abundance of peace so long as the moon endureth." Glorious hope; let us cling to it. It has been the hope of the saints of God in all past ages. Let it be ours. Let us be able to sing the song of redemption when he comes.

We might say much more but will not; but will keep on praying for the coming of this glorious kingdom.

Sin, Births and Death Continue in a Modified Form During the Thousand Years.  
Mrs. Rena Endsley, Sidney, Nebr.

**T**HUS saith the Lord, the people who were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest. Jer. 31:2. And it shall

come to pass, that everyone that is left of all the nations that came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of the tabernacles. Zech. 14:16.

Before she travailed, she brought forth, before her pain came, she was delivered of a man child. Who hath heard such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? For as soon as Zion travailed, she brought forth her children. Isa. 66:7-8. A seed shall serve him; it shall be accounted to the Lord for a generation. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this. Psa. 22:30-31. For he (Jesus) must reign until he hath put all enemies under his feet. The last enemy that shall be destroyed is death. 1 Cor. 15:25-26. There shall be no more thence an infant of days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. Isa. 65:20. Say ye to the righteous that it shall be well with him; for they shall eat the fruit of their doings. Woe to the wicked, it shall be ill with him; for the reward of his hands shall be given him. Isa. 3:10-11. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. Mal. 3:18.

For your shame ye shall have double, and for confusion they shall rejoice in their portion: therefore in their land they shall possess double; everlasting joy shall be unto them. For I the Lord love judgement, I hate robbery for burnt offering, and I will direct their work in truth, and make an everlasting covenant with them, and their seed shall be known among the Gentiles, and their offspring among the people. All that see them shall acknowledge them, that they are the seed which the Lord hath blessed. Isa. 61:7-9.

Thus saith the Lord: I am returned unto Zion, I will dwell in the midst of Jerusalem and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts, the holy mountain. Thus saith the Lord of hosts: There shall yet old men and women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof. Thus saith the Lord of hosts; if it be marvelous in the eyes of the remnant of these people in those days, should it also be marvelous in mine eyes? saith the Lord of hosts. 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. Zech. 8:3-8. Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord, and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border. Jer. 31:16-17. Neither shall they take for their wives a widow, nor her that is put away; but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before. And they shall teach my

people the difference between the holy and profane, and cause them to discern between the unclean and the clean. And in controversy they shall stand in judgement; and they shall judge it according to my judgements, and they shall keep my laws and statutes in all mine assemblies, and they shall hallow my sabbaths. Ezek. 44:22-24.

Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time. Isa. 60:21-22.

And I looked, and, lo, a Lamb stood on mount Sion, and with him an hundred and forty four thousand, having his fathers name written in their foreheads. These were they who were not defiled with women; for they are virgins, these are they who follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and the Lamb (little flock) and in their mouth was found no guile: for they are without fault before the throne of God. And I saw another angel fly in the midst of heaven, having the Everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. Rev. 14:1,4-6.

#### THE SCHOOL OF LIFE.

We did not ask to be born and have our names entered in the school of life; but here we are—willing or unwilling pupils, which is it? Are we learning life's lessons cheerfully, gladly, optimistically; or do we chafe and fume, and fret and worry? There are so many lessons and life is so short.

Every day our wonder increases at our Father's never-failing goodness; at the discovery of new virtues and powers in some life where they have been long dormant, or in some new beauty of this wonderful world that we had long viewed with unseeing eyes. We need hearing ears and seeing eyes if we would acquire knowledge in the school of life. We need to open our hearts Godward every morning and say, "Lord, make me more teachable to-day."

My aged grandfather often said to me, "George, I learn something new every day." Ah! is not every day a fresh page of life? Is not half the charm of life to know that each dewy morning is a door opening into a wonderful field where we have not yet walked; where flowers of knowledge bloom, and there are new tasks awaiting us and new lessons to be learned?  
—Sel.

Lose this day loitering—'twill be the same story  
Tomorrow—and the next more dilatory  
Then indecision brings its own delays,  
And days are lost lamenting over days,  
Are you in earnest? Sieze this very minute—  
What you can do, or dream you can,  
begin it.  
Courage has genius, power and magic  
in it  
Only engage, and then the mind grows heated—  
Begin it and the work will be completed."  
—Sel.

draw concerning wisdom and love? Is not the following equation true? —wisdom equals obedience to God, equals love.

Note in the following Scriptures how wisdom, knowledge and understanding are used interchangeably. Prov. 1:1-7; 2:1-6; 3:13, 19, 20; 4:5-7; 7:1-4; 8:10, 11. But we cannot get the full import of the above advice unless we keep in mind that wisdom, knowledge, understanding, from God's point of view is knowledge of good and evil, truth and error, not a conglomeration knowledge of good and evil, truth and error, which results in placing each in its own distinct class. Wisdom, knowledge, understanding from the worldly, fleshly point of view is mere knowledge without taking the further step of distinguishing between the good and bad learned.

God's advice to man to get knowledge, wisdom and understanding will have been fully followed by you or me when we come to the simple conclusion, as did Solomon, that to fear God and keep his commandments, that is love, is the whole duty of man.

#### General Notes.

Daily Readings: Mon., 1 Kings 1; Tues., 1 Kings 3:3-15; Wed., Prov. 1:1-7 2:6; Thur., Eccl. 1; Fri., Eccl. 2; Sat., Eccl. 12.

#### 1. Solomon's early life and training:

He was born about B.C. 1035 or 1034, in Jerusalem, and must have been about 19 or 20 years when he became king. His father was David in the maturity of his age; and his mother was Bathsheba, the granddaughter of the wise Ahithophel. Solomon was their first son after their legal marriage, 2 Sam. 12:24, and he had three younger brothers. 1 Chron. 3:5.

He inherited from his mother and the counsellor Ahithophel, sagacity, quickness of judgment, judicial insight; from his father, thoughtfulness, literary tastes, the skill of ruling and an interest in religion. His bodily form and countenance must have borne the graceful characteristics of all of David's children. He was placed under the care and training of the prophet Nathan, a faithful, pure and wise teacher. He would be brought up thus in the religion and learning of the Jews. He developed a great taste for science and literature, 1 Kings 4:32-34. He had the advantage of being the child of David's later years and the subpiety which characterized those years. On the other hand he was "born to the purple," he was brought up in luxury and wealth and knew nothing of the hardships which developed much of the character of his father. The influences of the court were as bad around him as around Absalom, and he had to resist the temptations of a beautiful and flattered youth.—Sel.

2. Usually, when considering wisdom as the subject of a lesson, we try to make a distinction between wisdom and knowledge. But Solomon makes no such distinction. Wisdom, knowledge and understanding are all classed as one. There is one fact which we need to grasp, however, if our study of wisdom is to be at all profitable, and that is that wisdom, knowledge, understanding, are in their true sense, discernment between truth and error, not only concerning moral questions, but as Solo-

mon says, concerning social life, pleasures, politics and government, or any phase of life of which we may think. And the final bit of wisdom at which Solomon arrived, after much studying and reasoning and a very varied experience in all walks of life, evil as well as good, was that to fear God and keep his commandments is the whole duty of man. And this bit of wisdom is the sum total of all wisdom. For the one who has absorbed and lives this bit of wisdom is in direct connection with the Source of all wisdom.

## Reports.

### Michigan Conference Report.

The Annual Conference of the Church of God in Michigan, held at Dutton from June 24 to 27 inclusive, is again only a memory, but a very pleasant one. Brother Lindsay and Brother Austin did all the teaching and many good words have been spoken concerning the good work that was done.

On Thursday night a skeleton outline of "God's Great Plan" was given and, as we might say, it opened the way for the week of Bible School that followed the conference.

Friday morning "Belief" was discussed. It will make a great difference at the judgment whether we have believed God or the devil. The speaker entreated every Christian to be ready to meet the world with a "thus saith the Lord." In the afternoon the subject was "Events Prior to Christ's Coming as King."

Friday evening Dr. Taylor, from Friendship, Me., presented a few thoughts on Missionary work in India. He spoke of the loyalty of Sr. Taylor to the work during her life, and belief in the trained Indian's teaching and influence.

Saturday morning the main thought of the Bible lesson was to place Christianity first above all. Let nothing come before the work of the Lord. The exhortation was "Watch and Be Ready" for the time of preparation, according to prophecy, is very near.

Saturday p.m. was the annual business meeting. As a result of the election of officers, Bro. Blakely became our president for another year, A. K. Richardson first vice president, L. Decker, second vice president, Mildred Coats, Secretary, and Bro. L. Bridegam treasurer.

Last year at the business meeting it was voted to build a suitable addition to the church for the entertainment of visiting brethren at conference time. It was impossible to begin the work last year and this year the conference voted to delay the building proposition on account of the high cost of material and labor.

The need for an evangelist was discussed and Sr. Woodward agreed to work in the state as much as her strength and health would permit.

The Quarterly Conference was invited to convene with the Blanchard brethren at some suitable time this fall.

Following the business meeting of the church the State Bereans held their Annual. Sr. Beth Mosher will act as our State President for the next year, Mildred Coats as Vice President, Sr. Lillian Peck, Secre-

tary, and Bro. L. Bridegam as Treasurer.

Sr. Blakely was appointed as our delegate to the National Convention which was held at the North Salem Church, Indiana, July 16.

Sunday was an all day meeting. There was prayer service in the morning in place of Sunday School and the sermon that followed was taken from Eph. 2:8. "For by grace are ye saved through faith, and that not of yourselves: it is the gift of God." We cannot have two masters. We must die to the one and live for Christ for him to accept us and give us the exceeding riches of his favor.

During the week there were two sessions of Bible school daily and a sermon in the evening. Many great truths were taught concerning the history of Israel and the promises made to God's people and the desire of the Jew to get back to the Holy Land. It is well for us to take note of the blossoming of the fig tree, for "when we see these things come to pass, know ye that the kingdom of God is nigh at hand."

Reward and punishment as taught by the Bible was a very interesting sermon and sounded far superior to what is generally heard on such a subject in the popular churches.

Much time was spent on the study of Revelation. It is not a book to be avoided but it is full of God's plan if we will only seek to find the truths. The beauty of it all comes to us all by searching. May we all be ready when Christ comes and be caught away with the redeemed to enjoy the protection of his holy promises and not be left to endure the great time of trouble and tribulation that is to come upon those who disobey his commandments.

The last Bible lesson was held on Sat., July 3. Sunday was again a full day with three sermons. As a result of the morning sermon one, believing the truths taught, asked for baptism. Bro. Blakely performed the service next day near her home at Coats Grove. We were glad to welcome Sr. Allie Fuller as one of our number and may we be a help to her in her new life.

Those who were privileged to attend the meeting said that it was the best conference and Bible school that we have ever had. May we all take advantage of the strength we have gained and of the new thoughts we have learned and work harder and endeavor to live closer to God so that we may be among the company that will sing the song of salvation when he comes to receive the bride.

Mildred N. Coats, Secretary.

THE BIBLE ON THE DIET QUESTION.  
J.S. Lyon, Citronelle, Ala.

BACK in the beginning of things man had provided for him the very best of diet schemes. If we believe that God is all wise and all powerful then it is impossible to conceive that he would do otherwise than devise the best plan for the good and happiness of man. He made him in his own image first of all and then in harmony with the perfect plan, surrounded him with perfect conditions in a garden, so fair and beautiful, that all the fancies of song and pen have never quite satisfied our ideals of its delights. Because man in his sin has disarranged this plan, it does not mean that God's first plan has been set aside.



pamphlets on disputed doctrines, expositions on prophecies, various translations, Great Pyramid, and Anglo-Israel books. Send a list of what you can spare, with price. J. S. Lyon, Citronelle, Alabama.

#### Missouri Conference.

The annual Missouri Conference of the Church of God will be held at Morse Mill, September 15 to 19, inclusive.

Bros. L. E. Conner and J. W. Williams will be with us. Come, all who will, and help us to make this meeting a success.

John F. Williams, Pres.

THERE WILL BE NO PAPER NEXT WEEK.

## The Sunday School.

By Alta King.

### A PRAYER FOR PARDON.

Lesson 8. Aug. 22, 1920.  
Lesson Text. Psa. 51:1-10.

Golden Text: Wash me thoroughly from mine iniquity, and cleanse me from mine sin. Psa. 51:2.

Memory Verses: Psa. 84:10-12.

#### Questions and Comments.

What is sin? 1John 3:4.

Sin, as transgression of law, is but the outward evidence of man's indwelling sinfulness. It is the means by which man's inner nature is revealed to himself. It is proof (to man, not to God, since God knows the works of his own hands) that man is sinful by nature. Rom. 3:20;7:7.

What two definite evidences of his sinfulness did David have?

The 51st Psalm was written by David as the result of his having come to fully realize the fact of his sinful nature, through actual transgression.

The study of the Psalm will yield the most good to those who put themselves in David's place, taking David's admission of sinfulness as their own, and imbibing from his words his desire for righteousness and forgiveness.

Verses 1-5. What is the central idea in these verses? Did David definitely acknowledge and confess the definite sins he had committed, or did he indefinitely acknowledge and confess "sins" without definite thot of the actual sins? Which mode of confession is less humiliating and more commonly used? What words show that David had grasped and was willing to acknowledge the fact of which his transgressions were evidence and proof? Did he refer to this fact as an excuse for his transgressions and his reason for asking for mercy, or was he acknowledging his helplessness and dependence upon God's help? What does he recognize in verse 1 as the reason of his receiving God's mercy? Can you find a hint of excuse in David's confession? What words show that David had a lively conscience? Name three people who had been affected by David's sins. In what sense, then, can his words in the first part of verse 4 be true? Explain the last part of this verse. Does not Rom. 3:25-26 contain a similar thot?

Verses 6-8. What does David recognize as God's desire concerning the nature of man

as contrasted with his indwelling sinful nature, and what does he recognize as the method by which this desire is to be fulfilled?

Verses 9-12. Pick out the various ways in which David expresses the idea of forgiveness of sins. Was David willing to be satisfied with mere forgiveness of past sins, or did he want to be defended against future sins?

Verses 9-12. What did David foresee as the results of his forgiveness? What principle underlying Jewish sacrifices commanded by God, had David grasped? Which one of the beatitudes does David's prayer express? How and when will David's thirst for righteousness be actually satisfied? Rom. 7:18-25. 2Tim. 4:8. Can real thirst for real righteousness be quenched by righteous works alone?

#### General Notes.

Daily Readings: Mon., Psa. 32; Tue., Psa.51; Wed., Prov. 28:13; 1John 1:8-9; Thurs., Matt. 5:10;

.....o.....

Too often our acknowledgement and confession of sins is of sins in a general sense, without definite reference to and facing of the sins which we have committed. The confession of sins which we make thro our parrot repetition of the Lord's prayer; illustrates this. When confessing our sins to God or our fellow men we should have definitely in mind the sins which we committed and make direct reference to them. If we are conscious of no such sins, and self-examination reveals no such sins, then we may make confession of sins of which we may be unconsciously guilty—sins of omission rather than commission.

It is so easy to ask God to forgive our sins without facing definitely the sins we have committed. It is less humiliating and painful. It is so much easier to say to a brother, "If I have done you wrong I want you to forgive me," than to search your own mind diligently for the wrong you may have done, and then if you find it, make definite confession of that wrong.

Results from forgiven sin: What kind of a teacher would he be who overlooked all bad marks whenever you asked him to? "Dead easy," was the answer. "How, then, can a just God do it?" When we couldn't answer the teacher drew a big white cross on the board and said that told the whole story. Christ by bearing our sins for us on the cross made it possible for God to forgive us without going back on his hatred for sin, or his promise to punish it.—Peloubet's Notes.

This explanation of how God can forgive sins, even to seventy times seven, without forsaking his hatred of sin leaves the impression that the substitutional death of Jesus is "how," while the Bible and common sense both teach that the only way that God can righteously forgive sins is through the personal repentance of the sinner. The explanation should have gone a little farther and shown why the death of Jesus on the cross made forgiveness of sins possible. Man must be led to repentance through knowledge of God's goodness and love. God gave Jesus to the world in his life of service, which reached its climax in his death on the cross that he might obtain eternal life and in turn give to others, as the full expression of

his goodness and love. Hence the death of Jesus representing the fulness of his loving service makes forgiveness possible since it makes man's personal repentance possible.

What to do when we have done wrong:

First, repent. Look at the sin in its true light, the light of God's righteousness and be sorry for it, not sorry for the results of the sin, but sorry for the sin itself, and determine to forsake it altogether. Second, confess to the one against whom we have sinned,—to the fellowman whom we have injured,—and always to God himself. Let the confession be as public as the sin. Third, make restitution so far as it is possible to do so.

Then will come the fourth step to holiness, the joy of the forgiven and the mouth filled with praise toward God.—Peloubet's Notes.

THERE WILL BE NO PAPER NEXT WEEK.

### THE BEGINNING OF SOLOMON'S REIGN.

Lesson 9, Aug. 29, 1920.  
Lesson Text, 1 Kings 3:5-14.

Golden Text: The fear of the Lord, that is wisdom, and to depart from evil is understanding. Job 28:28.

Memory Verses: Prov. 2:3-6.

#### Questions and Comments.

See Gen. Note 1 for a brief biography and character sketch of Solomon.

Relate briefly the story of his coronation. 1 Kings 1. Why did David make him next king? 1 Chron. 22:7-10.

Solomon's kingly choice: 1 Kings 3:3-15. What quality necessary for entrance into Christ's future kingdom did Solomon show at this time? What one word will designate his choice as worded in verse 9? Note that the primary idea in his conception of wisdom is discernment between good and bad, in other words a discerning conscience. Do the following scriptures harmonize with his idea of wisdom? Job 28:28; Deut. 4:5, 6; Psa. 111:10; Prov. 1:7; 9:10. Why did Solomon desire this wisdom, this clean cut discernment between good and bad? 1 Kings 3:8, 9. What was Solomon's conception of rulership? See also the advice given to Solomon's son by his advisors. 1 Kings 12:6, 7.

When and how was wisdom, in its biblical sense, first developed in man? Gen. 3:5, 22. Did not God show lack of wisdom when he permitted man to gain this wisdom, this knowledge of good and evil, since the gaining of it involved the doing of evil?

Ecclesiastes is Solomon's own account of how he gained the wisdom he so desired. A reading of it will show that he gained it, not only by exercising his reasoning powers which God had given him, but also by exercising his God given power to choose and not always choosing the right. What crowning piece of wisdom did he finally arrive at? Eccl. 12:13, 14. What does James say about the outward manifestations of this perfect wisdom? Jas. 3:17. Compare the manifestations of wisdom from above with the manifestations of love. 1 Cor. 13:3-7. What conclusion may we

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THE DAY AND HOUR.

Dear Brethern,

As I said in some of my recent articles on prophecy, that it is a great pleasure to me to write in these closing hours of Gentile times.

In Matt. 24:36, we have these words, But of that day and hour knoweth no man, no, not the angels of heaven, but my father only. Go with me to Rev. 10:7. But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

In a recent letter that I had from Brother D. C. Robinson, he says the so-called Inter-church World Movement is one of the last signs that is to precede Christ's coming.

Now St. Matthew says, But of that day and hour knoweth no man, neither the angels that are in heaven. Now then brethren here is a question. Is the Lord going to keep his children blind to the signs of the times? Also, is he going to keep in secret the terrible things that are coming upon the earth? I answer, No. The real day and hour the Lord God has kept in secret is the reason so many people would go on in their old wicked way and trust that before the Lord's second coming they would repent and be baptized and saved. When the appointed time comes God will make it known. Remember, dear Brethern, that no man knows the time when Jesus is coming back. Only God knows the time.

There has been too many people who have set the time. In Matt. 24:29 we have these words, Immediately after the tribulation of these days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven and the powers of the heavens shall be shaken. Ver. 30. And then shall appear the sign of the Son of Man in heaven and then shall all tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. Jesus here says that the sun and moon shall be darkened, and that the stars shall fall from heaven. Well then, have these signs had their fulfillment or is it a future event. I think these signs have been fulfilled and if they have been fulfilled, the Lord's second coming is the next great event. In the same chapter and ver. 34, it reads, Verily I say unto you, This generation shall not pass till all these things be fulfilled. Does Christ mean this present generation in which we live, or is his second coming 200 years in the future. Very well, if it is in this generation that Christ is to come it is not very far away. Now then, dear Brethern, here is a warning. In Mark 13:37 we have these words. And what I say unto you I say unto all, watch.

Our next thought will be on the movement of the nations.

Your brother in Christ,

Ora L. Worley.

Whene'er a noble deed is wrought. Whene'er is spoken a noble thought. Our hearts in glad surprise. To higher levels rise.

Honor to those whose words or deeds Thus help us in our daily needs. And by their overflow Raise us from what is low.—Longfellow.

Far from it. Farther on in this article it will be shown that the world and man will be brought back again and for all time into harmony with the original plan.

Through the midst of the garden flowed a river and growing there was every tree that is pleasant to the sight and good for food. God, in specific words, gave to Adam for food, the fruit of the trees and also the herbs of the field. He provided him with a vegetarian diet. Furthermore in equally specific words, he decreed that all creatures should live on herbs.

When we try to deduct from nature a plan for right living, we are liable to arrive at false conclusions. Because nature does things in a certain way is not proof conclusive that they are the best ways. Weeds and thorns naturally grow among the good grain, but no one deems this the best plan for raising grain. The bear lies down and sleeps during the whole winter, spending his life in alternate fasting and feasting. Fledgling birds eat daily their own weight in food. The hog will eat its own young. The crocodile will lie dormant for a year and instances are recorded of frogs being imprisoned for years without food and without loss of life. Nearly all creatures desert their sick and infirm. The strong prey upon the weak, whose end is death in the most hideous form. Nature is varied and kaleidoscopic, and habits of men and other animals are constantly changing. The natural world, we see, is full of contradictions, and accordingly, we cannot formulate by observation of nature, rules of diet for the human race.

We can study causes and effects when applied to the human body, eliminating the bad and retaining the good, delving far into the chemistry of metabolism until finally, I doubt not, we shall discover the right combinations in a non-meat diet that shall be perfect for man and identical with what God first gave us:

One writer among our food authorities, as an argument for the meat diet states that long lived animals are meat eaters and that short lived animals are herbivorous, picturing as examples of the former the eagle, owl and swan and as short lived herbivorous animals, the horse, cow and sheep. Against this argument we only have to consider the wolf, cat or lion, all meat-eaters and short lived; or the elephant, giraffe and camel, herbivorous and long lived.

To attempt in such manner to bolster up a defence is to create in the mind of the reader an attitude of suspicion as to the caliber of the writer. We are, or ought to be, seekers after truth. We ought to get over the habit of thinking that some other idea or plan may be better than that of which we are already conscious. One of the delightful things about some of the writers contributing to the papers is the ready grace with which they come to new ideas and the willingness they have to discard the old, if disapproved.

Returning to our discussion of the idiosyncracies of nature, we conclude that evidently God's best plans have been sadly perverted since the days of Adam and Eve in the garden of Eden.

If we believe in God and in his word we know why these changes have come to pass. Adam, or Eve, or the serpent, one

or all, just as you choose, disobeyed God and upset his plans for the happiness of the human race. Adam had, but lost, the privilege of living forever on a vegetarian diet. In the midst of the garden was the tree of life, and, lest he continue to partake of the tree of life and so live on forever, God drove him out from the garden. God had said to Adam, In the day that thou eatest of the tree of the knowledge of good and evil, thou shalt surely die.

Since Adam's sin the best plans for the happiness of humanity have not prevailed. The earth has been cursed and man now secures food and prolongs life by the sweat of his brow. In all the animal world, to kill and destroy has become the natural law.

Adam did not actually die on the day he disobeyed God, but he commenced to die. Before being driven from the garden, he, no doubt, had got a taste from the tree of life, and he had the habit of eating the right kind of food, and so managed to prolong his life to the good old age of nine hundred and thirty years.

It would be mighty interesting to know just what were the foods and what the methods of preparation used by Adam and his remarkably long lived descendants. There remains for us but speculation, unless perhaps some persistent archaeologist shall some day unearth tablets yielding more information. Not probable.

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If it be said that we are not told that the long lived patriarchs were vegetarians, it still remains true that in the beginning of things Adam was a vegetarian. Furthermore in the end of things we still will be vegetarians, man and beast alike. In proof there are all the prophecies of the Old Testament relative to the millenium and Christ's reign on the earth. Let us here take but one of the many a portion of Isa. 65. I will rejoice in Jerusalem and joy in my people: and the voice of weeping shall no more be heard in her, nor the voice of crying. There shall be no more thence an infant of days or 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 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. The wolf and the lamb shall feed together and the lion shall eat straw like the bullock: and dust shall be the serpents meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.

Many other passages of prophecy tell us that, when the whole earth shall be filled with the knowledge of the Lord all creation will be at peace. The inhabitants of the earth will again return to the beautiful conditions of the garden of Eden. Men will cultivate and reap: they will plant fruit trees and grapevines. If anyone thinks that the Bible teaches that there is naught to do in Paradise but to sit on golden thrones, walk golden streets, and wave palms of victory, he would better read again the prophecies of David, Daniel, Isaiah, Ezekiel, Zechariah, Jeremiah, the parables of Jesus, and the Revelation of John.

John, picturing what he saw of the new Jerusalem, shows us a 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.

As much as we may strive for the good and evil in the foods we now eat, let us not lose sight of the marvelous things God has prepared for us in the life to come on this earth. To hope for participation in that age is the highest ambition. To daily live here in accordance with the hope is the essence of christianity.

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Difficulties are the steps that lead to greatness.—Sel.

## HONEST CRITICISM.

J. S. Lyon, Citronelle, Ala.

IT IS easy to find fault and to pick flaws. Anyone, of whatever ability, can do that much; but it takes character of the best sort to go on faithfully working, overcoming oppositions and rising superior to all. Yet it is by no means the duty of a Christian teacher to allow to go unrebuked unchristian conduct or the belief in false doctrines, that, if unchecked, like the insidious workings of disease, soon weakens a religious body and destroys its power for effective work. A small body torn by dissensions is bound to fall.

Why should we not take a firm stand against false beliefs in our own church as well as against those entertained by outsiders? The enemy in the midst of an army is more dangerous than the enemy outside the ramparts. Can a cancer in the body of the church be allowed to flourish without danger to our spiritual life? Did Paul countenance any excursions into the realms of paganism or into the Hebraic ceremonial belief and practices?

Verily we hear him saying, "But though we or an angel from heaven preach any other gospel than ye have received, let him be accursed." Gal. 1:8.

John is also very clear in his instructions. "Every one who goes beyond and does not abide in the doctrine of the Anointed One has not God. But who abides in the doctrine has both the Father and the Son. If anyone come to you and bring not this doctrine, do not receive him into your house, nor wish him success." 1 John 9:10. Diaglott. How may we know who is guilty of false beliefs or practices if we do not tell one another? We may not speak evil of any man, but that does not mean that we should not speak the truth or that we should conceal it. To speak evil of one is to accuse unjustly.

The ministers of the church are charged by Paul to "reprove, rebuke and exhort with all long suffering and doctrine," 2 Tim. 4:3, We are now in the times when "they will not endure sound doctrine," spoken of the church.

In Ephesians 4, Diaglott rendering, we read, "And he gave indeed the apostles, and the prophets, and the evangelists, and shepherds and teachers, for the complete qualification of the saints for the work of service, in order to the building up of the body of the ANOINTED ONE, till we all attain to the UNITY of the FAITH and of the KNOWLEDGE of the SON of GOD, to be a full grown man, to the measure of the full stature of the Anointed One; so that we may be infants no longer, tossed and whirled about by every wind of that teaching which is the trickery of men by cunning craftiness in systematic deception."

Now a child in belief is a very different proposition from childishness in belief resulting from the failing of mentality and spiritual perception. Childish immaturity in knowledge is far different than backsliding from knowledge once gained.

Those of conflicting beliefs can never attain to unity and harmony. What progress would the gospel have made in the early days of its promulgation by the apostles and disciples, had they been at outs themselves on questions of vital importance, such as the resurrection of the dead, freedom from the law or the divinity of the

Savior?

From the earliest times, the history of the church has been a continual withdrawing of a few dissenters who adhered to the pure teachings of the Scriptures from the larger body which had grown corrupt.

"Now I beseech you brethren, mark them which cause divisions and offenses among you contrary to the doctrine which ye have learned, and avoid them." Rom. 16:17, "A man that is an heretic, after the first and second admonition, reject." Titus 3:10.

What Do The Parables Mean To Us?  
Mrs. Roscoe Dunbar, Delta, Ohio.

THE very first thing for us to do is to learn what a parable is. Thus in looking up the best authority on Parable we find it to be a fictitious narrative or invented story, invented for the purpose of conveying truth in a less offensive way or more engaging manner than that of direct assertion. Thus as we discuss this subject we will be able to see why Christ spake truths by means of parables. We find Christ doing nearly all his teaching by parables. We find Matthew (13:34) telling us, "All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them." We find also that the four gospels constitute, or make up Christ's three years of ministry to the Jew. To us, then, the parables are for indirect lessons or types. Jesus tells the Gentile woman in Matt. 15:24, that he, Jesus, was sent only to the lost sheep of the house of Israel because they had wandered far from God. So by Jesus' own words we can conclude nothing better than that the parables he spoke were invented stories from which the Jew could gather great truths if willing, and see his critical condition into which he was fast falling. We find that the Gentiles were not accepted until some time after Christ's resurrection and ascension. Then we find Christ's revelation to Paul, telling Paul that he was a chosen vessel unto Christ to bear his name to the Gentiles. Soon after this Peter is sent to Cornelius, the first Gentile Christian, and from Paul's letters and the remaining books are the Gentiles, or Christians, to get their instructions.

Why did Christ do nearly all his teaching by parables?

We can, by knowing Christ's own confession that he was sent only to the Jew, begin to see why Christ spake in parable. We look back to the time when God began to lead his people out of Egypt, and we see how easily they forgot God's word and began to worship other gods. It took great patience and love to deal with this people. When they had such leaders as Moses, Samuel and David, they were kept nearer to God, but when they had such as Saul and Zedekiah they became desperately wicked. And you remember in numerous places that God spoke of them as a stiff-necked people, not willing to believe and obey him, but rather have their own way and ideas; and we also find God telling them that they will pay dearly for their stubbornness. In Isa. 6:9-10, the Lord said to Isaiah, "Go tell this people, Hear ye indeed, but understand not; and see ye indeed but perceive not. Make the heart of this people fat and make their ears heavy and shut their eyes, lest they see with their eyes and understand

with their heart and convert and be healed." Then do we find the Jews, as a people, in this condition during Christ's teaching? Yes; Christ in different places speaks thus of them, "Thou blind Pharisee." And do we find them hearing his parables, but not understanding them, as had been prophesied long before. Ezekiel in chapter 21, tells how they were nearing a critical condition. He tells them that their ruler, Prince Zedekiah, the last and most wicked prince Israel had ever had, that his throne should be taken from him and that God would overturn, overturn, overturn it, and it should be no more until he whose right it is shall come, and I will give it him. In Isa. 9:6-7, he tells us who this prince is, who is to reign on the throne of Israel. He calls him the Prince of Peace. Now Zedekiah was Israel's last prince on the throne and from that time on they were, and still are looking for the Prince of Peace that the Prophet Ezekiel had spoken of.

And that was why the disciple, understanding that Jesus was the right one, asked of him just before his ascension if he would at this time restore the kingdom to Israel. Now can you think that the disciples were thinking of just a spiritual kingdom when they asked Jesus this question? I cannot see how they or Jesus either could have just thought of that, for Jesus answer shows differently. Jesus said to them, "It is not for you to know the times or the seasons which the Father hath put in his own power." If they had been thinking of just a spiritual kingdom, Christ surely would not have spoken thus to his apostles, a body of believers.

They were looking for the literal restoration of Israel as had been promised long before, but as Christ tells them in Matt. 25:13, To watch, for no man knoweth neither the day nor the hour when the Son of man cometh. But because Jesus came poor and humble, the Jews would not accept him. They overlooked his first coming and were looking for his second coming which is spoken of in 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. And oh! what calamity and sorrow has come upon the Jew through their stubbornness and unbelief of all God had said through the prophets and overlooked his first coming because it was not pleasing and suitable to their fancies.

Paul says in Rom. 11:21, that for this failing that blindness has happened in part to Israel until the fulness of the Gentiles be come in. Should we not be very careful that in some way we are not misunderstanding his second coming and overlooking the purpose of it? Paul in Rom. 11:20-21 warns the Gentiles not to be high-minded but to fear; that it was through unbelief that the natural branches (the Jew) were broken off. For if God spared not the natural branches, take heed lest he also spare not thee (the grafted branches or Gentiles). And now if we fail to understand since the fulness of the Gentiles is here, we, too, must pass through the tribulation with its terrors, with the Jew, which is to prepare both for Christ's soon coming kingdom.

And for this blindness of the Jew, we find the reason why Christ spoke in parables. Christ's answer to his disciples when they asked why he spoke in parables.



Far from it. Farther on in this article it will be shown that the world and man will be brought back again and for all time into harmony with the original plan.

Through the midst of the garden flowed a river and growing there was every tree that is pleasant to the sight and good for food. God, in specific words, gave to Adam for food, the fruit of the trees and also the herbs of the field. He provided him with a vegetarian diet. Furthermore in equally specific words, he decreed that all creatures should live on herbs.

When we try to deduct from nature a plan for right living, we are liable to arrive at false conclusions. Because nature does things in a certain way is not proof conclusive that they are the best ways. Weeds and thorns naturally grow among the good grain, but no one deems this the best plan for raising grain. The bear lies down and sleeps during the whole winter, spending his life in alternate fasting and feasting. Fledgling birds eat daily their own weight in food. The hog will eat its own young. The crocodile will lie dormant for a year and instances are recorded of frogs being imprisoned for years without food and without loss of life. Nearly all creatures desert their sick and infirm. The strong prey upon the weak, whose end is death in the most hideous form. Nature is varied and kaleidoscopic, and habits of men and other animals are constantly changing. The natural world, we see, is full of contradictions, and accordingly, we cannot formulate by observation of nature, rules of diet for the human race.

We can study causes and effects when applied to the human body, eliminating the bad and retaining the good, delving far into the chemistry of metabolism until finally, I doubt not, we shall discover the right combinations in a non-meat diet that shall be perfect for man and identical with what God first gave us:

One writer among our food authorities, as an argument for the meat diet states that long lived animals are meat eaters and that short lived animals are herbivorous, picturing as examples of the former the eagle, owl and swan and as short lived herbivorous animals, the horse, cow and sheep. Against this argument we only have to consider the wolf, cat or lion, all meat-eaters and short lived; or the elephant, giraffe and camel, herbivorous and long lived.

To attempt in such manner to bolster up a defence is to create in the mind of the reader an attitude of suspicion as to the caliber of the writer. We are, or ought to be, seekers after truth. We ought to get over the habit of thinking that some other idea or plan may be better than that of which we are already conscious. One of the delightful things about some of the writers contributing to the papers is the ready grace with which they come to new ideas and the willingness they have to discard the old, if disapproved.

Returning to our discussion of the idiosyncracies of nature, we conclude that evidently God's best plans have been sadly perverted since the days of Adam and Eve in the garden of Eden.

If we believe in God and in his word we know why these changes have come to pass. Adam, or Eve, or the serpent, one

or all, just as you choose, disobeyed God and upset his plans for the happiness of the human race. Adam had, but lost, the privilege of living forever on a vegetarian diet. In the midst of the garden was the tree of life, and, lest he continue to partake of the tree of life and so live on forever, God drove him out from the garden. God had said to Adam, In the day that thou eatest of the tree of the knowledge of good and evil, thou shalt surely die.

Since Adam's sin the best plans for the happiness of humanity have not prevailed. The earth has been cursed and man now secures food and prolongs life by the sweat of his brow. In all the animal world, to kill and destroy has become the natural law.

Adam did not actually die on the day he disobeyed God, but he commenced to die. Before being driven from the garden, he, no doubt, had got a taste from the tree of life, and he had the habit of eating the right kind of food, and so managed to prolong his life to the good old age of nine hundred and thirty years.

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We have an instance recorded in Daniel where the vegetarians again score. Daniel with some of the other princes and noble Hebrew youth, was taken captive to Babylon. The king commanded that they be taught the learning of the Chaldeans; also, that they might be kept in health and manly beauty, he ordered that they be fed from the same meats and wines supplied his own royal table. Daniel and three others refused this diet and begged of the king's servant the privilege of demonstrating by a ten days trial, that a vegetarian diet would be better. Prove

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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 firm 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.

All who remember that they have subscribed to help put out the Bronson tract, "Where are the Dead?" will confer a favor by sending in the amount subscribed. We will soon be ready to go to work on it and we will need the financial end well in hand to begin with. We promise to make the edition as large as the amount actually received will permit.

Sr. M. A. Woodward was called home from the Illinois Conference to preach the funeral of a neighbor, Mrs. Oscar Clingman, who was killed in an auto accident. The case is a very sad one since Mrs. Clingman leaves nine children, the youngest, Nora, seven months old, being in her arms at the time of the accident.

Before taking up his school work near Oregon, Illinois, and as a vacation climax, Bro. Leland Hanson hied himself away to an Indiana destination to spend a few days, and because of his shyness upon our inquiry, we conclude that a certain Indiana teacher will be occupying her time for a corresponding period entertaining. We will give each one just one guess.

The means for publishing the "Manifesto" tract in this issue has been furnished

by a lover of the truth so that it may be had in post card form for postage only—8 cents per pound.

Robert Keith Nellans is the name of a little boy who came to make his home with Mr. and Sister Dean Nellans of Argos, Ind., June 3rd.

In our recent reports of the baptisms at Moriah, by some mistake, only initials were given in the case of Bro. and Sr. R. J. Aug. Try to prevent them as we will such mistakes will creep in. By this we make all due apologies.

It is with much sorrow that we learn of the death of our esteemed brother, B. J. Woods, of our Moriah, Ill., congregation. Bro. Woods has been faithful—one of the kind that will be greatly missed. We hope to publish full obituary later.

The insistence of a period to drop in where it had no business to be made our 10 reams of paper cost \$1.30 instead of the \$130.00 it should have been. Now comes our old time friend, Fim Murra, editor of Our Hope, Mendota, Ill., asking us to let him in on such bargains in paper. Just to think that a misplaced period would lead him to get funny.

It was the editors pleasure to lead a sight-seeing party about Chicago on Monday after the Illinois conference closed. Bro. and Sr. Winfrey of Bosworth, Mo., staid with us through the day and we will leave it to them to report it in their own way, except as to the music on the boat. To see three persons, who had just come from a meeting where excellent music was on tap every day, sitting in full dignity listening to a wheezy piano and a screechy fiddle was enough to make the fish come up and laugh at the scene. But then we weren't to tell the children about the boat ride and we haven't.

The Illinois Bible school and Conference are now history. We never had a better school or conference. The attendance at the school was the largest we have ever had, about 85 being enrolled. The sweet harmony that prevailed was a great factor in making the conference a most profitable one. We had Sr. M. A. Woodward of Dutton, Mich., Bro. F. V. Blakely of Grand Rapids, Mich., Bro. L. E. Conner of Cleveland, O., Bro. J. W. Williams of Ripley, Ill., and Bros. Lindsay and Siple of Oregon as aids to the success of the meeting. On the Sunday of Bible School there were six baptised as follows:

Walter Huber, Leaf River; Margaret Hatch, Chicago; Ward Lindsay, Oregon; Mrs. Cora Murphy, Marshall, Mrs. Lena Duvall, Dixon, Ill., and Mrs. Myrtle Webster, Bangor, Mich.

These together with C. V. Mattison, Oregon, who had but a short time before been baptized were given the right hand of fellowship.

Such occasions aid one in the conflict of life. We cannot but feel that the influence which will go out from this meeting must be for great good. May the Lord lead us to enjoy it with proper humility.

To know how to wait is the great secret of success.—De Maitre.

\$2.00

After October first the subscription price of THE RESTITUTION HERALD will be \$2.00. With paper at 21c per pound the reason for this is obvious.

Notice.

After October 1st the subscription price of The Restitution Herald will be two dollars. We have held off a long time in making this decision, but the great increase in price of material must be met and we see no other way out of it. Remember we can make legitimate use of all means that come to us.

REMITTANCES.

A. M. Jones, Mrs. J. G. Adams, Alta King, Mrs. N. J. Hardacre, Mrs. Keturah Rogers, Leland Hanson, F. C. Hoar, Mrs. Ed. Lampson, Mrs. T. R. Swindler, Mrs. M. D. C. McLauchlan, A. M. Barrows, Mrs. Ella Skeels, Leora O. Roose, Mrs. C. F. Stuhler, Julia Kincaid, Eld. J. M. Morgan, Mrs. Cora Reed, Mrs. Olive Swindler, C. H. Munch, Mrs. Chas. Williams, G. W. Shrader, Chas. T. Lindsay, Mrs. Lydia Chapman, Silas Murphy, Martha J. Pearson, Frank Stickler, Mrs. Lillie McMillin, Sylvan Richey, Miss Lura Boyce, Mrs. Grant Bowman, Rolland Stilson, Maude Stilson, Mr. and Mrs. R. Lake, J. J. Bronson, F. R. Robinson, J. W. Williams, Mrs. Orie Webster, Paul Hatch, Mrs. Wm. Lansbery, E. W. Moses.

EMERGENCY FUND.

Alta King,	3.00.
Mrs. N. J. Hardacre,	1.00.
Mrs. Ed. Lampson,	1.50.
Mrs. Ella Skeels,	3.50.
Leora O. Roose,	1.00.
Mrs. C. F. Stuhler,	1.00.
Mrs. Cora Reed,	1.00.
Mrs. Chas. Williams,	3.50.
Chas. T. Lindsay,	.50.
G. W. Shrader,	1.00.
Silas Murphy,	5.00.
Mrs. Grant Bowman,	1.50.
Mr. and Mrs. R. Lake,	10.00.
J. J. Bronson,	.50.
J. W. Williams,	2.25.
Mrs. Orie Webster,	.50.
Paul Hatch,	1.00.
E. W. Moses,	3.50.
Leland Hanson,	.50.

Reports.

Houston, Texas, Aug. 13, '20.

Dear Bro. Lindsay:

At our meeting just held in Gonzales, Texas, the brethren met and decided to organize the South Texas Conference of the Church of God, and we will have our first conference some time in Nov. at Kingsville, Texas. We wish to get in touch with all who love the truth in Texas to the end that we may get some one in the field to preach the good news of the kingdom. Any one wishing to help get the work started may send any money to our Secretary-Treasurer, Miss Berta May Davis, Lulling, Texas, Rt. 4.

The field is large and we are only few in number, but God does not count numbers as men do. So let us get to work while we

# THE RESTITUTION HERALD.

Volume 9.

Oregon, Illinois, August 24, 1920

Number 46.

## The Children's Page

But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

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

CORNELIUS.  
Acts 10 & 11.

IF YOU were traveling in Palestine you might visit a pile of ruins on the shore of the Mediterranean Sea. The old ruins are covered now with grass and weeds; but your guide would tell you that when Jesus was born a new city had just been built there. King Herod built the city and when it was finished, it was so beautiful that the king went there to live.

The city, which was called Caesarea, was made the capital of the country and a large number of Roman soldiers was quartered there. It is about the commander of some of these soldiers that I wish to tell you.

The man's name was Cornelius. He was a nobleman whose home had been in Rome. He had come to Caesarea to command one hundred soldiers for the king. Unlike most Romans, Cornelius had learned from the Jews of the true God, and each day at the hour when all Jews knelt in prayer, he and his family and servants would pray, too. He also gave a great deal of money to the Jews to be used for the poor.

Cornelius was alone one day at the hour of prayer when a vision came to him. He seemed to see an angel coming into the room and he heard a voice say, "Cornelius!"

Cornelius was frightened and he said, "What is it, Lord?"

And the angel answered, "Thy prayers and thine alms are come up for a memorial before God." The angel meant that God was pleased that Cornelius had believed in Him. Then the angel went on, "Send men to Joppa and call for Peter. He lodgeth with Simon a tanner, whose house is by the seaside."

When the angel had gone Cornelius called two of his servants and one of his soldiers and told them of his vision. Then he sent them to Joppa.

The next day as the men came near to Joppa, Peter went upon the house top to pray. While there he fell into a trance. He saw a great sheet held by the corners and being let down from heaven. It was filled with all manner of birds and animals. And he heard a voice saying, "Rise, Peter, kill, and eat."

Now Peter was a Jew, and the Jewish law said that there were only certain kinds of animals and birds that they could eat. All other kinds were called "unclean." The Jews also called everyone who was not a Jew "unclean." So when Peter saw all

## FORGET IT

**W**HEN you hear a gossip tellin' tales 'Bout people on the street,  
A knockin' every one she knows  
That she has chanced to meet,  
Don't pass it on to someone else—  
If you do, you might regret it;  
Just put it down as merely talk  
An' when she's gone forget it.

The tongue is mightier than the sword  
An' worse than a rattler's bite,  
When gossips get together, cause  
They never get things right.  
So when you're listenin' to a tale  
From a gossip, you can bet it  
Ain't true no matter what she says,  
So it's up to you— to forget it.—Sel.

kinds of birds and animals in the sheet he said, "Not so, Lord, for I have never eaten anything that is common or unclean."

But the voice came again, "What God hath cleansed call not thou unclean."

This happened three times and then the vision disappeared into heaven. As Peter thought over it all, wondering what it could mean, the men from Caesarea came to the gate and asked for him. At the same time the voice of God said to him, Behold, three men seek thee. Arise therefore, and get thee down, and go with them. For I have sent them."

So Peter went down to the men and said, "I am the man you seek. Why have you come?"

When the men had told their errand, Peter took them into the house and kept them all night. The next morning he and some of the disciples from Joppa set out for Caesarea with the men.

Cornelius had called in some of his friends and relatives and was waiting for them. And as Peter entered the house, Cornelius met him, and knelt before him. But Peter raised him up and said, "Stand up: I am only a man as you are."

When they had gone inside to the people, Peter was surprised to find so many. He said, "You know it is unlawful for a Jew to go to people of another nation. But God hath showed me that I should not call any man unclean. So I came without asking questions. Now tell me why you sent for me."

Then Cornelius told about his vision and how the angel had commanded him to send for Peter. "And now," he said, "we are all here to know what God wishes you to say."

Peter then told them that he and the other apostles had been sent out to preach about Jesus who was the Son of God. He told of the death and resurrection of the Master who had been with them for awhile after his resurrection. And he finished by saying, "Whosoever believeth in him shall have his sins forgiven."

While he was still talking, the Holy Spirit came upon Cornelius and his friends, and they began to praise God in many dif-

ferent languages. When Peter saw this, he commanded them to be baptized in the name of the Lord.

When Peter had gone back to Jerusalem, the apostles and disciples there reproved him for going to the Roman's home. But Peter told them all the story much as I have told you and they were glad that other nations beside their own believed in the blessed Master.

WHO WILL BE OUR NEXT PRESIDENT?  
W. L. Crowe, Chanute, Kansas.

**A**S A PEOPLE our interest in politics is more from the relation of world events to prophecy than from any hope of good government in this age, and at present I see little from a world outlook to indicate who will be our next president. But if I understand the prophecies aright, I venture to predict the success of Harding and Coolidge.

My main reason for this prediction is because the democrats stand with Wilson for our participation in the world league of nations, while the republicans are opposed to it in its present form.

I still believe that the Revelator shows three world leagues that are distinct systems, yet co-operating together, called the dragon, the beast and the false prophet, Rev. 13th and 19th chapters.

These will be the red Bolsheviki league, headed by Prussia and Russia, with the Asiatics or "Kings of the east," as the dragon league; Britain and Catholic Europe, at the head of the beast league; and the United States, Mexico, Central America, and South America, in the "Pan American league," as the false prophet league, co-operating with the beast of Europe. Rev. 13.

Another straw, indicating which way the wind is blowing, is Mr. Harding's middle name, Gamaliel.

I have shown in a previous article on the relation of the number 13 in connection with both natural and spiritual Israel, and in the foundation and symbols of our nation, what I believe is more than a chance co-incidence connecting our nation with the thirteenth tribe of Manasseh after the division of the tribe of Joseph into two nations, a type of the division of his descendents when we pulled off from Great Britain, and it may be that the Lord wants to direct our eyes to our descent from Joseph by giving Manasseh another Gamaliel for a leader, Warren Gamaliel Harding.

"And over the host of the tribe of the children of Manasseh, Gamaliel, the son of Pedahzeer." Numbers 10:23.

Keep your face always toward the sunshine and the shadows will fall behind you.—M. B. Whitman.

By trusting to luck you invite disappointment.—Sel.

led him into the waters of baptism and we were all so glad to see and know the interest he manifested in the gospel work. We trust to God's mercy to restore him to health and give him the needed spiritual uplift we all need in these days before the coming of the Christ to gather his church to himself. There are other isolated brethren waiting for a day's meeting of this kind. Do the things to be done today, brethren, tomorrow may not be ours to work.

Yours in the work,

M. A. Woodward.

Michigantown, Ind., Aug. 6, 1920.

The friends and neighbors of Mrs. Myrtle Strawn gave her a surprise party at her country home near Hillisburg last evening. The party was given in the form of a farewell, as Mrs. Strawn is leaving the neighborhood where she has spent the better part of her life and her many friends regret her going.

A general good time was had by everyone and refreshments were served. (Here a long list of names is given of those who were present, but space forbids the giving of these since it is of local interest only. Editor.)

—Sent in by a friend.

## Obituary.

### Benjamin F. Woods

was born in Jasper Co., Ill., Mar. 31, 1854, and died at Mt. Vernon, Ill., Aug. 12, 1920. Age, 66 yrs., 4 mos., 11 days.

He was married to Catherine Burtroff in 1874. To this union were born 6 children—3 boys and 3 girls, all of whom are living. They are Charles of Mt. Vernon, Ill., Ida Hillard of Rush, Colo., Francis of South Pekin, Ill., Mary J. Lansbery of Casey, Ill., Benjamin of Newton, Ill., and Louisa Murdoch of Stern, Texas.

His wife died in 1897. For a number of years Bro. Woods has worked at the carpenter's trade at which trade he became very efficient. For many years he has been identified with the Restitution Church at Moriah, Illinois, being a well known figure in the Sunday School and church work.

He was sincere in the faith of the gospel, devoting a great portion of his time to the study of the Scriptures. He will be greatly missed by those who knew him.

The funeral was conducted by the writer at the Christian church near the cemetery where interment was made, near Newton, Ill., speaking from Ps. 8:3-4. We considered God as the Creator and man as a part of his creation, his nature, his condition in death and his hope of the resurrection of the dead.

Bro. Woods is sleeping, awaiting the consummation of his faith which he so patiently held.

Charles Hickox,

## The Sunday School.

By Alta King.

### THE BUILDING OF THE TEMPLE.

Lesson 10,

Sept. 5, 1920.

Lesson Text:

1 Kings 5:1-10.

Golden Text:

For my house shall be

called a house of prayer for all peoples. Isa. 56:7.

Memory Verses: 2 Cor. 6:16.

### Questions and Comments.

Read 1 Chron. 17:1-12.

By whom and why was a house for God first thought of? What was to be its chief purpose? See also Ex. 25:21, 22. Why had tabernacles always served this purpose best? 1 Chron. 17:8-12 shows that the nation had reached the point in its development when God intended that it should cease wandering and remain in one place, and accordingly he, too, had a plan for a permanent dwelling place. Why did he choose Solomon's time rather than David's for building it? 1 Chron. 22:7-10.

• What place had God chosen for his name? Deut. 14:23; 1 Kings 11:32; Psa. 132:13, 14.

David's valuable help and advice: 1 Chron. 28:10-21; 29:1-10. Solomon carries on the work left for him. 1 Kings 5. Was the plan for the temple in any sense David's or Solomon's plan?

Read Acts 17:24, 25. Why did God have the temple built at so much expense and labor when he personally had no need of it? Was it for his own sake or for the people's? Recall again the central purpose for the tabernacle. Is a particular house, place, and time, involving ceremonies, the perfect way of communicating with God? John 4:21, 23. Why, then, did God establish such methods? The answer is this: Man, when God first begins to deal with him, is imperfect and therefore incapable of understanding perfect communication with the perfect God. Hence God, in his mercy makes the method of communication come within the range of their comprehension, until such time as they have been developed so that they are able to grasp and use the Perfect method, the communication which is possible between those who have perfect fellowship based on mutual understanding of truth. In dealing with flesh people, the natural first condition of us all, God speaks in terms of law, "Thou shalt," and "Thou shalt not," the only language the flesh mind can grasp and institutes forms and ceremonies which, while they hold the people's attention through fleshly appeal at the same time shadow forth the perfect way of coming into communication with God.

Who came to personally teach and demonstrate this perfect way, and not only to teach and demonstrate but to actually change the human mind through the love he alone can generate in it by the perfect service he has rendered and will render, so that the mind can grasp the perfect way he teaches and demonstrates? Did he while here on earth ever perform any physical changes in people which resulted in bringing them into greater harmony with God?

Solomon's temple was destroyed by Nebuchadnezzar and rebuilt again by the Jews when they returned from their Babylonian exile.

Ezek. 40:41, 42, 43 is a prophecy of the rebuilding of the temple which some students claim is still future. Zech. 8:14-23; 14:16-21, show that the Jewish tabernacle service will again be established after the final restoration of Israel and during the reign of Christ. What does this

prove concerning the existence of imperfect people during that age?

What is the antitypical temple God is building? 1 Pet. 2:4, 5; 2 Cor. 6:16; Rev. 21:3. Tell how this temple will also be an agency for bringing people into communion with God.

### General Notes.

Daily Readings: Mon., 1 Chron. 17:1-12; Tues., 1 Kings 11:32; Psa. 132:13, 14; Acts 17:24, 25; Wed., 1 Chron. 28:10-21; Thur., 1 Chron. 29:1-10; Fri., Zech. 8:14-23; 14:16-21; Sat., 1 Pet. 2:4, 5; 2 Cor. 6:16; Rev. 21:3.

1. David was prompted to build a house for God because he felt ashamed to dwell in his palace while God dwelled in a tent. 1 Chron. 17:1. However worthy this spirit in David seems to be it never-the-less suggests that he thought to benefit God by the works of his hands, which Acts 17:24, 25 shows is not true worship of the true God. Hence God's mild rebuke when he said, "spake I a word to any of the judges of Israel saying, why have ye not built me an house of cedars?" 1 Chron. 17:6, after which he points out all the benefits David had received from him and promised the even greater benefit of building up his family as the royal family.

God had his own plan and time for building a house for himself and he made it evident that they were his not man's; that no man might stand up and say, "See what I have done for God," but rather that he might point man to what he had done for him in providing for him a meeting place with himself.

Dear Brother Lindsay,

With your permission I want to write a few lines in order to correct what might be a mistaken idea in regard to what Bro. Lyon said about my not wanting to write to him if he was a Josephite, for I do not want anyone to think that I despise those that differ with me on the Sonship of Jesus, so much that I would not write to them. But I did not want to be identified with Bro. Lyon: in his circuit letter if he was a Josephite, for I am frank to say that I do not in any way whatever fellowship with those that hold to that faith, because, according to the way I understand the word of God is wrong and contrary to his great plan. And, as I am striving to be one of the called out in Christ, not only for my own salvation, but I want to make my calling and election sure. And, by so doing be a fit subject for the Master's use in the age to come. For I want to be a helper with Jesus during the thousand years that he is to reign King of kings and Lord of lords. To miss being a co-worker with him then would deprive me of doing the work I love most, and that is to carry the joyful news to those that never heard. For I believe that it is the purpose of God through the gospel in each dispensation to call out a people for a very great work during the Millennium. And, when the number is complete, Jesus will return to the earth and these called out ones will constitute his bride, be made immortal and reign with him over the nations, instead of being ruled over, they will be rulers. In other words be the helpmeet of the second Adam. Her work will be to help judge and convert the nations, for many

shows the same reason. Christ answers them saying, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. Matt. 13:11. The disciples and followers of Christ who were ready to listen and believe all of his teaching would gather the lessons he desired from the parables. But the rest who, hearing heard not and seeing saw not, neither do they understand, 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. Thus we find Jesus repeating the words that the prophet Isaiah had spoken concerning the Jews about 700 years before. Jesus mentioned this in his very first parable, so is it not clear that the parables are dealing with the Jew?

(To be continued.)

#### FORBEARANCE.

Alice B. Curtis, Scottsburg, Ind.

CHRIST sets a noble example of forbearance as narrated in Luke 9:51-57. He, with his disciples, was going from Galilee to Jerusalem to attend a feast, and their direct route lay through Samaria. Jesus, therefore, sent messengers to the Samaritans to ask them to "make ready for him;" probably to see if they could get entertainment, as it was about a three days' journey. The Samaritans would not receive him "because his face was set as though he would go to Jerusalem." In John 4:9 we read, "The Jews have no dealings with the Samaritans;" and this came about because of a contention over the place where worship should be held. The Jews had their temple and place of worship at Jerusalem, and the Samaritans had erected a temple upon Mt. Gerizim and worshiped there. In John 4, the Samaritan woman in conversation with Christ said, "Our fathers worshiped in this mountain," meaning Mt. Gerizim. Abraham and Jacob had both built altars there. Gen. 12:7; 22:2; 33:20. The Samaritans were part of the ten tribes of Israel, and so descendants of the patriarchs. She also said to Christ, "Ye say that in Jerusalem is the place where men should worship." John 4:20. So because Jesus was going to Jerusalem to worship, this people would not receive him. His disciples asked him if they should call down fire from heaven and consume them, but Christ, who is Lord of all (Acts 10:36) showed no impatience and spake no harsh word because of this refusal, but rebuked his disciples for the spirit they manifested; saying he came to save men's lives and not to destroy them. He then went quietly to another village to proceed on his way, though he might easily have enforced his authority, being imbued with power from God. Their excuse for refusing to receive him seemed trivial, but Jesus took into account human frailties and traditions, and at the proper time and place, taught them a better way. What if through impatience and indignation he had called down destruction upon this people, ignorant as they were of much of God's truths? It would have seemed a sad mistake, for at another time Christ talked with a Samaritan woman at Jacob's well, and she eagerly accepted his teachings, and became the first convert of that

people, and through her account of the Messiah and his wonderful words, many of her countrymen believed on him. Jesus taught this woman that the place of worship was not so important, as to be a true worshiper of the great Father.

I wonder how we would have done if we had been with Christ when he had to change his plans in regard to this journey. How do we do when opposed in our plans now, when perhaps those plans are right and praiseworthy? Do we get impatient and ruffled, or do we show the spirit of the blessed Master? Paul says, "The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient (or as the marginal reading gives it forbearing), in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." 2 Tim. 2:24-26. We know "All that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12. And we must learn to "speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men. For we ourselves also were sometime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another." Titus 3:2-3. So because God in his infinite mercy and love has reached down and saved us while in that unlovely and unprofitable condition, and through the richness of his grace we have been regenerated, let us in meekness and love try to show others the better way, "Let us in all things shew ourselves a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." Let us, by gentle words, kindly deeds, and a pure life strive to "adorn the doctrine of God our Savior." As Ella Wheeler Wilcox writes, the world needs kindness; these are her words that no doubt are familiar to many:

"So many gods, so many creeds,

So many paths that wind and wind,

While just the art of being kind,

Is all the sad world needs."

We need to know the one true God and find the straight path he has marked for us. We need to learn to love our neighbor as ourselves. Fear is but a rod, while love is a golden sceptre. Brethern, let us be kind, patient and loving.

#### A Few Thoughts On Bro. Drinkard's Questions.

THE subject embraced in the questions asked by Bro. Drinkard in the issue of July 27th is important to all Bible students.

I know of no Scripture that definitely describes the chambers mentioned by Isaiah, in chapter 26:20, but a careful study of Daniel, Ezra, and the Revelation to John, will throw much light upon the subject. It appears very logical that Christ should prepare a place for His chosen Bride, retaining them "till the indignation be overpast."

The indignation is covered by the seventh trumpet, in which period the seven vials of wrath are poured out. Rev. 8th, 9th, and 10th chapters, nor could Christ

descend to the earth until the sanctuary is cleansed. Dan. 8:14. This places the resurrection, and translation at "the little sea-son" between the sixth and seventh trumpets, or during the seven thunders.

The call, "Come my people, enter thou thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast," precedes the seven months, which covers the time of the seventh trumpet. In God's eternity of time, these seven months are but a "little moment," and are the last end of the "time of the end."

The first division of the time of the end, is seven years, the last week of Daniel's "seventy weeks determined upon his people." Dan. 9:24. The second division is three and one half years; the time of the anti-christ, who is the prince of the power of the air, and the fourth beast-kingdom of great Babylon. The terrible plagues and destruction of these days, the saints escape by entering the chambers.

Peter answers the second question. "Who is gone into heaven, and is on the right hand of God: angels and authorities and powers being made subject unto Him.—1 Peter 3:24. Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of His holy prophets since the world began.—Acts 3:21.

The fourth question I consider of the utmost importance, The brother could have added, "Do the Scriptures reveal the time?"

We should be as wise as the Thessalonians; they were "children of the light," knowing the times and seasons.—1 Thes. 5:1-5. Are we among the wise? Daniel says, "The wise shall understand, the wicked shall not."—Dan. 12:10.

We should know, and may know. As long as we are ignorant of the prophecies of Daniel and Ezra, and the Revelation to John, we are not among the wise. To the prophets above mentioned was given skill and understanding; given for our learning, but we have neglected their teaching and "are become such as have need of milk, and not of strong meat."

The Lord is not coming tomorrow, as many are teaching, "For that day shall not come, except that man of sin be revealed, the son of perdition." "And when that wicked shall be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of his coming."—2 Thes. 2:3, 8.

I affirm that the Scriptures do give the time of His coming, and I will be glad to answer this question if space will be allowed me in the paper.

May the Lord direct our hearts "into the love of God, and into the patient waiting for Christ."

Yours in love with the Truth,

L. V. J. Kimball.

San Antonio, Texas. 901 Cambridge Oval,

I will this day, try to live a simple, sincere and serene life; repelling promptly, every thought of discontent, anxiety, discouragement, impurity and self-seeking; cultivate cheerfulness, magnanimity, charity and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust, and a child-like trust in God.—J. H. Vincent,

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MANIFESTO

THE CHURCH OF GOD earnestly seeks to reproduce the faith and practice of the Apostolic Church as expressed, for example in 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," and in order to accomplish this object effectively and harmoniously, its membership is restricted to those who believe in our Lord Jesus as the Christ, the Son of God (Matt. 16:16; John 20:31), who died for the sins of the world (John 1:29; 2 Cor. 5:14-15; 1 John 2:2), and rose again for our justification (Rom. 4:25), and through whom alone we have hope of immortality (John 3:16; Rom. 6:23) at the resurrection of the just (Luke 14:14; 1 Cor. 15:23, 53; 1 Thes. 4:15-18). Who also have been immersed in water in His name (Acts 8:38; 10:47), and are waiting for His coming again from heaven (1 Thes. 1:10; Titus 2:13; Phil. 3:20), to sit upon the throne of His father David (Isa. 9:7; Luke 1:32), reign over restored Israel (Jer. 33:14-17; Ezek. 37:21-28; Matt. 19:28; Acts 15:16), and make the kingdoms of this world the Kingdom of our Lord and of His Christ (Psa. 2:7-8; Dan. 2:44, 7:27; Rev. 11:15).

This card may be had for postage only by addressing

THE RESTITUTION HERALD, OREGON, ILLINOIS.

What Shuts Christ Out?

In many Christians' life Christ has scant room. Why? Because they hate him? By no means. In a Christmas pastoral letter to his church Dr. H. W. Bieber wrote, of the babe, Jesus: "When he (Joseph) reached Bethlehem, every room in the inn was occupied, and Jesus was born in the stable, and his cradle was a manger. It was not that these inn owners hated Jesus, but their inn was preoccupied.

So it is today; mens hearts are full; every inch of space is filled. Men say they do not hate Jesus, but they have no room for him." But what of those persons who fling wide open every door into their life, every room in their hearts, to Christ's full entrance and occupation and ownership? They know the meaning, all the year round, of the Christmas joy which Christ came to bring to the world—but which most men reject, holding onto misery and sorrow instead. Let us not be content with Christ's nearness; let us not be content even with his indwelling only; nothing less than his fulness is God's offer and plan and purpose for every child of God.—Sel.



can.

E. W. Moses,

Pres. South Texas Conference.

1119 Kansas St.

#### REPORT.

The brethren of the Church of God of southern Texas met at Gonzales on the evening of August 7th, 1920, for the purpose of organizing a conference and selected Eld. J. H. Luman as chairman of said meeting and Bro. Joseph Hutchinson, Sec. Moved and seconded that Bro. Wilfred Moses of 1119 Kansas St., Houston, Texas, be elected President for this year. Carried. Moved and seconded that Bertha M. Davis of Luling, Tex., be elected Secretary-Treas. Carried. Moved and seconded that Roul F. Robbins, Rt. 1, Riveira, Tex., be elected Corresponding Sec. Carried. Moved and seconded that the conference of the Church of God of Southern Texas meet twice each year. Carried. Moved and seconded that the first meeting of the conference of the Church of God of Southern Texas be held at Kingsville, Texas, subject to the call of the President. Carried. Moved and seconded that the meeting be now adjourned. After singing and prayer the meeting was declared adjourned.

J. H. Luman, Chairman.

Joseph Hutchinson, Secretary.

#### Report of the National Berean Conference.

The seventh Annual Conference of the National Berean Society of the Church of God, met at the North Salem Church, in Indiana, July 15-16, 1920.

The meeting was opened Thursday evening by song service, followed by a very helpful sermon by Bro. Siple.

At the business meeting the next day, encouraging reports were given by the Chairmen of the different committees.

Forty literary articles were received during the year, an increase of twelve over last year; 3351 tracts were sent out, an increase of one thousand over the previous year; 865 social correspondence letters have been written; and 253 letters have been written to the isolated. The corresponding secretary reports 336 letters written, and 1076 lesson books mailed out.

Reports of state societies showed that Nebraska has ten societies; Illinois seven; Michigan three; Indiana four; Minnesota five; Iowa three.

The following officers were elected: Leila Whitehead of Ill., President; Frank Siple, Ill., First Vice President; Clyde Randall, Minn., Second Vice President; Evelyn Harsch, Ill., Corresponding secretary; Mrs. F. V. Blakely, Mich., Recording secretary; Mrs. Grace Marsh, Ia. Treasurer.

It was voted that the National Society be called upon for money for tracts, but not to exceed twenty percent of its income.

It was also voted that the states be asked for contributions for charity work.

The literary part of the program was as follows:

Berean Training-

(a) What it does for the Isolated

David VanVactor, Indiana.

(b) What it does for the Class Member

Mrs. F. V. Blakely, Michigan.

(c) What it does for the Church

Clyde Randall, Minnesota.

(d) How the Church should cooperate in this Training

Anna Drew, Illinois.

Payment of Dues, Local, State, and National, and use made of them

Frank Siple, Illinois.

Three minute talks were then given on Berean work by delegates from different states.

An invitation to meet with the Illinois Conference next year was accepted.

We all felt that our meeting was a successful and profitable one, and all agreed that the Indiana people were royal entertainers. We hope to see our cause grow during the coming year, even more than it has during the past year, and let us all work for this end.

Mrs. F. V. Blakely, Sect'y.

The Fourth Annual Conference of the Church of God and Undenominational believers in Christ's Second Coming which was held at Pomona, Calif., became history when it came to its close with a big service Sunday, July 25, 1920.

The Bible studies and sermons given by Jas. A. Patrick of Minn., and J. W. Williams of Ill., were the big points in each day's meetings, besides the talks and study classes by O. J. Allard of Iowa, and J. E. Adamson and William Adamson both of Pomona which filled in every program of the Conference with real live food for thought. A question box was held every afternoon which brought out many good points giving every one a chance to express his views on both sides of the questions brought up. Many comments were made on the good spirit shown by every one which permitted discussion which must always be carried on in a spirit of charity for others views. Following requests from the members attending the meetings, three days of the week were given over to a study of prophecy taking up history from the earliest Old Testament prophecy to present day signs of the times.

One feature of the week was the special music which was given on nearly every program, including solos, duets, quartets and choruses. Mr. and Mrs. Greenleaf Allard of Fort Dodge, Iowa, and Miss Ethyl Steffa of Pomona had charge of the music.

The programs were well attended in spite of the warm weather which prevailed during the week, there being an average attendance of about fifty, the evening meetings and the two Sunday meetings counting from one hundred to one hundred and fifty.

At the business meeting held the last of the week the next year's Conference was called to be held at Long Beach, Calif., about the middle of August.

A. Grace Adamson, Cor. Sec'y.

#### Illinois Conference Report.

THE Annual Conference of the Churches of God in Christ Jesus, which met in Oregon, Aug. 12-15, inclusive, is again only a memory, but pleasant, and we trust a very beneficial one.

A number of states were represented and good interest shown.

Seven members were received into the body, and we pray they may be faithful and receive the crown of life when Jesus comes.

We had with us able teachers and preachers during the entire time of Bible School and Conference.

Bros. Lindsay and Siple gave Bible lessons during the school, both interesting

and instructive. Sr. Woodward delivered two good sermons advising us all to hold fast the faith that we might be victorious over all things and inherit eternal life in the ages to come.

Other ministers from abroad were Bros. F. V. Blakely, L. E. Conner and J. W. Williams.

Each day's program was full with good discourses and with the work of the Bereans. To give a daily resume of the work would take up too much space.

Especial mention must be made of the discourse given on the Sunday evening of the Bible School by Eld. Jenks, of Aurora College, who gave an interesting talk on the labor question from a Bible standpoint. Mr. Brauner from the same school remained with us a few days and rendered splendid service in solo and chorus work.

During our business session verbal reports were given in which it was shown that the work of the state has kept pace with former years. Rather increased interest has been shown in some localities.

In the absence of our conference secretary, Sr. Almeda Glotfelty, a substitute was called to the chair, hence these rambling thoughts. The old officers were re-elected, Sr. Nellie Cross being chosen on the board to fill the vacancy caused by the death of our late lamented Bro. J. M. Glotfelty.

Through the scattering of our brethren at Antioch, the church building at that place has been unanimously voted to the conference, the material of which is to be used to enlarge the conference hall at Oregon. The money they had on hand is to be used in general conference work.

Bro. Siple has been retained by the conference and he will spend his time in the state and out of it as the Evangelist Committee may direct.

How we long for and pray that more young men might take up the ministry and be sent out to preach the gospel. The field is large and workers truly few. Conference thanks are extended to all who in any way gave a helping hand to make this meeting a success.

Submitted in love,

Mrs. Curdella A. Gray, Sec. Pro Tem.

#### Report.

SUNDAY, Aug. 1, was a very happy day for Sr. Moses and Bro. and Sr. Hamilton, of Byron Center, Mich. They are not situated so as to hear the gospel message very often, so Ada, Sr. Moses' only daughter, suggested the two churches, Grand Rapids and Dutton, go there for Sunday service. All agreed, and a pot-luck dinner was planned. About 11 o'clock Sunday morning the autos began rolling into Sr. Moses' front yard. It was some time before she awoke to the real condition of things. Not until the good eats were brought in did she realize it was an all day affair. First was a good sermon from Bro. Blakely of Grand Rapids, then the sumptuous dinner served under the beautiful shade trees in the yard. An hour after the missionary meeting was called to order by the president, Bro. L. Bridegam. Their usual services were held and then a sermon by Sr. Woodward. And so the day was filled doing good to others.

Sister Moses' only son who has been in very poor health for a long time was able to enjoy the day to the full. Well do I remember in the long ago when Bro. Conner

## IS THE MILLENNIUM DUE?

W. L. Crowe, Chanute, Kansas.

AS THE ushering in of the millennium is the greatest event in the history of the earth, the opinion of our Kansas G.A.R. Chaplain, Dr. Bosworth, deserves reflection.

His position, in brief, is that we are in the half hour of silence of Rev. 8:1, which began with the signing of the armistice, ending the world war, and closing Dec. 11, 1920, when the millennium of Rev. 20 is due.

Many would be truly happy if the context justified this joyful conclusion, but the careful reader will see that instead of the thousand years of peace and sinlessness following the half hour of silence, that seven trump messengers, sounding seven trumps, symbols of wars and revolutions, all must follow the half hour of silence, and it is not till the seventh trump sounds that the sleeping saints arise the millennium begins, and all the kingdoms of this world become the kingdom of Christ. 1 Cor. 15:51-52; Rev. 11:15-19.

Another serious objection to the millennium following the half hour of silence is that not only do the messengers wait until the half hour of silence closes to begin to sound their trumps, but "another messenger," whose office is to carry incense to heaven, a symbol of the prayers of saints (Rev. 5:8), ceases to carry sweet incense to heaven, and instead, he fills his censor with fire and hurls it back to the earth. This represents affliction and sacrifice on earth, but no prayers borne to heaven and no business transacted between earth and heaven until the seventh trump sounds.

This is also sustained by Rev. 15:8.

219 S. Wilson St.

## THE SPIRITS IN PRISON

No. 24.

J. W. Williams, Ripley, Illinois.

IN 1 PET. 3:18-21 we find language which is thought by believers in spirits to teach a disembodied existence of people. These same believers consider from the language between Jesus and the thief, lately considered in the Herald, that the two went together the day of the crucifixion, and from the rich man and Lazarus, that heaven and hell are separated by an impassable gulf. But when they conclude from 1 Pet. 3 that Jesus was in the underworld between his death and resurrection they do not explain how he got across the impassable gulf or how he could be in two places, heaven and hell, at the same time, between death and resurrection.

And it is also strange why he would go and preach to the lost, also how he could, in the light of Isa. 38:18.

We offer the following as an explanation, not of their difficulties, but of the difficulty they think this writing of Peter's presents against the view of man's unconsciousness in death.

By reading the scripture referred to we find, in order: 1, By the spirit which raised Jesus, which was the holy spirit, Rom. 1:4 and 8:9-11, he also went and preached to some spirits in some prison.

2. That these once preached to were disobedient in the days of Noah while the ark was preparing.

Disobedient to what?

Evidently disobedient to the preaching, by not yielding "the obedience of faith," Rom. 16:26, for belief of the gospel is commanded, Mk. 1:15.

Then he must have done the preaching in the days of Noah, not while he was dead and buried. Just so. Noah preached by the spirit, Gen. 6:3, the holy spirit, the same spirit that quickened Jesus, just as Peter says. For Noah was a prophet, and Peter has previously, in the same epistle, at 1:10-11, said that the spirit in the prophets was "the spirit of Christ," so Christ was in Noah, in spirit, the same spirit by which Peter says he was quickened after being put to death. For in 2 Pet. 1:21 he tells us in the prophets was the holy spirit, which Paul in Rom. 8:9 says was both the spirit of God and the spirit of Christ, and in next verse he calls this Christ being in the man. So Christ was in Noah in spirit. For he was in Paul preaching to people thus at Ephesus when he was in heaven in person, Eph. 2:17, so why should he not be in Noah thus before he was born? In him in spirit, the holy spirit, preaching to "spirits." Not disembodied spirits, however. Men as spirits, as men are called spirits in 1 Jno. 4:1.

In what "prison"? The same prison men were "bound" in by Isa. 61:1, fulfilled by Jesus according to Lu. 4:18, when he proclaimed, in person this time, liberty from sin, Jno. 8:31-36, and from suffering, Lu. 13:16, and from death, Rev. 1:18, the three gospel items of salvation.

So Peter has not even mentioned a disembodied spirit, nor set the time of the preaching between Christ's death and resurrection, but rather "in the days of Noah."

## THE TWELVE TWOS.

Quincy L. Carpenter, Brumfield, Ky.

I HAVE before me a good subject which a kind brother has outlined for me, and has kindly asked me to write a few lines on each part.

This subject is the twelve twos of the 7th chapter of Matthew.

There are two gates through which we may enter. One is a straight gate, the other is wide. The straight gate is the one which will lead us to eternal life, and the wide gate will lead to eternal destruction. There are many that will go in at the wide gate and few at the straight gate. Why? Because straight is the gate and narrow is the way which leadeth to life and few there be that find it. The broad way is the way a good many of the so-called church members will go, and the few Christians will find the straight and narrow way. There are two classes. Many and few. And they seem to be going the broad way. The ones who enter through the straight gate will receive eternal life, and the ones that go the broad way will enter into destruction. False prophets will come to us in sheep's clothing, but inwardly they are ravaging wolves. And by their fruits we are to know them. Two trees. Good and corrupt. The good tree represents the Christian people and the corrupt tree the wicked ones. The good tree brings forth good fruit and the corrupt tree brings forth evil fruit.

The fruitless trees will be hewn down and cast into the fire. Just so with the wicked. God will cast them into the fire when he comes to judge his people. On

what rock or foundation must we build for safety? The sand or the solid rock? Jesus Christ is the only sure foundation for us to build on. If we build on the solid rock it will stand forever. If on the sand, great will be the fall. The wise man built his house upon a rock, and the rain descended and the floods came and the winds blew and beat upon that house and it fell not. Why? Because it was founded upon a rock. And that rock was Jesus Christ. The foolish man built his house on the sand and the rain descended and the floods came and the winds blew and beat upon that house, and it fell. Why? Because it was built upon the sand and had no foundation and therefore it could not stand, and great was the fall of it. Just so with the people of today. If we are not building on the solid rock Christ Jesus we will be likened unto the foolish man. The ones that build on the solid rock will stand. They that build on the sand will fall. So let us be like the wise man and build our house upon the solid rock. All who build their house upon this rock build upon a sure foundation which shall not pass away. It cannot fall nor be beaten down by the winds and the storms of this life.

May we be found worthy of his name when he comes.

## Berean Column.

Edited by

NATIONAL BEREAN SOCIETY,

Leota B. Hanson, Editor,  
106 South Second St., St. Louis, Mo.

Motto: Search the Scriptures Daily.

Slogan: We Stand For Unity, Truth and Righteousness.

## A REMEDY FOR UNBELIEF

IF you would know the only real happiness and joy in this frail life—Read your Bible.

If you ever come to the knowledge of the truth as it is in Jesus, it will be thro' a reading of the Bible.

If you have been misled by your D.D's into believing that man has an immortal soul.—Read the Bible.

If you are among those who believe the wicked will be burned forever, throw away your old heathen ideas, and READ Job 14:10; Ezek. 18:4; Rom. 6:23; Psa. 37:20; 11:6; 21:9; Luke 17:29-30; Rev. 20:9; Psa. 37:38; 145:20, and many others.

If you are among those who believe they are going to heaven at death, let me ask you to read John 3:13; Psa. 115:16; Acts 2:34; Jno. 13:33.

If you are of those who believe they have already been born of the Spirit, read John 3:8, and make this test on yourself.

If you are among the class that believe any church is as competent to teach the truth as the Church of God, compare darkness with light and write me your conclusions.

If you would learn what the soul is, read Gen. 2:7.

If you would know the nature of the soul, read Ezek. 18:4, 20; Job 14:10.

If you would do the things that please your heavenly Father, "Search the Scriptures daily."

As it is impossible to please God without faith (Heb. 11:6), rememehr that faith cometh by hearing, and hearing by the

nations shall be joined to the Lord in that day. For a type of this turn to Ex. 18:15-22. For the antitype, Luke 19:11-19. Also Zech. 2:11. So we find that God has only been selecting out those that believe his word for the great work of salvation yet future. But we must remember that he does not compel anyone to join in this work. For it is whosoever will accept the invitation, that will constitute the bride of Christ the only begotten Son of God.

You perhaps have read that beautiful parable of a king that made a wedding supper for his son. But no one but those that accepted the invitation came; and thank God that lovely invitation is still extended and those that make excuses will miss a wonderful chance to sit with Jesus on his throne.

So, brothers and sisters in the blessed faith, I hope you see why I don't want to miss the high calling in Christ Jesus. God knows I have no hate for those who differ with me. But away down deep in my heart I pity anyone that is led astray for I have had an experience that taught me a lesson I shall never forget. Some Seventh Day people got after me and they came so near converting me that I had just about made up my mind that I must keep the sabbath or be lost. but I stuck close to the word all the time I was studying this faith and I was kept free in Christ by so doing. Thank the Lord I converted them instead of them converting me. After they saw their mistake they said, Oh how glad I am that we are free for that was an awful heavy yoke, but we that we had to bear it or be lost.

So, brethren, my heart goes for those that are honest but deceived like our mother back there. Many times I am sad at heart and the tears start when I think of some of the lovely characters that have been led to believe that the record that God has given of his only begotten Son is not true. I fear as brother Paul said that the serpent that beguiled Eve thru his subtlety so their minds have been corrupted from the simplicity that is in Christ. 2 Cor. 11:3.

Oh how careful we ought to be for God's ways are not the ways of the natural man. So we ought to conform to him who is the creator of heaven and earth and all that therein is. Oh puny man who art thou that replyest against such as God.

In conclusion I want to thank brother Lyon for starting the circuit letters. They bring us nearer together for now when I read the articles in the Restitution I feel somewhat acquainted. Every time I see Sr. Bray's name I can see her cheerful face in the picture she sent with her circuit letter. I spent considerable time looking at the dear faces in that picture. I could not help but notice the good that shines out of the face of a Christian life. May the God and Father of our Lord and Savior Jesus the Christ help us to stand the testing time for we are to be a tried people, yes, as gold tried in the fire. Rev. 3:18.

Your sister in the faith of our soon coming Lord,

Mrs. Clark McClelland.

Boise, Idaho.

Life is measured by intensity, not by dial, dropping sand or watch.—Sel.

#### WAYSIDE NOTES.

J. S. Lyon, Citronelle, Ala.

Press reports of the 7th caused our hearts to beat faster as we read of the advance into Persia of the Bolsheviki. I have mentioned this possibility previously but it seems to have been an unexpected and alarming event to diplomatic circles. Verily all who look for the next overwhelming of the Holy City by the northern hordes to usher in the coming of the Lord, may lift up their eyes for the call to us that must precede it. The following is clipped verbatim:

May unite with Turks.

Military experts are of the opinion that in their advance into southwestern Asia the Bolsheviki will undertake to unite with the Turkish Nationalists and other discontented Moslem elements in a supreme effort to take advantage of existing unrest in that part of the world to undermine the security of the British and French in the Near East and Asia.

According to official advices to the state department, Lenine has offered 120,000 troops to the Moslems for the promotion, in conjunction with the nationalists in Egypt, Turkey, Arabia, Mesopotamia and Persia of a united military effort against British and French interests.

A unit of this army has already entered Armenia and is expected to continue its advance in the direction of Mossoul, an important Near Eastern nationalist stronghold where forces of Turkish and Egyptian nationalists are reported to have planned to converge. With this thrust against the left flank of the British defense line of Asia, the present advance on Teheran is looked upon by military authorities as a movement directed at the same time against the British right flank resting upon the edge of the Persian Salt desert.

The advance into Persia is expected to follow southwestwardly from Teheran to Meshed and thence towards Herat, in Afghanistan, with the ultimate objective of reaching the terminus of a railroad from India to Persia which was built by Great Britain during the war. The railroad at present is unfinished, but is believed to have been completed to a point parallel with Herat south of Meshed, thereby offering the most feasible route in southern Asia with India.

British forces in Persia at this time are believed by military men here to consist of only about 7000 men, most of them Indian troops. Augmenting these is a force of about 9000 troops known as "Persian rifles."

#### Rebuilding Zion.

Sir Herbert Samuel, British High Commissioner for Palestine, has established himself at Jerusalem in the palace built several years ago by the German Kaiser. Great Britain has accepted the mandate for Palestine as protector of the peoples native to the country as well as the Jewish immigrants who plan to rebuild a national state on their ancient soil. On July 12 a Zionist mass meeting in London adopted a resolution of thanks to the British Government and a pledge "to spare no effort of sacrifice for the rebuilding of Palestine as a Jewish national home, in collaboration with the inhabitants of the country." Lord Rothchild presided over the meeting,

which was addressed by Mr. Balfour, who championed the Zionist program when foreign Secretary, and by Mr. Wedgewood, one of the leaders of the Labor Party in Parliament. Max Nordau, the well known essayist, responded to the expressions of good will of the British statesmen that "we will watch the Suez Canal for you and be a useful ally if necessary."

The Zionist Conference has held several heated debates over the land question. A resolution was adopted for the gradual acquisition of land on behalf of the Palestine State. A large Socialist minority insisted on complete nationalization from the first with prohibition of private ownership and speculation, but this was defeated by 125 votes to 74. The Socialists later secured the adoption of an amendment requiring all settlers in Palestine, with or without capital, to cultivate the land themselves.

The chief obstacle to the Zionist program is that Palestine has at present only a small minority of Jewish settlers. Nearly all the Jewish element will have to come from immigration. The bulk of the inhabitants are Arabs in speech and Mohammedan in religion and there are also many Christian Syrians and other Christians in various parts of the country. How the present residents of the country will receive the wholesale immigration of Zionists is a problem, and it was largely to prevent friction between the Arabs and the Jews that Great Britain assumed the responsibility of a mandate over Palestine instead of leaving the country entirely independent.

Syria is under French control, and the French are industriously pushing their influence eastward over the Arabs of the interior. General Gouraud has occupied Damascus, formerly the capital of Emir Feisal, the Arab King of Syria. The French allege that Feisal broke the terms of truce agreed on between the French and Arab military forces and thus justified them in attacking Damascus. It is reported that the French will depose Feisal and make Emir Said King of Syria in his stead. Feisal was friendly to the British but hostile to the French; the new king will be virtually subject to a French protectorate.

The French have imposed a fine on the city of Damascus for its share in Emir Feisal's "rebellion."

—The Independent.

Love your life, poor as it is. You may, perhaps, have some pleasant, thrilling, glorious hours, even in a poor house. The setting sun is reflected from the windows of an almshouse as brightly as from a rich man's abode; the snow melts before its doors early in the spring. A quiet mind may live contented there and have as cheering thoughts as in a palace.—Thoreau.

If you would be pungent, be brief; for it is with words as with sunbeams—the more they are condensed, the deeper they burn.—R. Southey.

The darkest shadows of life are those which a man himself makes when he stands in his own light.—Lord Avebury.

To know what you prefer, instead of humbly saying "Amen" to what the world tells you you ought to prefer, is to have kept your soul alive.—Stevenson.

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S. J. Lindsay, Editor and Manager.

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THE RESTITUTION HERALD

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After October first the subscription price of

THE RESTITUTION HERALD will be \$2.00. With paper at 21c per pound the reason for this is obvious.

Notice.

After October 1st the subscription price of The Restitution Herald will be two dollars. We have held off a long time in making this decision, but the great increase in price of material must be met and we see no other way out of it. Remember we can make legitimate use of all means that come to us.

We regret that by an oversight we put the Berean report among the other reports last week. It should have gone into the Berean column this week.

Bro. and Sr. E. Howard, of Morrill, Kansas, are planning a winter's sojourn in California.

A recent meditation and a query that grew out of it: Is the religion of Jesus Christ more than a subject for differences

of opinion with discussions more or less bitter; or is there something in it after all that will satisfy and comfort in trial and distress and act as a soothing assurance of reliving when the grim reaper lays hold upon us? If the latter, let's have more of that which points that way.

We have just learned of the loss to Fred and Sr. Gertie Vincent at Camden, Illinois, of their little five weeks old baby boy. Bro. Rolla Hightower spoke words of comfort.

REMITTANCES.

Mrs. Ellen Morse, Chas. Anderson, J. W. Burget, J. Manning Case, Chas. Stedman, Mrs. Rhoda Watts, C. E. Vaden, B. Z. Chandler, A. H. Elrod, Mrs. O. J. Parker, Mrs. Mary Wolf, Mrs. Amy Johnson, C. H. Belshaw, C. F. Vincent, C. W. Peters, Anna E. Drew, Glen Andrew, Mrs. Amelia Harlan, Mrs. Elizabeth Scovill, Mrs. Mary L. Bailie, Mrs. Viola Wiggins.

EMERGENCY FUND.

Mrs. Ellen Morse, 1.50.  
Mrs. Rhoda Watts, .50.

Obituary.

Mary C. McClure-Pogue was born Oct. 19, 1851, in Moreland Co., Georgia, where she grew to maturity. She was married to W. L. C. Pogue, of Newman, Georgia, on Dec. 4, 1870, and became the mother of nine children. She came to Plymouth, Ind., several years ago and has lived in the vicinity since.

In her early life she united with the M. E. Church at Moreland, but when coming to Indiana she united with the Church of God at Plymouth, and has been a faithful believer in the gospel of Jesus Christ.

She was living with her daughter, Mrs. W. E. Leonard, at Richland Center, where she died August 10, 1920, at the age of 68 yrs., 9 mos. and 22 days.

She was the last of her mother's family to pass from life. She leaves three children, Mrs. W. E. Leonard, Mrs. W. D. Reiter, of South Bend, and W. T. Pogue, of Athens, Ga., and seven grandchildren to remember her many virtues.

Funeral services were held at the Plymouth Church of God, Aug. 12, conducted by the writer, and burial was made in Oak Hill Cemetery. Here Sister Pogue awaits the coming of Christ and his resurrection power.

D. E. VanVactor.

Baptisms.

Sister Ora Shafer was baptized at Twin Lakes on the evening of Aug. 12. She lives in Plymouth and will unite with the church at that place. May the blessings of heaven and the good will of the church accompany her in her every effort to do the Father's will in this new life, and may she so succeed as to be worthy of an entrance into the kingdom when the King comes.

D. E. VanVactor.

Some men are optimists until they judge their neighbors, and others are pessimists until they judge themselves.—G. T. Evans.

Reports.

Tract Fund Report.

Balance previously announced, \$31.90.  
John W. Burget, 1.00.  
Mrs. A. Holmes, .50.

Balance on hand, Aug. 25, \$33.40.

INDIANA CONFERENCE TREASURER'S REPORT

June 17, 1920.

Receipts:

General Conference Fund, \$310.71.  
Repair Fund, 959.07.  
Evangelist Fund, 155.00.

Total, \$1424.78.

Expenditures:

Repair Fund, \$936.44.

Total Balance, \$488.34.

Distribution:

General Conference Fund, 310.71.  
Repair Fund, 22.63.  
Evangelist Fund, 155.00.

Total, \$488.34.

Marshall Logan, Treas.

Dear Bro. Lindsay:

On Aug. 2nd we left home for Guthrie Grove, S.C., to assist the church at that place in a special meeting. We arrived in time for services Tuesday night. The meeting began on Aug. 1st with a children's program which, I was told, was very fine. The meeting continued till 11 o'clock, Aug. 9th. On Sunday, Aug. 8, Eld. A. W. Durham baptized his daughter, Miss Edith, Bro. Chandler's daughter, Miss Ruth, and Sr. J. L. Browning, wife of Bro. J. L. Browning. There was a sadness in the meeting because our Bro. Joseph Brewer, who had been one of our leaders, was absent,—asleep in Jesus. Bro. Brewer fell asleep in Jesus about the 1st of last June. His work of teaching the Sunday School is being carried on by Bro. B. Z. Chandler. At the close of the meeting many said it was the best meeting they ever had attended. We had large crowds and good interest. On Monday afternoon, Aug. 9, Bros. Jas. Paek, Caleb Shipman, Prof. Paran Guthrie, our music leader, B. Z. Chandler and the writer motored some 35 miles to Traveler's Rest where we began a special meeting that night which continued till Sunday, Aug. 15. It rained all the time we were at Traveler's Rest, which interfered greatly with the meeting. However, every service was held. The attendance and interest were very good. As a result of the meeting and work that had been done when we lived in S.C., we went to the water on Sunday morning, Aug. 15, and baptized into Christ Geo. M. Ranes, his daughter, Susie, his grand-daughter, Ola Radford, Hazel and Ethel Elrod, daughters of Bro. A. H. Elrod, Mr. and Mrs. Baxter Stamey, Mr. and Mrs. Layton Bridwell, Mrs. James Terry, Mr. H. Stamey, Ever Stamey, Tom Stamey and Oria Stamey—14 in all. (Does this report PAY you who are helping Bro. Anderson to make these visits?—Ed). When we lived in S.C., we did some work at this place and baptized a number of persons, but when we moved to Ohio, the work stopped and the members placed their membership at Guthrie

# 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.

### PETER AND THE ANGEL Acts 12.

AT about the time Cornelius and his family were baptized there was a very wicked king ruling over the Jews. His name was Herod Agrippa. He was a Jew himself, and he had been made king over his own people by the Roman king to whom all the country belonged. Herod wished to be very powerful among his people; but, instead of being wise and good so that they would love him, he did all the cruel, wicked things he could think of to amuse them.

When he found that the Jews hated the Christians, he thought, "They will be glad if I punish some of the Christians." So James was taken by the soldiers and killed with a sword. When Herod saw it had pleased the Jews, he sent soldiers to take Peter, too.

The Jews were having a church celebration then, so Herod had Peter taken to prison until after Easter. Four soldiers were left to guard him, and he was chained between two of them. Every three hours these soldiers were changed for four more.

The Christians knew that Herod intended to have Peter killed, and they prayed to the heavenly Father that his life might be saved.

At last the time drew near when Herod meant to bring Peter out before the people and ask how they would have him killed.

Peter lay sleeping between two soldiers, fastened to their arms by a kind of handcuff and chain. Two of the soldiers stood before the door to see that none of Peter's friends came in. All at once a light shone in the prison cell and an angel wakened Peter and said, "Arise quickly."

As Peter rose to his feet the chains fell away from his arms and the angel said, "Put on your cloak and your sandals."

When Peter had done this the angel added, "Follow me."

Peter thought it must be a dream as he walked out past the soldiers and they did not see him. They passed the other soldiers in the prison without being seen and when they came to the iron gate of the city it swung open of its own accord. Peter followed the angel on through one street and then the angel left him.

Then Peter saw that he had not been dreaming and he said, "Now I surely know that the Lord has sent his angel and saved

## BLESS THOU OUR HOME

Dwight E. Marvin.



MAKE this our home, O God, a sanctuary of peace and happiness. Set up Thine altar here and transform our lives by Thy presence. May love and the spirit of service move every heart to seek Thy glory and each other's good.

Keep the children from sin. Direct their way thro' life. Uphold them by Thy spirit. Protect them by Thy providence.

In coming years when they shall leave this, their childhood home, grant that they may carry with them golden memories that will remain as an inspiration and a benediction.

As the home in Bethany was blessed by the coming of Thy Son, bless Thou our home by His presence.  
Amen.

me from Herod and the Jews."

He thought for a little while and then he went to the house of Mary where the Christians always gathered in Jerusalem. He knocked at the door and a maid named Rhoda came to it. When she heard Peter's voice she was so glad that she even forgot to open the door. She turned and ran back to the room where many of the Christians were praying for Peter. When she burst into the room with the glad news they would not at first believe her. But she told them over and over that it was really Peter and, as Peter kept on knocking, they at last went to the door.

When they opened the door they would have shouted for gladness but Peter beckoned them to be silent. Then he told them all that had happened at the prison. Then he left the city.

When morning came and the keepers of the prison found that Peter was gone they could not understand it. Herod heard of it and was terribly angry. He searched the prison, but of course he could not find him. Then he called the soldiers and questioned them. When they could not tell him where Peter had gone he had them put to death.

Some time later Herod was dressed in his finest robes and came out before the people to make a speech. When he had finished the people began shouting, "It is the voice of a god! He is not a man!"

But all at once Herod's face became twisted with pain. He had never tried to keep his body healthy and it had great sores on it. And now the heavenly Father had caused those sores to become full of maggots. Those tiny little worms ate and twisted their way into the sores until the king died in great pain.

So, you see after all, it was Herod and not Peter who was punished.

Love as many persons and as many creatures as you can. Love is the only power by which you can make yourself rich in a moral world.—J. S. Blackie.

Everything in this world depends upon will.—Disraeli.



Louis Brandeis,  
of the U.S. Supreme Court. President and foremost man of the World's Zionist Movement.

## WHOSE HAPPINESS?

THE small boy was drawing his still smaller neighbor along the walk in his little wagon. He looked up beaming when a watchful face appeared at the doorway.

"I'm trying to make Fannie happy, aunt," he said.

"What a beautiful spirit for the child to have!" exclaimed the admiring aunt, as she closed the door. But presently, as she watched from the window, it seemed to her that the effort, however commendable, was not very successful. Wee Fannie was evidently afraid to ride, and was much more inclined to climb out of the wagon, and draw it herself. This Master Robbie stoutly resisted.

"She doesn't like riding, Robbie," exclaimed the aunt. "You must let her be horse if you want to make her happy."

"But I want to draw it myself. I want to make her happy doin' things I like to do," answered Robbie, with a very unamiable scowl.

Poor little boy! It was selfishness after all.—Selected.

## DO IT NOW

TOMORROW offers no better chance than those of today. It will not be a bit easier to make the sacrifice required of us, nor to conquer our faults in twenty-four hours from now than at this identical moment. Strength does not come by waiting, but, instead, courage gives out, and resolution weakens with every half-hour of postponement. Whatever you have to do, hard or easy, pleasant or disagreeable, do it now. Make that your motto of action, and you will not go far astray.—Selected.



a question purporting to come from a humble truth seeker. I give it forthwith its reply. It will not require very many arguments to show you just exactly what I wish to give. The question and answer follow:

What Scripture can we use to prove that Christ is not going to set up a literal kingdom here on earth and reign a thousand years with the righteous?

Order a copy of the book *Christ's Kingdom and Reign*, price \$1. It will tell you fully the reason why the millennial doctrine is rejected as unscriptural.

In asking the above question the inquirer admits his, or her, inability to find said passage. And the one who replies admits his failure to do so, but refers his questioner to some human book written by human hands. Why did he not refer the one to God's book if he could find the passage, in place of handing him over into the hands of another? The idea that there is lots of proof to show that Christ will not set up a literal kingdom upon earth and yet can't give just one passage to sustain it! If I were this professor I would cease claiming to be a gospel proclaimer. Our friend was forced to shift the responsibility upon other shoulders in place of bearing the burden, and failure.

Let me say that there is not one passage that condemns the idea of a literal kingdom to be set up on the earth when Jesus comes. 2 Tim. 4:1 plainly shows that Jesus comes to judge the quick and the dead at his appearing and his kingdom. Now read Matt. 25:31, which shows us that Jesus does not sit upon his throne until he comes, and then before him will be gathered all nations. Also read in this connection Rev. 11:18, which shows that the time of the dead that they should be rewarded, and at this time the nations are angry. With these thoughts before us turn to Rev. 22:12 and read that when Jesus comes again he is to reward the righteous. After you read these statements go and read the 149th Psalm. And I might persuade you to read Rev. 5:9-10. That is our authority for saying that Christ and the righteous are to reign upon the earth. If you are interested read Prov. 10:30. If your mind is undecided then read Prov. 11:31. And then think of the idea of Christ and his people not reigning on the earth. Yet here is a holiness (?) denying it! I affirm gladly that the earth is the only promised home for the righteous. This the teaching of scripture. Read Psa. 37:9,11,22,29,34, and be convinced. Turn and read Matt. 5:5.

These holiness (?) professors are trying to get to heaven. They are like all other sectarians, they absolutely ignore and lay aside the truth in an effort to thwart God's plan. They puff at Jesus' statement, Whither I go ye cannot come. Jesus' own words are not good enough to accept that they can't come there. They know it, but you see they are going there anyway! I absolutely deny it.

#### SPEAKING THE TRUTH IN LOVE.

Ephesians 4:15.

Rufus A. Curtis, Scottsburg, Ind.

SOME one has said, "It is easy to shout with the multitude; but it is hard to raise one feeble voice against their Lord, derisive roar; but if that single voice be one of truth, it shall at last be heard in

tones of thunder, when the wild strife of tongues which sought to drown it, is hushed in the eternal silence, which awaits all lies."

Some people seem to act upon the principle that if you want to have friends, you must somehow tone down the truth; or in other words, compromise the truth with error. Perish the thought. Such have not the courage to stand for the truth, even though, like Paul, they should have to stand alone, forsaken of all men! 2 Tim. 4:16. In the warfare between truth and error, there is no neutral ground. The Master has said, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." Matt. 12:30. "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed when he cometh in the glory of the Father with the holy angels." Mark 8:38. God has not only given us "a banner," beloved, but he would have it "displayed because of the truth." Psa. 60:4; Isa. 11:10. We dare not "Buy the truth," and then barter it away for the love of the world or the plaudits of an apostate church. Prov. 23:23; 1 John 2:15-17; John 15:18-20; 2 Cor. 6:14-18.

Whoever would do that are but bending "their tongue like their bow for lies; but they are not valiant for the truth upon the earth; for they proceed from evil to evil and they know not me saith the Lord." Jer. 9:3. When "false apostles" and "deceitful workers" preached "another Jesus and another gospel" to the Corinthians, Paul, who had so freely preached to them "the gospel of God," without being "chargeable to no man," or "burdensome" unto them, said, "As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia." 2 Cor. 11:4, 7-10, 13. We dare not give place "by subjection, no, not for an hour," "unto another gospel," however popular it may be, without bringing upon our defenceless heads the curse of Almighty God Gal. 1:6-9; 2:5. Those who trim their sails to suit the current belief of modern orthodoxy (so called) are destined to be "tossed to and fro, and carried about with every wind of doctrine," as the theological weather vane manifests considerable flexibility. Eph. 4:14; Matt. 15:13-14; 2 Tim. 4:3-4. Our contention for the faith should be characterized with deep earnestness and holy zeal. Jude 3; Gal. 4:18. The earnestness should be born of conviction and zeal should be according to knowledge, even though your pronounced attitude toward the truth should make you some enemies. Rom. 10:2; Gal. 4:16. Jesus told the Jews the truth and instead of gladly accepting it, they sought to kill him. John 8:40. Notwithstanding Paul by the space of three years ceased not to warn every one night and day with tears, forty Jews banded together in a conspiracy that they would neither eat nor drink till they had killed Paul. Acts 20:31; 2 Cor. 2:4; Phil. 3:8; Acts 23:10-13.

I append the following timely words, written by Chas. Mackay:

"You have no enemies, you say?  
Alas my friend, the boast is poor.  
He who has mingled in the fray  
Of duty that the brave endure,  
Must have made foes! If you have none  
Small is the work that you have done.  
You've hit no traitor on the hip,

You've dashed no cup from 'perjured lip,  
You've never turned the wrong to right,  
You've been a coward in the fight."

What Do The Parables Mean To Us?

Mrs. Roscoe Dunbar, Delta, Ohio.  
(Concluded from last week.)

SO WE find in the parable of the sower who went forth to sow, how some seed fell by the wayside and fowls devoured them; some fell on stony places where they had not much earth and forthwith they sprang up because they had not deepness of earth, and when the sun was up, they were scorched, and because they had no root they withered away. And some fell among the thorns and the thorns sprang up and choked them. But others fell into good ground and brought forth fruit, some an hundred fold, some sixty, and some thirty-fold. Now at the end of this story, or parable, what do we find Jesus saying? Does he say this is all there is to this impressive little story—there is nothing more in it? No; we find him saying, Who hath ears to hear, let him hear. Then he very beautifully and impressively tells his disciples the real truth that he wished them to see underlying the parable.

We also have the parable of the tares and its truth is told: next, how the kingdom of heaven is likened unto a net and its message revealed Jesus did not explain his parables to the multitude because there were many of them who did not understand with their ears, but he explained them to his disciples and true followers, for they were the seed which was bringing forth the hundred fold, sixty fold and thirty fold. Our inspired writers have only given us a few of the explanations to the parables. But there is surely evidence enough in those they have given to see that Jesus gave these parables to bring out other truths. And from the parables we have explained by Christ, I think nearly every one will agree that these explained parables are only given to bring out other truths. But then again on some of those that are left unexplained, we find people perfectly willing to take the surface story and think of nothing else. I think sometimes that we ought not to criticise the Jew too hard, for I fear that to a certain extent we are very apt to be acting as he did. You remember how they always, as soon as they had to do some real hard thinking or had trouble, how soon they were complaining, willing to forget what God had done for them.—ready to give up God and go to worshipping other gods. And I think we Gentiles are nearly the same. As soon as Jesus does not tell us and do everything for us we seem very willing to think something else. But Paul says, Study to show thyself approved unto God.

Such parables as the marriage of the king's son, the lost sheep, the prodigal son, and the rich man and Lazarus are the ones that are in general only given tho't as to just what the surface story is. But Christ has shown that this part is only the counterfeit and the real lies underneath. It is true that some of the parables are more difficult to see the truth that Christ was bringing out, and for this reason it takes a general understanding of the Bible

word of God. Rom. 10:17.

In these days of so much upheaval and unrest among the nations, let us lift up our heads for our redemption draweth nigh.

W. McCoy.

Piedmont, S.C.

#### HOW THE CHURCH SHOULD CO-OPERATE IN THIS TRAINING

Anna E. Drew, Dixon, Illinois.

(Paper read at National Berean meetin.)

**I**N an article from the pen of Sr. Roxana Wince in one of our church papers of two years ago, she told of a gathering in her home and of the sorrow voiced by one of the sisters present because of her inability to speak before others of Jesus and her hope, also of her lack of understanding the scriptures when she read them. This sister had from childhood up attended regular monthly services at the church in her community, heard from many of our best speakers, sermons full of spiritual food, had believed the gospel and obeyed in baptism. What, then, was the trouble? Sr. Wince said it set her to thinking, and she realized that they had not seen to it that the young people among them had had the necessary helps for the proper study of the Bible.—they had no Sunday School, no Bible schools,—nothing in which to develop their talents, to teach them to take some share of the responsibility. She said they should have been trained to "stand," trained for service, trained to speak freely and effectively for Jesus, and to carry on meetings themselves. And had they done so, they might not now be grieving because some in that community had gone into other churches and hiding their light under a bushel, while others were mourning their inability to do anything.

This but emphasizes the fact that the church in general, in the past, did not care as they should, for the young people among them. Later, some of the members awoke to a realization of this, and an attempt was made to find some field of work to reach those upon whom rests our hope for the future well being of our churches. This effort which was made about twenty years ago, has developed into the organization now known as the National Berean Society. As we found soon after the work was begun that not only the young, but all ages, and especially the isolated in the faith, were benefited,—the society has no age limit.

The papers which have been read have told what the work, when faithfully carried out, will do for the isolated, the class member, and thru them for the church. Since the society seeks to advance the truths of the gospel, both doctrinal and practical, it should be considered a part of the church's work, and hence have the hearty co-operation of every member. The local churches should provide an hour in their services for the young people and give them every encouragement possible. This does not mean if you are beyond the age called "young people" that you are to keep away from their meetings, but to be present, let them know you are interested in them and their work, do all in your power to make the meetings of the greatest spiritual good. This is not done in taking the time for lengthy discussions or remarks,

but in getting the expression of the young people and helping the inexperienced leaders with an apt question or explanation. If you have no local society, lose no time in forming one, for we believe you will find it the best means for holding and training the young in faith, and systematic Bible study is helpful for all.

Most of our ministers travel to many points, hold a few meetings at one place, then must leave for another. Perhaps at these different points one or more may have been baptized, others may have become interested in the vital truths of God's word; with the many calls and duties, the ministers cannot keep in touch with these, there may be no one near who can, if they will but take the time to send the names and addresses to the Berean secretary, or any of the officers, they will see that they are cared for, in this way the interest aroused may continue to increase and the obedient one helped and encouraged in the race for eternal life. Not only it "may" be done, but we have proved it to be true, so should we not, brother ministers, be co-workers in the effort to bring others to the favor and knowledge of our Lord and Savior Jesus Christ? Urge the organization of societies at any point in your travels where there are three or more, for it is in this meeting together that the greatest benefit is derived. In the past most frequently the excuse for not meeting together was lack of a leader. The Berean work provides a remedy, as each in turn becomes the leader. It is a mistaken idea, because one is naturally a good leader that he or she do the work. This is a very great detriment to the others for with practice they improve until they also make good leaders. These little gatherings often open the way for the truth to be preached to a great number.

Some of our churches have Sunday Schools, every church where there are children should have them. Some of the states have annual Bible schools. All states should have them, we need them, but we also need the Berean societies, for in this is a training,—a development of talents, a sense of responsibility, not gained in the other lines of work. So let each member of the body of Christ, young or old, who have friends interested, or who know any isolated in the faith, work with us that they may be helped. We all believe that the time is short in which to work, the days are evil, there is much to draw the attention, especially of the young, from the thought of eternal things. We need a closer study of God's word, a deeper sense of dependence upon him. So let us all work earnestly together for those things which will make for unity and righteousness in the household of faith and that will help in bringing others to the knowledge of the truth.

#### WHAT BEREAN TRAINING DOES FOR THE CLASS MEMBER

Mrs. F. V. Blakely, Grand Rapids, Mich.

**T**HE benefit to the individual derived from Berean training is very great.

It teaches him first of all to study his Bible and that is how the name started. Paul and Silas preached unto the Bereans, and "these were more noble than those in Thessalonica, in that they receiv-

ed the word with all readiness of mind, and searched the scriptures daily whether those things were so."

The true Berean searches daily the Word of Life, and grows thereby. e

The Berean also receives strength from discussing Bible topics with others. Always some new thoughts are brought out in such discussions.

The Berean work is especially helpful to the young in teaching them to be leaders. They are taught to lead the class and bring out their own thoughts as well as the thoughts of others. There is a lack of leaders among our young people, and I know of no other work that develops them for leaders as this does. In our class we take turns in leading, and some that were very shy and bashful have become quite proficient in the work. To know just how much benefit they derive, you must see "before and after" for yourselves.

We should all be ready at all times to give a reason for the hope that is within us, with meekness and fear, but too many of our young people, and yes, the older ones, too, depend upon the ministers to do this for them. Berean work helps us to do this for ourselves.

Young people will have company and they enjoy being associated together. If they can associate and grow in the knowledge of the truth in their associations, so much the better. They will soon learn that the study of God's word brings more pleasure than worldly amusements.

The Berean books are given as helps to the study of the Bible, and if closely followed and enlarged upon, benefit must surely come to each one.

#### HALF OF THE WIDOW'S MITE

Jessie M. Wilson, Chicago, Illinois.  
(Selected.)

**A** GENTLEMAN called upon a rich friend for some charity.

"Yes, I must give you my mite," said the rich man.

"Do you mean the widow's mite?" asked the solicitor.

"Certainly," was the answer.

"I shall be satisfied with half as much as she gave," said his friend. "How much are you worth?"

"Seventy thousand dollars."

"Give me then your check for thirty-five thousand, that will be half as much as the widow gave; she, you know, gave her ALL."

The rich man was cornered. Covetous people often try to shelter themselves behind the widow's mite, and under cover of the contribution give meanly to the Redeemer's cause. Her example, indeed, rightly interpreted, would pluck selfishness out of the soul, and fill to overflowing the channels of true benevolence.

If every day we can feel, if only for a moment, the elation of being alive, the realization of being our best selves, of filling our destined scope and trend, we may be sure that we are succeeding.—Bliss Carman.

IT matters not how long you live, but how well.—Sel.

The men who conquer the world are those who see beyond the world.—Sel.

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THE cynic is one who never sees a good quality in a man, and never fails to see a bad one. He is the human owl, vigilant in darkness and blind to light, mousing for vermin, and never seeing noble game.

The cynic puts all human actions into only two classes—openly bad and secretly bad. All virtue and generosity and disinterestedness are merely the appearance of good, but selfish at the bottom. He holds that no man does a good thing except for profit. The effect of his conversation upon your feelings is to chill and sear them; to send you away sour and morose.

A man will be what his most cherished feelings are. If he encourage a noble generosity, every feeling will be enriched by it; if he nurse bitter and envenomed thoughts, his own spirit will absorb the poison, and he will crawl away among men as a bur-nished adder, whose life is mischief, and whose errand is death.

He who hunts for flowers will find flowers; and he who loves weeds may find weeds.—Beecher.

SAILING PAST THE NORTH STAR

IN these days of Bible criticism, "Progress," "New Thought," etc., perhaps you may be interested in an old story my mother used to tell.

In the old days when they used to steer by the stars, the captain of a vessel, needing rest, called a sailor to him, and, giving him the wheel, told him to steer directly for the North Star, while he went below to sleep. The sailor also fell asleep, and the vessel, drifting, turned around and headed in the opposite direction.

The sailor, waking and seeing the star behind him, ran to the hatchway crying, "Cap'n, Cap'n, you'll have to come and pick me out another star to steer by. We've sailed clean past that one."—A Massachusetts Believer.

If you want knowledge, you must toil for it; and if pleasure, you must toil for it. Toil is the law. Pleasure comes through toil and not by self-indulgence and indolence. When one gets to love work, his life is a happy one.—Ruskin.

Grove. On the 5th Sunday of last May we visited this place and the attendance was so good that we were invited to come back in August and hold a meeting. Sunday afternoon after the baptizing we reorganized the church and Bro. A. W. Durham was elected Pastor, and Bro. M. O. Williamston, Assistant Pastor. Some deacons and a church clerk were also elected. A building committee was appointed to secure some land and erect a house in which to worship. The people are poor and hardly able to put up a building, but this is the best field for work that I know of. Brethren, are you willing to help in the work? If so, money may be sent to Eld. A. W. Durham, Williamston, S. C. I wish to thank all who have helped me to reach these places and N.C., and I hope to be able to continue the work in N.C. if I can get expenses.

J. H. Anderson.

Woodstock, Va.

#### Picnic at Dixon, Illinois.

THE Annual Picnic of the Dixon, Ill., church was held at Lowell Park on the banks of beautiful Rock River. This park of 200 acres was purchased in early years by Mr. Lowell of New England, who intended making here a lovely home for his family, but the Civil War came and Mr. Lowell was killed in one of its battles, and the anticipated plan definitely abandoned. The property was donated by his daughter to the City of Dixon for a general recreation ground for the public, and as a memorial gift to her father. Last year a number of the church went to the park by launch ride 7 miles up the river, but this year we went by auto, several miles nearer. The brethren came at 6:30 and we all enjoyed a bounteous picnic supper and ice cream. The children put in a happy time running and playing under the trees. After awhile they ran races, first the smaller classes, then the older ones, and as Paul says, They which run in a race run all, but one receiveth the prize, so run that ye may obtain. Now they do it to obtain a corruptible crown, but we an incorruptible." Dear ones, please think of this incorruptible crown which we are running for. Every day of our lives we are stepping forth to get a little nearer to the prize. A little better boys and girls, a little better men and women, looking unto Jesus every day and every hour for strength to help in time of need.

Are we getting any nearer to the crown? Let us solemnly think of this. Are we running the race for eternal life? And running to win?

With love and joy in Christ Jesus,

Alice J. Kerr.

## The Sunday School.

By Alta King.

### THE GLORY OF SOLOMON'S REIGN.

Lesson 11, Sept. 12, 1920.  
Lesson Text: 1 Kings 10:1-9.

Golden Text: Blessed is every one that feareth Jehovah and walketh in his ways. Psa. 128:1.

Memory Verses: Psa. 89:34-37.

#### Questions and Comments.

The following outline is selected from

#### Peloubet's Notes.

The Climax of Israel's Greatness.

1. During the twenty or twenty-eight years of Solomon's reign he had brought his kingdom to its greatest heights of glory. It had reached the full extent of its boundaries that had been promised. It included the whole strip of territory between the desert on the east and south, and the Mediterranean Sea on the west, except the narrow strip occupied by the Phoenicians who were in alliance with him.

2. The magnificent temple described in our last lesson.

3. The royal palaces adjoining the temple. 1 Kings 7:1-12.

4. The enlargement and beautifying of Jerusalem. 1 Kings 9:24; 11:27.

5. Water works. Solomon brought water from what are called the Pools of Solomon, near Bethlehem in a costly covered aqueduct, the first known to history.

6. Fortresses. The whole territory of the 12 tribes was also protected for the first time by a number of strong holds. 1 Kings 9:17-19; 2 Kings 8:4-6.

7. Navy and commerce. Solomon by a league with Tyre had a wide extended commerce with Africa and Asia. 1 Kings 9:26-28; 10:22.

8. Army. Solomon introduced into the army of Israel chariots and cavalry until now almost unknown to them. 1 Kings 4:26; 10:26-29; 1 Chron. 1:14-17.

9. Revenue and wealth. 1 Kings 10:27.

10. The great fame of Solomon. Higher in wealth, wisdom and power than any other human being had ever ascended the kings and queens of the earth came to visit him in Jerusalem and the whole world rang with his praise. 1 Kings 10:23-25.

Read or relate the story of the Queen of Sheba's visit to King Solomon. 1 Kings 10:1-13.

What was the underlying cause of all this prosperity of the Israelitish nation? 1 Kings 3:11-13.

What man does the Bible mention as being greater than Solomon in wisdom? Matt. 12:42.

The following Scriptures gives a word picture of his kingdom centering in Jerusalem. Note how Solomon's kingdom was typical of this future Israelitish kingdom. Isa. 2:1-5; 60:1-22.

What covenant from God will be fulfilled when the man "greater than Solomon" shall reign in his kingdom? Psa. 89:34-37.

What does Paul say concerning our present flesh conception of that kingdom? 1 Cor. 2:9. Verses 10-12 show, however, that we can conceive more and more of those glories as our minds become spiritualized. This spiritualization takes place as our minds come in contact with God's mind through his word.

#### General Notes

Daily readings: Man., 1 Kings 10:1-10; Tues., Isa. 60; Wed., Psa. 89:19-37. Thur., Isa. 2:1-5; Friday, 1 Kings 11:1-18; Saturday, 1 Kings 11:18-43.

The tragedy of Solomon: There were some things which the Queen of Sheba did not see, the oppression of the people, the temptation to luxury, the decline of his religious life—which after his death led to the division of the kingdom. 1 Kings 11 tells the story of the remaining years of Solomon's reign. From the glories of life

we turn to look upon a tragedy. The Scriptures are too wise to portray the grandeur without also showing its dangers and they are too truly philosophical not to show the source of the downfall of the wisest men.—Sel.

What makes a nation great? Population? Extent of territory? Wealth? We can find exponents of all these in nations which we do not now feel to have been great. A country whether governed by a king or a president depends for its welfare upon virtue, both of its citizens and its rulers.

The primary difference between the future reign of Jesus on David's throne and that of Solomon's is that Jesus' reign will be eternal while the closing years of Solomon's reign began the disintegration of his kingdom. This difference is due to the fact that the foundation of true and lasting greatness is virtue—the fear of God and obedience to his commands. Solomon lacked this virtue. He had the flesh, sinful nature. Jesus and his co-rulers will have virtue in its fullest and deepest sense. They will be spiritual, not fleshly, sinful beings.

#### Dear Herald Readers:

Once upon a time I read something about "back number" Christians, and the phrase seemed out of place; and then I began to think, and the more I thought, the more I realized that the finest, truest thing on earth, is a "back number" Christian; and the least to be desired, an up to date, up to the minute Christian.

There were the apostles—"back numbers" every one of them, (except Judas), so little appreciated that people killed them to get them out of the way. And Jesus—the most thorough "back number" preacher the world has ever known, or will know. There were the martyrs—all of them "back numbers." Then we turn to the Old Testament and we find Abel, another martyr, victim of the up-to-dateness of his brother. Enoc, whom God took; David, whom Saul wanted to kill; and Noah, whom tradition says was hated so intensely at one place where he preached that the people were going to kill him, and he had to leave the place.

Jesus will soon be here and the Sons of God will be manifested; and when they are we will find that they were all "back numbers", but now the aristocracy of the ages to come. While the up-to-date, pleasure-loving sort that ridiculed them will be the common people, if they are there at all.

Oh, somebody's getting mad! Well, before the storm of their wrath bursts upon me, and while there is a loophole of escape, I will repeat a story. A darkey minister was delivering a long sermon, with Bible characters for the foundation; finally he mentioned one and said, "What shall I do with him?" A weary listener arose and said, "Pason, if you'll excuse me he can have my place, 'cause I've a gwine."

Lillie H. Willis, Galva, Illinois.

#### A REPLY.

T. A. Drinkard, Holbrook, Nebr.

During a waiting spell between trains at Norton, Kans., on my way to Stratton, Colo., a copy of the Gospel Trumpet, a holiness paper published at Anderson, Ind., came into my possession. I notice therein

## WAYSIDE NOTES

J. S. Lyon, Citronelle, Ala.

It was reported that Russian Red troops crossing Armenia and had formed a junction with the Turkish Nationalists, a forerunner of the real vanguard of the Reds which is expected to reach the fighting front by the middle of September, and to be at least a division in size. This army is being sent in return for a promise of Kemal Pasha to set up in Anatolia the soviet form of government, to be administered by the Turkish Nationalists.

Unable to help themselves the Armenians have concluded an agreement with Lenine, premier of Soviet Russia, whereby the two southern provinces, Karabagh and Zanghezuh, in Armenia have been placed in a status of neutralization under Bolshevik control. This gives to the Red armies unmolested passage-way into Anatolia thro' southern Armenia.

....o....

The political situation in Germany according to press reports of Aug. 21, was "fast assuming serious aspect." A general alignment of all the political factions into two bodies, a right and a left, is taking place, each narrowly watching the other, fearful of a revolt or rising that will put their opponents in control of the government. Several weeks ago I mentioned the three factions that then were in evidence in German politics, the military, the burghers, and the Socialists, and the tendency to gravitate toward the extremes from the central party. This movement now seems to be accelerated. The radicals apparently have taken the initiative, and communist riots have broken out in various places. Soviet republic was set up at Cothen, which is but 80 miles south of Berlin. In Berlin many former officers of the army have gone over to the Communists, for the purpose of helping to set up National Bolshevism.

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Over the entrance to the municipal building in Moscow, the Bolsheviks have placed this engraved saying of Carl Marx: "Religion is the opium of the poor."

....o....

Among the Hungarian and Russian Bolsheviks it is commonly known that Jews have taken a prominent part, but it is not so well known that similar movements in Germany have also been led by the Jews. A correspondent of La Stampa in calling attention to the reasons for anti-Semitic agitations, points out the fact that it was the Jews, Lenine, Levien, Toller and Landauer who started the Bolshevik episode in Bavaria, and the instigators of revolution in Prussia, Bavaria, Saxony and Wurtemberg have been respectively the Jews, Hirsch, Kurt, Eisner, Gradnauer, Heine-man and Thalheimer. Furthermore, the wealth of Germany now in the hands of Jews amounts to sixty per cent. of the national wealth, where before the war it was placed at but thirty-eight per cent. In the first republican ministry, eighty per cent. were Jews. Three fourths of all German newspapers are in the hands of Jews, and the two Jews, Mosse and Ullstein, practically dominate the fields of journalism in Germany.

....o....

In making an expression of the grateful feelings of all Jews toward England on

account of its championship of Zionism, Dr. Max Nordau has recently written as follows: "We used to think that Messiah would be an individual person; we now see that he is not an individual, but a collective thing, an aggregation of individuals. The name of it is the English Nation."

Even the learned Jews seem to be susceptible to the poison of higher criticism.

....o....

The Maccabean gives much information on the growth of Zionist organizations. In the Siberian prison camps fifteen hundred prisoners are training in agricultural work for Palestine. In the Renish regions under French occupation, there has been financed and set going a prosperous achuzah, or Palestine Land Purchasing Group. There is a chain of the associations reaching from one end of Soviet Russia to the other. In Persia, in revolutionary Ireland, in Bagdad and in Smyrna the Jewish and Zionist communities are practically coextensive. Zionist organs are springing up in every quarter, many of them dailies, often published on the poorest of wrapping paper but full of the burning fires of Zionistic hopes.

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Absence at conference, sickness at home, and other pressing matters have set me behind in my correspondence, and it will take me some time to catch up. Those to whom I am indebted will please be patient.

....o....

I am very sorry to state that I had no answers to my advertisement in which I offered prizes to the young folks for the best compositions on the subject of Temptations, and how to overcome them. Two letters came from those who were interested but not eligible. Something is needed among our young folks to give them more interest in the affairs of the church, and in their own welfare. If twenty young folks will send me each a postal card asking me to reopen the contest, I will try once more. I surely thought I offered a sufficient incentive in the value of the prizes. Were there no prize offered, the study of the subject and the reading of others compositions, when published, would well repay the time and effort required.

....o....

While a guest at the home of a friend in New Orleans last week, my daughter and self were asked to attend with the hostess and her children one of the best picture shows in the city, where the finest film productions were given. The desire to give no offence to my friends, and a wish to see if there had been any improvement in the quality of scenes presented, led us to accompany them. After it was over, I agreed with my sixteen year old daughter, that with the exception of the few pictures of an educational trend, given as an interlude, the main pictures were quite interesting and well adapted to lure on to other visits to the play house. The devil has in the picture show forged a greater instrument of temptation and evil than any other of the present day, I feel certain. It is recognized by the religious world as the principal reason why church services are no longer as interesting to people as before. As we came through Mobile, to see what attracts the larger multitudes of the people, we

went into one of the medium priced theatres, but before it was half through, and though we were tired and wanted a place to sit down and rest between trains, we could not stand it longer and got up and left.

## THE GOSPEL AND THE KINGDOM

J. S. Lyon, Citronelle, Alabama.

**T**HE right understanding of what the Bible teaches on these two topics is most important to him who seeks to follow aright in the steps that lead to everlasting life. The Bible is not confusing in exposition concerning either gospel or kingdom. Men, however, deceived by the traditions established by the Roman Catholic Church, have in the great Protestant churches lost completely the meanings of both these subjects, and have substituted in their place spiritual meanings that have for hundreds of years blinded their eyes to the beauties of prophecy, essential truths of the Savior, and an understanding of the things concerning the world to come.

**There is Only One Gospel Spoken of in the Bible.**

Gal. 1:6-9. I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you and would pervert the gospel of Christ. But though we or an angel from heaven, preach any other gospel unto you than we have preached unto you, let him be accursed.

Paul makes it plain enough that it is vital that the true gospel be known and believed.

Gospel means "good news" literally, and when we have investigated a few more passages we will begin to see in very truth that it was good news to them that heard it in the days of the early church and it is just as much so in the days in which we live. When we think of the scenes related in the gospels, we have more than once said to ourselves that had WE been there WE would certainly have believed on the Lord and been one of his followers. WE scoff at the Pharisees and Sadducees and cannot understand their blindness and unbelief. Yet in our very own day we have the spectacle of millions of Christian people, people who claim to serve God, who are just as positive in their rejection of the truths taught in the Bible as the Jews were in their rejection of Jesus as Messiah. **Gospel is Inseparably Associated With the Kingdom.**

Luke 8:1. And it came to pass afterwards that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God.

Matt. 4:13. And Jesus went about all Galilee teaching in their synagogues and preaching the gospel of the kingdom.

Mark 1:14. Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God.

**The Kingdom of God and the Kingdom of Heaven Are the Same.**

This is shown by noting parallel passages taken from Matthew and from Luke. Matthew always speaks of it as the kingdom of heaven while Luke, Mark and John call it the kingdom of God.

Matt. 5:3. Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Luke 6:20. Blessed be ye poor, for yours



to get them. So we can do no better than to heed the admonition given so many times to study and search diligently.

In the parable of the rich man and Lazarus, so many seem to get only the surface story and as we consider it, let us see the real truth that Jesus is trying to present to the Pharisee, or Jew. We find Jesus in the preceding verses of this parable, giving the parable because the Pharisees had come to him and were deriding him. Thus he spake of a certain rich man who was clothed in purple and fine linen and we learn that this was the dress of the Pharisee only; and he fared sumptuously every day. We also find that the Jew from back in Moses' time until the time of this parable had been feeding on the good things of God. But had they appreciated this and were they trying to fit themselves for this food? They were failing miserably and were nearing a deadened condition, for we find John the Baptist telling in Matthew 3:10 that the ax is laid to the root of the tree; therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire. Thus we see the rich man, or Jew, that Jesus is describing. Next we find the rich man dead and thrown into torment, or hell, as this means a place of destruction, we find the Jew here for soon after Christ's crucifixion we find them taken captive, their city, Jerusalem, destroyed, and themselves scattered to the four winds, and have been up until now in a condition of death. He has been in this flame of torment for about 1,500 years and has been asking continually for aid of any kind from the Gentiles. And has the Gentile responded? No; they only continue to persecute them. The U.S. is one of the few countries that has not persecuted them.

And do you think the Gentile could help them if they would? I am sure not, for the great gulf that Christ speaks of in this parable is Christ and his teaching. They would not have it while Christ was here, neither will they now. We also find Abraham in this parable calling the rich man son and the rich man calling him father. Who else has spoken thus except the Jew? We also find Abraham telling this rich man that they had Moses and the prophets and who else has had that but the Jew. Next we find the rich man asking to go back and warn his five brethren and we find them to be the other five divisions of Israel. Next we will consider the poor man, named Lazarus, which means God my helper, and we know that it was through God alone and the willingness of the Gentile to feed on the crumbs which fell from the Master's table that brought them out of their dead condition as dogs and beggars and gave them a place at the Lord's table. And the Jews are now the ones at the gate. We find Paul after a short period of his ministry telling the Jew that now, I.e., we turn to the Gentiles, Acts 13:46. We know from different sources that the Gentile had been called dogs. Even Christ, in Matt. 15:26 speaks of them thus.

Thus we find the poor man Lazarus placed in Abraham's bosom and he is to have the things that the Jews refused while there. And now to think back over this parable, look at the beginning and see if it says a good man and a bad man. No; it just says there was a certain rich man and a certain poor man. Jew and Gentile. The Jew rich in God's mercy and protection,

and the Gentile poor in every respect of these. Thus by careful study we are able to get these impressive lessons which Jesus was teaching the Jew by parable.

Let us be willing to try to learn the things Jesus would have us learn. "He that hath an ear to hear, let him hear." Matt. 13:9. John in the Revelation says, Blessed is he that readeth and they that hear the words of this prophecy and keep those things which are written therein: for the time is at hand.

#### WAYSIDE NOTES

J. S. Lyon,

Citronelle, Ala.

THE extension of the political influence of Rome may be seen in the renewing of diplomatic relations between the Vatican and France, after a period of sixteen years interruption. A special correspondent to one of our exchanges sends the news we clip herewith:

"France has interests in the East, for which she wants the support of the Holy See, and the latter is not sorry to be once more on good terms. The creation of a French Embassy to the Vatican under a diplomatist of the first rank, such as Mr. Cambon, will certainly influence other countries, Great Britain in the front line, to maintain their legations to the Holy See and to increase their dignity and importance, owing to the political influence still wielded by the Papacy.

An Italian Liberal paper has published a letter, urging the Italian Government to appoint a minister to the Vatican. Practically there is a direct, if unofficial, communication already between the Italian Ministry and the Vatican, and the name of this agent is well known, so that it is unnecessary for Italy to have a regular Minister to the Holy See."

....o....

KOLNO, Poland, Aug. 15.—(Via East Prussia, by the Associated Press.)—Soviet Russia intends to seek an alliance with Germany to make war on France, and if this is successful, to undertake a conquest of England and eventually America, officials of the Bolshevik regime told the Associated Press here today.

As soon as the Polish war, which is considered a purely Russian business, has been finished, a note will be sent to Berlin, they declared, demanding permission to transport troops across Germany for the French campaign. Upon refusal of this request, which is taken for granted, a revolution will be instituted in Germany, the success of which the Bolshevik asserted they were prepared to assure by force of arms.

With these ends in view, the Russian soldiers, who have been told that all wars shall cease with ultimate victory over the Poles, are being subjected to a vigorous propaganda which declares that Frenchmen will be shot on sight, but that the Germans are friends who soon will become comrades of the Bolsheviki.

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These admissions have been corroborated by information gathered by the correspondent in conversation with German representatives of East Prussia newspapers who had interviews with the Bolshevik army chiefs at the front.

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THE Jewish national fund will spend \$1,250,000 next year in the purchase of

land in Palestine for settlement by Jewish colonists. 6,000 acres have already been purchased. In addition, extensive purchases have been made in the cities of Palestine that will be used for public buildings.

....o....

A GREAT meeting of 10,000 Jews in London last month unanimously pledged any sacrifice or effort they might make, that Palestine be rebuilt as a Jewish national home. The entire strength of the Labor Party of Great Britain was pledged to the support of the movement.

....o....

THE Jews have long been the outcasts of the nations, but now we are beginning to see the development of the prophecy of Isa. 60:15-16:

"Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations.

Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings, and thou shalt know that I the Lord am thy Savior and thy Redeemer, the Mighty One of Jacob.

Behold the aid of the nations today are giving to the Jews. Think of the wealth they have gathered from the marts of business among the Gentiles. Were the Jews to withdraw in a month all the wealth of the world that now belongs to them, it would mean the financial ruin of the world within twenty-four hours.

....o....

AS A dominant power in the government of Palestine and in the near East, Turkey in signing the treaty terms has relinquished all legal claim to her control over the Promised Land.

....o....

AMONG the items indicative of progress in Palestine may be mentioned the following: The organization of a \$1,250,000 concern at Jaffa to engage in the shipping business, transportation of freight and passengers; the commencement of reforestation of waste lands; the development of publishing in Palestine, especially of books in the Hebrew language; new cement, lime, and aluminium ware factories.

#### THE KINGS OF THE EAST

Mrs. Clark McClelland, Boise, Idaho.

WHO are the kings of the east is a question asked by Bro. Lyon, and I have wondered who was meant, but I am inclined to believe that Michael Baxter is about right in saying that the kings of the east are Jews. He says the great river Euphrates by general consent of expositors is the Turkish power, and by the kings of the east we are to understand the Jews, who upon the pouring forth of this vial, shall return to their own land and be converted to Christ, the pouring out of the sixth vial preparing the way. They are called the kings of the east from the honor and dignity which God will pour upon his people. Zech. 8:23. God, in his appointed time of the Jews' return, the power and the multitude of the Grand Signior, who is now the greatest monarch in the world, and holds their land in possession, shall be much wasted and consumed.—Extracts from page 29, of Forty Prophetic Wonders, by Michael Baxter. If any one else has a better explanation, please let us hear from you.

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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 firm 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.**

In the present issue and on the back page we are giving a portrait column, and since we have the cuts we will continue this for some time to come.

The money for the Bronson tract, "Where Are the Dead?" is coming in very slowly. As soon as a sufficient amount is sent in, we will begin the work. The number published will be in proportion to the amount received.

We hear indirectly that Sr. M. A. Woodward, of Dutton, Mich., is sick. We trust it may not be a serious sickness.

**REMITTANCES.**

- Mrs. J. M. Penland, Mrs. Etta Elton, Hanna Barber, Mrs. Wm. Sheets, Lillian Adams, Mrs. Guy Perkins, J. S. Lyon, Mrs. Alta P. Cole, Mrs A. M. Siple, Mrs. Eliza Rahe-Oliver, Miss Lena Huffmon, Mrs. Anna Root, Mrs. Roscoe Dunbar, F. M. McCrory, Mrs. J. A. Lawton, H. Brown, Mrs. Mary Morgensen, Mrs. F. W. Clark, Mrs. Isaac Fish, Mrs. James Gifford, V. E. Lundquist, A. B. Wilson, S. W. Harlan, Mrs. Dora Ball, Mrs. C. O. Hornaday, Maurice Stephenson, Vern Todd, G. V. Misner, Mrs. Emma Oaks, Arthur Garton, Mrs. John S. Howard, S. M. White, A. Seitz, Miss Della Starbuck, Mrs. Margaret Moore, Mrs. Edith

Titus, C. R. Myerhoeffer, Warnie Cronbaugh, Miss Lottie Cronbaugh, S. W. Lake, Mrs. Lear, Conrad Dickel.

**EMERGENCY FUND.**

- Mrs. A. M. Siple, 3.50.
- Mrs. Roscoe Dunbar, 2.00.
- Mrs. Etta Elton, 1.00.
- Mrs. Margaret Moore, .50.

**Reports.**

Dear Bro. Lindsay:

The first meeting of the La.—Miss.—Ala. conference at Hammond, La., was a success from the standpoint of attendance considering we are so few except for the church at Hammond. Members were present from Gulf Port, Miss., Springfield, La., Canton, Miss., and Citronelle, Ala. The officers elected for the ensuing year are Albert Siple, Pres., Hammond; L. C. Anthon, Vice Pres., Hammond; J. S. Lyon, Sec.—Treas., Citronelle, Ala.

J. S. Lyon, Sec.

**Report for July, Nebraska, Sermons.**

- Kennard, July 2-4, 4.
- Blair, July 5, 1.
- Avery, July 6, 1.
- Holbrook, July 11, 2.
- Mulberry Ridge, July 17-18, 3.
- Pleasant Ridge, July 19-21, 2.
- Holbrook, July 25, 1.

Total, 14.

**Receipts.**

- Sr. Utterback, 1.00.
- Bro. Bates, 3.00.
- A Friend, 1.50.
- Bro. C. O. Krogh, 5.00.
- Bro. J. E. Hammond, 20.00.
- Bro. Jno. Stedman, 5.00.
- Bro. Jas. T. Fox, 5.00.

- Total receipts, \$40.50.
- Expenses during month, 21.60.
- Salary and expenses, \$121.60.
- Received, 40.50.

Balance due, \$81.10.

T. A. Drinkard.

**Report of Nebraska Conference.**

The Annual Conference of the Church of God in Nebraska was held at Holbrook, Aug. 15-22, inclusive.

In spite of some bad weather and roads, a good representation was present most of the time.

The usual spirit of harmony and good will reigned throughout the meeting.

The lessons and sermons conducted and preached by our able teachers and speakers were wonderful, in that they all harmonized and seemed to meet in one beautiful climax,—the unfolding of God's plan and what it means to the church.

The election of officers took place in the business session of Aug. 21st, which resulted as follows: Bro. M. D. Newell, Arlington, Pres.; Bro. J. H. Adams, Holbrook, V. Pres.; Sr. Lulu Pickering, Lamont, Rec. Sec.; Bro. J. P. Stedman, Moorefield, Treas.; Sr. Ola Hornaday, Trenton, Cor. Sec.

The meeting of the board resulted in hiring Bro. T. A. Drinkard for evangelist for the coming year.

The board is well pleased in being able

to secure the services of one for whom there is nothing but praise from the various localities where he has worked.

Sunday the 22nd brought forth a large crowd and baptismal services were held in the afternoon in which seven took on the all-saving name of Christ. The total registration numbered 158. Many who were able to attend the majority of the meetings, declared this the most instructive, interesting and profitable conference ever held in this place.

Report of Resolutions Committee.  
Aug. 21, 1920.

We, the members of the Church of God assembled in conference at Holbrook, Neb., Aug. 15-22, 1920, through the providential care and keeping of God and our Lord Jesus Christ, who in his infinite mercy, has extended to us all of life's great privileges and rich blessings, do submit the following resolutions:

Be it resolved that upon this occasion we do offer our thanks and adoration to our all-wise and all-powerful Father for his loving kindness manifested to usward, in that we have been privileged to study, meditate and grow in grace and knowledge of our Lord Jesus Christ, looking forward to his coming kingdom.

Be it further resolved that we as a conference extend our heartfelt sympathy to those who have been bereaved of loved ones during the past year, and recommend them to the tender mercy of the heavenly Father.

Be it resolved that we express our thanks and appreciation to Bros. Austin, Siple and Allard who have come from a distance to assist us in getting a clearer understanding and fuller comprehension of the beauties of God's plan. We wish them Godspeed as they further continue in his service and we wish them to feel that a welcome awaits them at our conference gatherings in the future.

Be it also resolved that we express to Sr. Edna Allard our thanks for her able assistance in the musical part of our conference. And may she feel assured of our hearty welcome at all future meetings.

Be it further resolved that we express to Bro. Drinkard our appreciation of his services as evangelist during the past year. Also to the officers of the conference for their kindly efforts.

Be it also resolved that we thank those brethren who have so kindly opened their homes to assist in entertaining the visiting brethren.

Be it further resolved that we recommend that all who have been privileged to listen to these beautiful truths of God's plan, will carry these thoughts with them and meditate thereon, so that they as individuals may develop their Christian character to an extent that will redound to the glory and honor of God.

Be it further resolved that we as a conference extend to Mr. Rankin our vote of thanks for the use of his beautiful grove and request a copy of this resolution be sent to him.

Submitted in love by the Resolutions Committee.

Dear Brethren:

I wish to say that Bro. and Sr. Jacob Reed of Arkansas City, Kansas, called on their way to the Omaha conference. They had been visiting their son, Clarence, near La Junta, Colorado, and they stopped off

# THE RESTITUTION HERALD.

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Number 48.

## LEARNING TO SEE

I SAW a blind man today going about begging. I'm glad I'm not blind; aren't you, Uncle Jesse?"

"How do you know you are not blind?" asked his uncle.

"Cause I can see," replied Willie, laughing.

"Are you sure?"

"Deed I am," was the confident answer.

"I am certainly glad to hear it, for most people are a little blind."

"Most people? Why, I have seen only a few."

"There are different kinds of blindness. One boy can't see the use of going to school and learning; another boy can't see why he must obey his father and mother; another can't see that it is very wrong to lie and steal. So there are many who are blind to other things."

"I didn't mean that sort of blindness,"

"That is the very worst sort. There are many people whose sight has been taken away who have learned to see themselves as sinners, and have come to Jesus for forgiveness; there are thousands of others whose eyes are good who do not see that they need a Savior, and that is the worst kind of blindness."

"How are we to learn to see our sins?" asked Willie.

"That is one of the very things that Jesus came to teach us. If we ask him to open our eyes, so that we can see our sins and weaknesses, and try real hard to obey him, we shall learn to see more and more clearly."

"I'm going to ask the Lord to open my eyes, so that I can see everything that is good and everything that is bad."

"If you once learn to see all that, then your eyes will indeed be opened."—Ex.

## THE HIGH COST OF LIVING

WE have read no more intelligent discussion of the high cost of living and its causes than a recent article by Roger W. Babson, entitled "Frocks or Food?"

There is much food for thought in the facts to which he calls attention. "It is estimated that last year the American people spent over \$22,000,000,000 on non-essentials. If millions of men are engaged in producing materials for making luxuries or in manufacturing or selling luxuries of any kind, they have not time to devote to raising foodstuffs and making the essentials of life."

According to Babson, seven-eighths of the selling effort today is directed to getting people to buy luxuries, and it is plain that until people stop buying luxuries and thereby release the materials and labor that are going into them there will not be enough of the necessities of life produced so that they can be sold at more moderate prices.

But an even more deplorable fact is that

## THANK GOD



HANK God for joy!

For glad, sweet thoughts that flood the soul and spring  
Lark-like into the sky to soar and sing;  
For kindly airs that woo to bud and flower

The dormant being, and awake new power  
With each new morn; new purposes that bring

To heart and soul their full and just employ.  
Thank God for joy!

And O, thank God for pain,  
That shuts thee in silence! Wait and know  
The rain that breaks the blossom, and lays low

The fair green stalk, doth nourish e'en in grief

The being's root, of future bud and leaf  
The guaranty; so shalt thou surely grow  
To fairer heights, no nobler powers obtain.  
Thank God for pain!—C. W. Bronson, in  
New York Observer.

"most people are becoming lazy and careless as well as extravagant." Consumption is not only increasing but production is falling off. Production per man has fallen in industry by 20 to 40 per cent.

There are, of course, many other factors that enter into the solution of these pressing problems of the cost of living, but it seems to us that a consideration of the facts mentioned must lead every right-thinking person, who wants to discharge his obligation to society and to aid in the solution of its problems, to realize that he must stop buying luxuries and increase his output.

If just half the people who are complaining about the cost of living would practice as well as preach this doctrine, this bugaboo of the high cost of living would quickly disappear.—Selected,

## IS THE WORLD GETTING BETTER?

AT the one hundred and thirty-first annual convention of the Episcopal Church held in Philadelphia, Bishop Rhinelander said: "The United States as a nation has turned away from Christ, as is evidenced by the general trend of school and college education, popular literature and favorite current amusements. As for amusements, immodesty in dress, looseness in sexual relations, beastiality in crime as the chief attraction in theatrical shows and photo-plays, unbridled license and extravagance in all things, are so much the established order of the day that the most respectful of us have ceased to shrug our shoulders.

Apply these tests of literature, amusements and education to the world as we know it, and see how in each case there is evident a definite anti-Christian drift, which seems to be increasing in rigidity of force and movement."

When this comes from a prelate in a worldly church it counts for more than

when it comes from a holiness leader or a holiness paper. That Bishop is no crank but is frightened into serious anxiety. When it occurs it is time for the people of the holiness movement to fly to their knees with earnest prayer to God. Let's do it.—E. S. D. in Christian Witness.

## FINE BUILDINGS FOR THE NEW UNIVERSITY

IT is felt by many, Jews and others, that an excellent opportunity for building nobly, in harmony with the picturesqueness and historical interest of Palestine, is offered in the Hebrew University on the Mount of Olives, for which plans are being made by Prof. P. Geddes, of Edinburgh. The Maccabean for April presents a fine view of the main building, as planned by Captain F. C. Mears, Senior Professor of Architecture at Edinburgh College and assistant to Prof. Geddes. It reveals a magnificently domed central building, hexagonal, with six smaller domes between the six grand entrances. This is Israel's peculiar symbol, the six-pointed star as seen in the Magen David, the Shield of David. It will be "the dominant decorative unit" in the building.

This hall will be enclosed by a stately court, beyond which will be ranged in circular fashion and out-reaching arms the other university buildings, while one side will be occupied by a magnificent approach from the direction of Jerusalem.

The first buildings are to be ready at the end of the year, and the university is to open at once, as the present available building on the Mount of Olives can be used to accommodate physical research, caemical research, and micro-biological institutes, small lecture rooms, two reading and reference library rooms, and a library. A Hebrew institute, for research work in Hebrew, is planned, and a university extension course, whereby lecturers will carry on university work throughout Palestine, according to a special bulletin issued by the Zionist Organization of America. Think of all this life and work finding expression in the new Hebrew language!—Last Days.

It is nothing for a man to hold up his head in a calm; but to maintain his post when all others have quitted their ground, and there to stand upright, where all other men are beaten down—this is divine and praiseworthy.—Seneca.

Luck lies in bed, and wishes the postmaster would bring him news of a legacy. Labor turns out at six o'clock, and with busy pen or singing hammer, lays the foundation of a competence.

IF A man does not make new acquaintances as he advances through life, he will soon find himself alone. A man should keep his friendship in constant repair.—Samuel Johnson.

## THE THIEF ON THE CROSS

Mrs. Roscoe Dunbar, Delta, Ohio.

THERE is very little consideration given to the whole conversation on this subject. Only Christ's answer is given to try to prove something far different than what Christ was granting. The thief's question was with regard to Christ's kingdom. For it is without doubt that the thief had heard of Christ's kingdom. From the time John the Baptist began his work until the day of the crucifixion it had been taught continually.

They even placed the inscription, "King of the Jews," over his head when on the cross. Once when Jesus was asked if he was king of this kingdom, he replied, "For this end was I born." The time had not yet come when he should take up his kingdom. But in Matt. 25:31, When the Son of man shall come in his glory, and all his holy angels with him, then shall he sit upon the throne of his glory. And John in Rev. 1:7 says that when this shall come to pass every eye shall see him. All of the Old Testament writers spoke of the kingdom which Christ was to occupy upon the throne of David. John in Rev. 11:15 tells us that the kingdoms of this world have become the kingdoms of Christ and he shall reign forever. So it was not a strange thing that the thief should ask Jesus to be remembered when he came into his kingdom. This thief while on the cross rebuked the other thief for reviling Jesus, and said that they suffered justly, but this man, Jesus, suffered unjustly for he had done nothing amiss.

Thus the penitent thief showed and acknowledged his belief in Christ and for this belief in Jesus the thief was granted his request. And as Jesus had told Martha he was the resurrection and the life, or as he says in Jno. 6:63, The words that I speak unto you, they are spirit and they are life. So Jesus could surely speak words of life or as Jesus says that the word is the seed which at the coming of Christ into his kingdom would bring forth to the thief fruit or life eternal. So when Jesus gave the word or seed, that was all that was necessary. In Jno. 4:2 we learn that Jesus himself baptized not, but his disciples. Thus it was necessary for baptism unless Jesus spoke the words of life. Paul tells the Galatians that the only way to get into Christ is to be baptized into his name. And for the Galatians there was no other way, for Christ had gone to his Father and was through with his ministry here. We find Jesus telling his disciples when he is getting them ready to send out to preach the gospel that they must baptize, in order for those believing, to be saved. Now if Jesus said it was necessary for his disciples to baptize in order that people might be saved, how can anyone think that baptism is not necessary for us today?

And now as to the question of the thief's soul and Christ's soul going to heaven that day, let us examine what the Bible says on this. Jno. 19 tells us that the thieves neither one died that day and their legs were broken, but Jesus being dead already when the soldiers came to take them down for over the sabbath, broke not his legs. David in Psa. 16:10 says Christ's soul was in the grave, for he says, "Thou wilt not leave my soul in hell; neither wilt thou suffer mine Holy One to see corruption." And Christ did not see corruption for he was resurrected the third day. So we see

that on this same day one soul, the thief's, was dead and laid in the tomb. Next we have Jesus' testimony to Mary on the morning of his resurrection, Jno. 20:17, that he had not yet ascended to his Father in heaven, but he tells Mary to go and tell his brethren that he ascends to his Father and we have no record of his appearing on earth again until the afternoon of that same day. Thus we may see a type of how when Jesus calls us from our grave we will go to meet and be fully glorified in his presence as Christ went to be glorified in his Father's presence. Jesus' answer to the thief does not show that the thief was to go with Jesus when he went. For the thief asked to be remembered when Jesus came into his kingdom and this was the thing that Jesus granted to be done. For when Jesus left this earth and went to heaven he does not call this, heaven, his throne, for in Rev. 3:21 Jesus says, To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down on my Father in his throne. So we can see by Christ's own words that when he went to heaven it was not to his own throne, but his Father's. But when Christ comes in his glory, with all his holy angels with him, and the kingdoms of this world become the kingdom of our Lord and Savior, when he sits upon the throne of David to order and establish justice and judgment, then will his kingdom be established and fill the whole earth. Then will be the time when the desert shall blossom as the rose. And at this time will the thief's request be granted and he will reign on earth as a king or priest with Christ. Rev. 5:10. Thus will the thief be with Christ on this day in this beautiful Garden of Eden or Paradise restored.

## "MORE SPIRITS," No. 25.

J. W. Williams,

Ripley, Ill

THERE are a few other scriptures which some people consider favorable to disembodied spirit existence. Let us see if the Word will do its own interpreting and harmonizing of them in agreement with what we have already found as to man's mortality.

In 1 Cor. 5:5 we have flesh destroyed and spirit saved, words of Paul, so let him explain himself. In Rom. 8 we again have flesh and spirit contrasted by him. In v. 9 spirit is the spirit of Christ and in next verse it is Christ himself. Again, in 1 Cor. 2:16 it is the mind of Christ. And in Phil. 2:5 he bids us let this mind of Christ, or spirit of Christ, be in us. In the last of Rom. 7, when this mind, spirit, is in Paul he calls it his mind, also "the inward man."

So the church at Corinth are instructed to deliver their fornicating brother to Satan for the destruction of the flesh, fornication, sin, that the mind of Christ in him might be saved in him in the day of the Lord Jesus, for then the mind will be in a spiritual body of resurrection, not in a carnal body of fornication. This regeneration begins now in these carnal bodies of ours, by the spirit of Christ dwelling in us through the word of truth, the gospel power of begetting to that new life. It is the only thing to be saved, for the carnal body with its fornication and all other sin, has been "crucified with Christ" in figure, at baptism, so the next step in the process of salvation of the believer is the destruction of the carnal flesh.

1 Thes. 5:23 and Heb. 4:12 both speak of spirit as distinct from body, and also distinguish between body, soul and spirit. So that if soul and spirit are immortal identities in the body, then each person is two real persons inside the body. And if soul and spirit both refer to the immortal soul why does Paul use both terms? But soul refers to life, which is in the blood, and spirit refers to the mind or spirit of Christ, so that when he uses spirit and soul and body in the above two scriptures he evidently does so for emphasis, to denote the completeness of salvation in the first scripture and of the power of God in discernment through his word in the second scripture, denoting God's power to separate spirit, breath of life, from soul, life in the blood, producing death in judgment, under the judging Word, for this is the thought in the context, for by that word unbelieving Israel fell in the wilderness by the separation of the breath, spirit, from the life, soul, in the blood in the body.

In Heb. 12:1 we have a cloud of witnesses, which some suppose to be their departed spirits hovering in a cloud about our heads. However, the cloud of witnesses are the people mentioned in the previous chapter, and he says they are all dead. Then how can they be witnesses? Witnesses to the life of faith we are to live, by their witnessing testimony written in scripture here quoted by the writer to the Hebrews. Every time we read any scripture giving sketches of lives of faith it becomes to us a testimony of such life of faith, and thus they become witnesses. As it says of Abel, by his blood, he being dead yet speaks to us.

In v. 23 of this same chapter 12 of Hebrews we have the spirits of just men made perfect spoken of. Not disembodied spirits, however. For the spirits are some to which "ye are come," and nobody has come to such spirits. The things to which believers are here said to have come are seen to be, not literal things, for the things come to are the ones contrasted as of the new covenant as opposed to the old one, and they are spoken of in a relative sense. For the first thing to which ye are come is Mt. Zion as contrasted with Sinai, and who of us has literally come geographically to Mt. Zion? Under the old covenant from Sinai the writer to the Hebrews here names six items pertaining to Sinai, the mount that could be touched, all six tending to fear, in contrast to Zion, the new covenant, which cannot be literally touched, all the things of which tend to perfect love that casts out all fear. The six items pertaining to Sinai are the fire, the blackness and darkness, the tempest, the trumpet and the voice. They all caused fear to Israel and to Moses. In contrast with all this is Zion, and he names seven items pertaining to it, the heavenly city Jerusalem, the innumerable company of angels, the church of the first born whose names are written in heaven, God the judge of all, the spirits of just men made perfect, Jesus the mediator of the new covenant and the blood that speaks better things than that of Abel. None of these seven can be literally touched and to none of them have believers come literally. In contrast with these seven are thoughts of their opposites. Instead of the heavenly city is the earthly Jerusalem, for the innumerable company of angels we would have the lesser number that ordained the law in the hands of a mediator, for the church of

is the kingdom of God.

Matt. 8:11. Many shall come from east and west and sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

Luke 13:28. When ye shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God and yourselves thrust out.

Matt. 13:11. It is given you to know the mysteries of the kingdom of heaven.

Mark 4:11. Unto you it is given to know the mystery of the kingdom of God.

When Jesus sent the disciples out to preach, endowed with all the miraculous power he had bestowed upon them, he sent them to preach the kingdom of God and to heal the sick. Luke 9:2.

They departed and went through the town preaching the gospel. Luke 9:6.

Having been sent to preach the kingdom we find that they preached the gospel, conclusive evidence that they are one and the same.

Matthew does not say, nor does it appear in any passage, that the kingdom is IN heaven.

Just as Christ's instructions to the disciples and their following actions show that the gospel and the kingdom are one and the same, so Christ's mission and subsequent teachings show the same, as may be seen by the following texts:

Luke 4:18. The spirit of the Lord is upon me, because he hath anointed me to PREACH THE GOSPEL to the poor.

Luke 4:43. And he said unto them, I MUST PREACH THE KINGDOM OF GOD to other cities also.

Anointed to preach the gospel, he preached the kingdom. We have seen by these passages that we must find out what the KINGDOM is before we can know what the GOSPEL is. We cannot believe the gospel without believing in the kingdom to which it relates.

**The Jews Were Expecting a King and a Kingdom Foretold by All the Prophets.**

Micah 4:1-8. 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 from Zion and the word of the Lord from Jerusalem.

And he shall judge among many peoples, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks. Nations shall not lift up a sword against nations, neither shall they learn war any more.

But they shall sit every man under his vine and under his fig tree; and none shall make them afraid, for the mouth of the Lord of hosts hath spoken it.

For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever.

In that day, saith the Lord, will I assemble her that halteth and I will gather her that is driven out, and her that I have afflicted.

And I will make her that halted a remnant, and her that was cast far off a strong nation, and the Lord shall reign over them in Mount Zion from hence-

forth for ever.

And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion. The kingdom shall come to the daughter of Jerusalem.

Micah at the time of the giving of this prophecy had seen the ten tribes of Israel carried off into captivity, while Judah was still left halting in Palestine. It is of the ten tribes therefore he says, "I will make her... a strong nation."

Micah also prophesied concerning the Savior and his birth place.

But thou, Bethlehem Ephrata, 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. 5:2.

Isa. 9:6-7. For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, the Mighty God, the everlasting Father, the Prince of Peace.

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this.

Isa. 11:4-19. But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.

And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den.

They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

Isa. 51:3. For the Lord shall comfort Zion; he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord: joy and gladness shall be found therein, thanksgiving, and the voice of melody.

Isa. 52:1. Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth shall no more come unto thee the uncircumcised and the unclean.

Isa. 60:10-12. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favor have I had mercy on thee.

Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.

For the nation and the kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.

Isa. 65:18-25. 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 no more be 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 it; 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.

Jer. 23:5-9. 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 in the earth.

In his days Judah shall be saved, and Israel shall dwell safely: and this is the name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt;

But, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.

(To be continued.)

THE UNLOCKED DOOR.—In no other is there salvation. A party of friends went to pay a visit to an old parish church which was of great interest. They applied for permission, and the sexton gave them the key, saying, "You can unlock the door and go in, and I will come directly. They went to the door, put the key into the lock, and tried to open it, but they could not turn the key. They turned and twisted, but to no effect, and had just given up in despair when the sexton arrived. "We cannot make this lock open," said one of the party. "I beg your pardon," said the sexton, "for giving you so much trouble. I quite forgot to tell you that the door is not locked at all. All you need to do is to lift the latch and walk in." Many people are like that. They try by their own efforts to unlock the door of salvation. But all their efforts are so much waste of time. Christ long ago unlocked the door, and all we need to do is just to lift the latch and walk in.—Sel.

Quiet minds cannot be perplexed or frightened, but go on in fortune or misfortune at their own private pace, like a clock during a thunderstorm.—Sel.



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Miss (Sr.) Lena Huffmon, whose home address is Hale, Mo., is one whose name has been registered in the Illinois Bible School. She could not be present this year, much to her regret, owing to her occupation as a stenographer. She is now engaged by a firm in Kansas City, Mo., and has recently been promoted to a position of trust and responsibility.



Miss (Sr.) Leota B. Hanson, of St. Louis, Mo., whose name is a synonym for business and who is one of our foremost workers. She has been an essential adjunct to the office force of the Kauffman Vinegar and Pickle concern, of St. Louis for the whole of her business life.

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A WRITER has said, "The happiness of your life depends upon the character of your thoughts," A lot of truth is contained in that statement. Not a little of our unhappiness comes because we think it is coming and because we are not able to

cast it aside and devote our thoughts to something else. The over-sensitive person is continually keeping his mind open to thoughts of unhappy things, he thinks he is abused, slighted and annoyed and is continually unhappy when he could be otherwise. There are a lot of things that should be forgotten and the mind filled with that which will have a better effect in bringing happiness and giving out happiness. Think good, look for good, and while evil will always be present and should not be accepted as right, yet you will see less of it if you look for the opposite. While you are looking for good in your neighbor, you are helping him bring out his good qualities and they may in time overcome his evil tendencies - Selected.

IF one only wished to be happy, it could be accomplished; but we wish to be happier than other people, and this is almost always difficult, for we believe others to be happier than they are.—Sel.

There may be times when you cannot find help, but there is no time when you cannot give help.—G. S. Merriam.

at Pueblo to see us. We were so glad to see them. They are rejoicing in the Lord and in his soon coming to establish his everlasting kingdom in the earth. May the Lord bless them.

Yours in Christ,

Hanna Barber.

## The Sunday School.

By Alta King.

### EATING AND DRINKING

Temperance Lesson.

Lesson XII. Sept. 19, 1920.

Lesson Text: Prov. 23:19-21, 29-35.

Golden Text: The drunkard and glutton shall come to poverty.—Prov. 23:21.

Memory Verses: Prov. 3:6.

#### Questions and Comments.

For what purpose did God design eating and drinking? If we misuse eating and drinking, so that this purpose is thwarted, are we pleasing God? What is the Christian's chief concern? Col. 1:9-10; 1 Thes. 4:1.

Following Paul's advice in Col. 3:17; 1 Cor. 10:32, and Peter's advice in 1 Pet. 4:11, would prevent any misuse of either. Explain how.

A misuse of eating is gluttony. A misuse of drinking is drunkenness. What does Solomon say concerning these two evils in Prov. 23:21? What is the chief effect of these two evils upon a person's mentality? What does Solomon say is the result of this mental condition? Discuss efficiency in ones work as a Christian duty, providing of course that the work is legitimate and right. See Col. 3:23-24. Make practical applications. Mention some of the physical of these two evils and show that these effects undermine Christian performance of Christian work, considering as Christian any right work God has given the ability to do.

Anything that will nourish and build up the body into health is food or drink to the body. Anything taken into the body, having no nourishment or health giving qualities is poison to the body. When does partaking of food and drink become unchristian? What advice of Paul's applies in such cases? 1 Cor. 9:25.

Discuss the following proposition:

"Eating and drinking articles that have no food value or health restoring properties is always unchristian."

What is invariably the nature of such articles and why do we partake of them? Does the mere fact that we desire them justify their use—is there not such a thing as false and perverted appetites? Does the fact that the ill effects of such eating and drinking often do not become apparent until the partaking of such articles becomes intemperate justify their temperate use—does not the temperate use lay the foundation for intemperate use and really begin the ill effects that later become apparent?

Does Solomon advise a temperate use of, or abstinence from, fermented wine in Prov. 23:31? Read verse 32 and discuss the first deceitful effects and the last true effects.

What is known to be true concerning the effect which the use of fermented drinks and other poisons for pleasure has upon ones power to resist temptations to immorality? Does Solomon agree with this? Prov. 23:33. How does its use effect ones power

to resist the temptation to use it repeatedly? Prov. 23:34-35.

What Christian duty (besides the duty we owe to God personally and the bodies he has created (1 Cor. 6:20), which is emphasized as the basis of all Christian living by Christ and the apostles, makes the use of poisons, for the fleshly pleasure they produce, unchristian? Rom. 14:21; 1 Cor. 8:11-13.

Such abuse of bodies and minds, God's highest and choicest created works, is a national and world wide sin. Our influence, it makes no difference how limited it is, touches some one and helps to make and keep it a national sin. Such a sin requires a national counter influence to break it down. It makes no difference how limited our influence may be, that influence is required to create and keep up such an influence.

The fact that the scriptures teach that such an influence (love to God and man) cannot become national and world wide until the personal leadership of Jesus as supreme King of the earth is established, does not excuse anyone who has already come under his leadership, from contributing his share of that influence NOW. Such claim to have faith that Jesus will extend such influence against sin thro' his wise rulership and teachings as King and Priest and that we who are now under his leadership will help in extending this influence and ourselves be a part of it, as co-rulers and co-priests with him. Our faith must and will assert itself in works. If we who claim to have such faith do not have the works that harmonize with kingdom conditions and leadership, then our works deny our faith.

What O.T. story demonstrates the truths of today's lesson? Dan. 1:8-21.

#### General Notes.

Daily Readings: Mon., Prov. 23:19-21, 29-35; Tues., Col. 1:9-10; 1 Thes. 4:1; Col. 3:17; 1 Cor. 10:32; 1 Pet. 4:11; Wed., Col. 3:23-24; 1 Cor. 9:25; Thur., 1 Cor. 6:20; Prov. 3:6; Fri., Rom. 14:21; 1 Cor. 8:11-13; Sat., Dan. 1:8-21.

I. Let no man, therefore, judge you in meat or in drink, says Paul in Rom. 2:16. The margin says "for eating and drinking." When we are desirous of defending our unhealthy indulgences in matters of eating and drinking we are apt to quote this scripture. But what God teaches either by word of mouth or thro' the results which come from breaking his laws, is not man's judgment, but God's Paul in this scripture was referring to and condemning the Jewish judgment concerning the ceremonial use of meats and drinks as religious services. He has no reference to their use as foods. In our use of them as food we should not even then be guided by man's judgment, but by God's as revealed in his word and in the results which come from breaking his laws of health.

II. Have we faith that God loves the world and "desires all men to come unto the knowledge of the truth"? Then this faith will manifest itself in loving service to all men. Our influence, or rather God's influence, will work thro' us to the good of mankind.

III. Health of mind and body may be, and sometimes is, an object of idol worship. But considering them as the means of better service to God, the seeking of them becomes true worship of the true God.

## THE MOVEMENT OF THE NATIONS

Dear Brethren: In the first chapter of John and the first verse we have these words: In the beginning was the Word and the Word was with God and the Word was God.

Now the holy men, or prophets, of old were guided by the Holy Spirit from God when they wrote the Bible. Of course I think the Savior was guided through prayer. So then prophecy, too, was given by God.

Our first thought will be of Russia. Russia is spoken of as Gog in Ezek. 38. Now what is Russia doing today? Russia is sending out men of war into India and Egypt and Afghanistan and Persia and she is getting them ready for the last war, or Armageddon. What is Germany doing? Germany has 3,400,000 men ready right now for the last war and she and Russia are dominating the whole eastern part of the world and is getting them ready for the last war. England is also getting ready, for you know that she is the main nation that is to guard the Holy Land. Now what is our own country doing? The United States is talking all the time of building a larger navy, and she is building it, too. The United States is also building guns that will shoot and kill at a distance of 120 miles. This gun is a fourteen-inch gun. So you see our own country is getting ready for the last war. Japan is spending \$60,000,000 for airplanes and she says that the last war will be fought in air. In Rev. 12:7-9 we have these words: And there was war in heaven: Michael and his angels fought against the dragon, and the dragon fought and his angels, and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent called the devil and Satan, which deceiveth the whole world. He was cast out into the earth and his angels were cast out with him. The dragon is the heathen nations of the far eastern part of the old world. Now then, dear brethren, what does our Lord say about the things that are coming to pass at this present time? He says in Luke 21:20: And when ye shall see Jerusalem compassed with armies, then know that the destruction thereof is nigh. Also in Joel 2:1: Blow ye the trumpet in Zion and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand. What does Joel mean here in this verse? He means this: to sound an alarm of war in the Holy Land where the last war will be fought. And when the alarm is given and the Jews all get back there with all of their wealth and goods and cattle, Germany and her allies and Russia will think an evil thought and say, Let's go down and take a spoil. Now right here in our own country it will only take a spark and we will have war here.

In the conclusion of my article let me say one thing, and that is to be ready at any time for we do not know the day nor the hour, neither do we know the year.

Your brother in the one faith,

Ora Worley.

To be brave is not merely not to be afraid. Courage is that compactness and clear coherence of all a man's faculties and powers which make his manhood a single operative unit in the world.—Phillips Brooks.

## THE GOSPEL AND THE KINGDOM

J. S. Lyon, Citronelle, Alabama.

Jer. 33:12-16. Thus saith the Lord of hosts again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be an habitation of shepherds, causing their flocks to lie down,

In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth them, saith the Lord.

Behold, the days come saith the Lord, that I will perform that good thing which I have promised unto the house of Israel, and to the house of Judah.

In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.

In those days shall Judah be saved, and Jerusalem shall dwell safely: and he shall be called, the Lord of our Righteousness.

Ezek. 20:40, 42. For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God there shall all the house of Israel, all of them in the land, serve me, there will I accept them, and there will I require your offerings, and the first fruits of your oblations with all your holy things.

I will accept you with your sweet savor, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen.

And ye shall know that I am the Lord when I shall bring you into the land of Israel, into the country for which I lifted up mine hand to give it to your fathers.

Ezek. 38:21, 22, 25, 26. Thus saith the Lord God; behold I will take the children of Israel from among the heathen, whither they be gone, and I will gather them on every side, and bring them into their own land.

And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.

And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children forever: and my servant David shall be their prince forever.

Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them forevermore.

Dan. 7:13, 14. I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him and there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him: and his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall

not be destroyed.

Joel 1:10. Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured or numbered; and it shall come to pass that in the place where it was said unto them. Ye are not my people, there it shall be said unto them, Ye are the sons of the living God.

Amos 3:16, 17, 18, 20. The Lord will be the hope of his people and the strength of the children of Israel.

So shall ye know that I am the Lord your God dwelling in Zion my holy mountain; then shall Jerusalem be holy, and there shall be no strangers pass through her any more.

And it shall come to pass in that day that the mountains shall drop down new wine and the hills shall flow with milk, and all the rivers of Judah shall flow with water, and a fountain shall come forth of the house of the Lord and shall water the valley of Shittim.

But Judah shall dwell forever and Jerusalem from generation to generation.

Amos 9:11, 13-15. In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old.

Behold the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains 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 own land, and they shall no more be pulled up out of their land which I have given them, saith the Lord God,

Nahum 1:15. Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows; for the wicked shall no more pass through thee; he is utterly cut off.

Zephaniah 3:14, 15. Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.

The Lord hath taken away thy judgments, he hath cast out thy enemy; the king of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more.

Zech. 8:7-8, 12. Thus saith the Lord of Hosts, Behold, I will save my people from the east country, and from the west country, and 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.

For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things.

Zech. 13:9. And the Lord shall be king over all the earth; and in that day there shall be one Lord, and his name one.

It was upon such promises as these that the Jews based their belief that a King would come to rule over them, invested

with divine power, and who would overcome all the other nations of the world and exalt Israel to the supreme power among the nations. Peace, happiness, fruitful lands and bountiful crops, no man or creature to harm them, long life, freedom from pain or sickness, and an increase of their numbers beyond all enumeration, all these were confidently expected to come in time to end their long and grievous hardships.

(To be continued).

## The Sunday School.

By Alta King.

### REVIEW

Saul, David and Solomon Compared.

Lesson XIII.

Sept. 26, 1920.

Selection for Reading:

Psa. 72:1-10.

Golden Text: Man looketh on the outward appearance, but Jehovah looketh on the heart. 1 Sam. 16:7.

Memory Verses: Psa. 72:1-3.

### Questions and Comments.

The lessons of this quarter have covered the reigns of David and Solomon, the second and third kings of Israel. The following review outlines are selected from Peloubet's Notes and include the reign of Saul, the first king of Israel, thus taking in some of the lessons of the previous quarter.

An interesting lesson may be developed from either outline.

I. "Before this era (the era of the first three kings) was the period of the judges, a kind of republic of God, with no permanent ruler, extending its sway over the whole country. The bond of its unity was that the twelve tribes were all of the same race, religion and history.

About 1100 B.C. there came a change in the government.

The general character of this period was:

One king ruling over the whole people.

One temple and one capital aiding in the consolidation of the people into a nation.

The gradual fading away of tribal divisions and boundaries.

There were three kings during the period each reigning about forty years.

It was a period of very rapid development in every direction.

It was the period of its greatest material glory.

The review of the three kings should be rapid and include:

The character of the king.

The chief events of the reign.

His success or failure and the reasons therefor.

The lessons his story teaches us.

If it is necessary, refer to old lesson Leaflets for helps in developing the above topics.

Compare the growth and development of the Israelitish kingdom under its first 3 kings, with the growth and development of the same kingdom restored as revealed by the prophecies. Compare as to strength and influence at home and abroad, capital, religion. What covenant was made by God and world wide in its effects was noted in the past lessons?

II. Sentence Review: Conduct this review by explaining how the truth stated in each sentence was demonstrated by lessons of this, or the previous quarter.

the first born whose names are written in heaven we would have the assembly in the wilderness, whose names were written on earth in genealogical tables, for God the Judge of all there was the ruler in Israel, the judge of only Israel, for the spirits of just men made perfect through the blood of the everlasting covenant, have the spirits of unjustified men by law not made perfect, for the new mediator we have Moses in the old and for the blood of Abel crying for vengeance, the blood of sprinkling speaking mercy and peace. So the "spirits" are not disembodied. They are minds justified by faith in contrast with minds in the bodies of Israel at Sinai condemned by law instead of justified by faith. "Ye are come" to them, not by touch but in fellowship of the faith of the gospel.

### JESUS IS COMING

Mrs. Rena Endsley, Sidney, Nebr.

AND as he sat upon the mount of Olives, the disciples came unto him saying, Tell us, when shall these things be? and what shall be the sign of thy coming and of the end of the world? Matt. 24.

Gather yourselves together, yea, gather together, O nation not desired, before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord all ye meek of the earth, who have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger. Zeph. 2:1-3.

Gather my saints together unto me: those that have made a covenant with me by sacrifice. Psalms. 50:5.

Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come my people, enter 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: the earth also shall disclose her blood, and shall no more cover her slain. Isa. 26:19-21.

Remember therefore how thou hast received and heard; and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Rev. 3:3.

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. 1 Thes. 5:4-6.

Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Rev. 3:10.

And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Then shall two be in the field; the one

shall be taken, and the other left. Matt. 24:30-31, 40.

And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. . . . 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. Lu. 21:28, 36.

After the indignation is overpast Jesus comes back with his saints. And Enoch also, the seventh from Adam, prophesied of these saying, Behold the Lord cometh with ten thousand of his saints. Jude 14.

And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah, king of Judah: and all the saints with thee. Zech. 14:5.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as the shepherd divideth his sheep from the goats: and he shall set his sheep on his right hand, but the goats on the left. Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Matt. 25:31-34.

O may we be ready. For in such an hour as ye think not the Son of man cometh.

Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. Rev. 20:6.

For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. 1 Cor. 15:25-26.

### "THE BIRDS OF THE AIR"

The birds of the air come and lodge in the branches thereof.—Matt. 13:32.

ALL must agree that the birds in this interesting parable are not a part of the tree in which they lodge. They are attracted to its branches, find food and shelter there, but do not belong to the tree. They come and go as they please. They have fine feathers and sing sweetly—when the weather is agreeable—but cannot be depended upon.

When the buds are tender the birds are there for food, and find the branches quite comfortable to roost in; but let the wind blow very hard and the birds are on the wing. They flit about from tree to tree and feel no responsibility anywhere. They are free, as the saying goes, "as free as the birds," and they take things easy. The tree bends beneath their weight and must face every storm that comes; but the birds do not care. They are not a part of the tree.

Now the tree in the parable is supposed to be the church; and, prophetically, its growth represents that period of church history when Christianity had permeated the Roman Empire in spite of long years of persecution, and, following the professed conversion of Emperor Constantine, had become the popular State religion. It was now that the birds flocked to its branches, and as Prof. Fisher well says, "when Christianity was made the State religion of the empire, it became also the fashion of a lux-

urious and decaying society."

Says Whelpley: "From this period the church was loaded with honors, wealth and power; nor did her virtue ever sustain a severer trial. The chief dignitaries of the empire could scarcely do less than imitate their master; and Christianity soon became a necessary qualification for public office. The church now no longer appeared in her ancient simplicity and purity; lords and princes were among her converts, and she was dressed in robes of state. Her ceremonies were increased; her forms of worship were loaded with pomp and splendor; her doctrines were intermingled with the senseless jargon of philosophy equally absurd and vain."

There were beautiful feathers and any amount of music, but the birds were not converted. They were only roosting in the branches of the tree. And all this has a meaning for our own times. The tree still attracts the birds of the air. They still come and go, but only the branches belong to the living tree. The branches do not fly off when winds of persecution come. They are a part of the tree, and not the birds of the air.—Linden J. Carter in *The World's Crisis*.

### FAITH AND WORKS

THERE was a time when faith was overstressed. Practically every pulpit urged the people, in a vague way, to simply have faith. "Only believe," was the universal exhortation. Now the situation is reversed. Too little is said about faith, and the message from many a pulpit has a tendency to undermine the auditor's faith in God and Jesus Christ. "Works" is now the popular theme. Men are urged to give of their means and time and energy, and to rely upon these contributions to humanitarian causes for personal salvation.

However, the Living Oracles still remain to direct the frail footsteps of man. False teachers may overlook the word of God, or brush it out of the way temporarily, but they cannot destroy it. Nor will the people ever be driven permanently away from the sacred old Book. The Bible, like the sun, may be obscured by passing clouds for a time, but it will run its course in the heavens of God's redemptive system.

The Bible does not overstress either faith or works. Nor is it probable that any devout, careful student of the Bible could decide which is most emphasized by the inspired pens—faith or works.

James places faith and works on the scales and shows that they balance each other. He asks the question: "What doth it profit, my brethren, if a man say he hath faith, but have not works? Can faith save him?" In his answer to his own question, he says: "Faith, if it have not works, is dead in itself." Commenting on Abraham's sacrifice of Isaac, he adds: "Thou seest that faith wrought with his works, and by works was faith made perfect."

The canoe operated with only one oar swings the circle; the canoe operated with two oars goes straight across the river. An old illustration but apt.—Sel.

He who would have full power must first strive to get power over his own mind.—King Alfred.

Our deeds still travel with us from afar, and what we have been makes us what we are.—George Eliot.

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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 firm 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.

The money subscribed for "Where Are the Dead?" is coming in nicely now and we will get at it as soon as we possibly can. Just be patient.

We are about out of tracts but will supply the deficiency just as soon as we can. Just be patient. We are working right up to our limit. To write hurrying us will do nothing more than to work on our nerves unfitting us for the very thing needed.

Our paper may not be quite up to standard this issue since we have been obliged to be away the better part of the week.

We have just learned that Bro. and Sr. J. H. Williams of near Ashton, Ill., have decided not to move to Marshalltown, Ia., but to move to Rochelle, Ill., instead. We know this must be a great disappointment to Sr. Grace Marsh, their daughter, who lives at Marshalltown.

The editor has two Sundays in each month that he can devote to over Sunday appointment work. If you are interested in meetings of this kind, let us hear from you.

Recently Bro. T. A. Drinkard sent in

25 new subscriptions to the Herald. He's the kind of help that makes our list shine. We appreciate his efforts very much,

We have just printed for Bro. Alexander Donaldson, of Mt. Vernon, N.Y., 500 of the post card "Manifesto" with the announcement of church services at Brooklyn, N.Y. Quite a good idea. Let other churches try it. Write us for particulars.

REMITTANCES.

Mrs. Lillian Dauntler, Mrs. R. C. Railsback, John B. Raish, Albert Siple, T. A. Drinkard, E. Scoggins, H. S. Smith, W. J. Mott, C. R. Parks, J. T. Ellis, C. E. Weaver, R. M. Shewmake, F. L. Farmer, G. W. Chandler, J. W. Smallwood, T. F. Presley, J. W. Hood, N. K. McGugan, R. L. Tice, J. D. Cromwell, W. H. Arrington, Howard Bradford, W. R. Hayes, F. D. Utley, I. V. Stone, W. R. Fairbanks, J. H. Frazier, T. J. Nelmes, C. L. Jones, Thomas Walker, Sallie McBride, Mrs. Zenas Murphy, Mrs. Lewis Weaver, Sylvan Richey, Ella L. Hanson, L. C. Patterson, C. B. Compton, J. W. Burget, A. M. Jones, Mrs. J. C. Daniel, Bessie K. Walker, Rufus A. Curtis, Joseph Shellenberger, Jacob Reed, Mrs. Minerva Payne, B. H. Ealy, Mrs. Eliza Hartley, Mrs. Amy Johnson.

EMERGENCY FUND.

Conrad Dickel, \$5.00  
Mrs. Lewis Weaver, 2.00  
Mrs. Zenas Murphy, .50  
Mrs. J. C. Daniel, .50  
Joseph Shellenberger, 5.00  
Jacob Reed, 5.00  
Mrs. Eliza Hartley, 2.00

Baptisms.

Sunday, Sept. 5, saw the addition of two more to the church at Moriah, Ill. This time it was Bro. and Sr. Henry Slack who had come from their home twenty-five miles or more away. Bro. and Sr. Slack are young people of the right sort, he being engaged through the winter teaching school and farming in the summer. Surely the work in this church has been blessed in the last year in a way to cheer the hearts of all who have done years of faithful work there with little visible results. How it rejoices the heart to see intelligent young people taking hold of the work with so much earnestness.

The work also at our Salem church near Marshall, Ill., is encouraging. A Berean class has been started and splendid work is reported. The result is that our preaching service here is well attended by young people who are a great help in the song service and who are quite as apt at answering Bible questions as are their elders. Bro. Sylvan Richey is president of the Bereans and we believe he is the right man in the right place.

S. J. Lindsay.

Reports.

Report of Work for August, Nebraska.  
Sermons.  
Aug. 1-8, Tuttle, Colo., 6.

Aug. 14, 19,	Holbrook,	2.
Aug. 24,	Driggs, Ark.,	1.
Aug. 26, 28,	Waveland, Ark.,	2.
Total,		11.
Baptized,		7.
Expenses charged to Neb. during the month,		\$8.50
Money Received.		
Sr. Compton,		\$30.00
Church at Kennard,		16.50
Sr. Hall,		1.00

Total,	\$47.50.
Salary for 22 days, and expenses Received,	\$81.10 47.50

Balance,	\$33.60
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The above is a correct report of our work during the month of August. The month has been taken up in conference work. I attended the meeting held at Stratton, Colo., and had the good pleasure of uniting with Bro. J. W. Williams in gospel work again. From there I returned home to prepare for our conference that began the 22nd. This meeting was well attended and I am sure all enjoyed the excellent work performed by the leading brethren—Bros. Austin, Allard, and Siple. May the dear Lord richly bless them wherever they go, is my prayer. At the close of this conference, I started for Waveland, Ark., to attend the conference of that state, and you may believe me when I say that we had a fine meeting there. I stopped at Paris on my way to Waveland where Bro. C. L. Jones' son, who lives at Driggs, Ark., met me and took me home with him. Before arriving at Paris, Bro. E. O. Stewart took the same train for Paris, and of course I was very glad to meet him once more. On arriving at the home of Bro. Jones, our heart was made sad to see him sick in bed. The fact was soon made known that meeting had been announced for the evening, and imagine our surprise to behold the large crowd that gathered to hear the things of the kingdom. Meeting was announced for the following evening but a rain prevented the same. Not having any more time to spare, we went to the conference meeting the next morning.

I failed to state that there were seven baptized during our conference meeting at Holbrook. As the brethren have again requested me to represent the gospel truth in the state another year, I do so gladly, and humbly ask that all do their best to glorify God, and ever strive to crucify self all along the line.

I begin another year's work with no other purpose in view than to serve our heavenly Father. I care not for any praise in the least. Don't forget that success depends upon what we do, not solely upon what I do alone. My ability is small and if we all work together, WE can do a great deal more than we can if I am for I, and you are for you. I appeal to you to use godly judgment in your decisions and your aims. So let us do the work before us with a willing mind and a strong determination to do our duty to the fullest extent of our ability.

T. A. Drinkard.

Holbrook, Neb.

Northwest Conference.  
The Northwest Conference of the



# THE RESTITUTION HERALD.

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Number 49.

## 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.

### PAUL'S FIRST MISSIONARY JOURNEY. Acts 13 and 14.

IN the mountains about three hundred miles north of Jerusalem there lies a city called Antioch. At the time of which I have been telling you, Antioch was a large city and very beautiful. Paul and several of his church brethren went there to preach, and a great many of the people there believed in Jesus and were baptized; so that it was not long until the apostles came to make Antioch their head-quarters.

One day as several of them were praying and studying together the voice of God said to them, "I need Barnabas and Paul for some special preaching." So all of them knelt together and prayed and then those two men started on a long journey.

A part of the way they walked, and sometimes it was necessary for them to get into the queer little boats and cross the sea. But wherever their Heavenly Father sent them they gladly went. They met many strange people and had many adventures. But always they preached the gospel and many believed and were baptized.

Shall I tell you some of the things that happened on their journey?

At one town on the island of Cyprus they found a wicked man who pretended to be a prophet. He was staying with the deputy, or governor, of the island. This deputy was an honest man and he sent for Paul and Barnabas to preach for him. The false prophet tried to make him believe that Paul and Barnabas were liars. When Paul saw this he turned to the man whose name was Elymas and said, "Thou child of the devil, wilt thou not stop trying to change the ways of the Lord? The hand of the Lord is on you and you shall be blind for a season."

At once the wicked man became blind and went wandering round trying to find some one to lead him. Of course, when the deputy saw the miracle, he believed.

At another city the two apostles went into the synagogue on the Sabbath day and sat down. After the reading of the scriptures the rulers of the synagogue asked them to preach to the crowd. So Paul preached a long sermon and when he was through the Gentiles asked him to preach to them again on the next Sabbath day. And almost the whole city came to

## WHAT WE COULD



HE restless millions wait  
That light whose dawning maketh  
all things new;  
Christ also waits, but men are slow  
and late,—  
Have we done what we could?  
Have I? Have you? —Selected.

hear him. But the Jews became jealous of the large number who believed the gospel and drove the apostles away.

At the next city they stayed for a long time. Some followed their teaching and some did not, so at last the Jews stirred up the people and wanted to stone the apostles. But Paul and Barnabas heard of it and escaped to other cities.

At one town Paul cured a lame man who had never been able to walk and when the people saw it they thought the apostles were gods. They brought oxen and garlands and were going to make a sacrifice for them, but Paul said, "Why do ye these things? We are men like you and we have come to tell you of the God who made us all. We want you to believe in him and not in any other god."

But later some Jews from Antioch came there and persuaded the people to stone Paul. He was dragged out of the city and they all thought him dead, but as the disciples stood round him he arose and went with them into the city. The next day he and Barnabas went on their way.

At last they came back to Antioch where they had started. They told the Christians there of all the things that God had done with them. And they stayed there a long time.

### JOHN THE BAPTIST.

Mrs. Rena Endsley, Sidney, Nebr.

THERE was a man sent from God, whose name was John. The same came for a witness, to bear witness of The Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. John 1:6-8.

But the angel said unto him, Fear not Zacharias: for thy prayer is heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth, for he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Spirit, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go forth in the spirit and power of Elias, to turn the heart of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. Luke. 1:13-17. And this is the record of John, when Jesus sent priests and Le-

vites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? and he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esais. John 1:19-22. Verily I say unto you, Among those that are born of women there has not risen a greater than John the Baptist; notwithstanding he that is least in the kingdom of heaven is greater than he. And if ye will receive it, this is Elias (or come in the spirit and power of Elias) which was to come. John 11:11-14.

And they asked him, saying, Why say the scribes that Elias must first come? And he answered and told them, Elias verily cometh first and restoreth all things; it is written of the Son of Man, that he must suffer many things, and be set at nought. But I say unto you, that Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him. Mark 9:11-13.

John told the Jews in John 1:21 that he was not Elias. And Luke 1:17 says that John shall go before them in the spirit and power of Elias. When John had preached before his coming the baptism of repentance to all the people of Israel, and as John fulfilled his course, he said, Whom think ye that I am? I am not he. But behold, there cometh one after me, whose shoes of his feet I am not worthy to loose. Acts 13:24.

John was put in prison by Herod the tetrarch and when the daughter of Herodias danced at his birthday it pleased him and he promised with an oath to give her whatsoever she would ask. And, she, being instructed by her mother, said, Give me here John the Baptist's head in a charger. Herod was sorry; but for his oath's sake he sent and had John beheaded in the prison and his head given to the daughter of Herodias. Matt. 14:3-6.

IN a striking indictment of Church overlapping copied in the "Outlook" from an American exchange, a story is told which in a humorous way carries an instructive moral. In a certain town where two streets crossed, three churches were built on corners so near to each other that the people in each could hear what the others were singing. One Sunday morning the Methodist was heard singing, "Will there be any stars in my crown?" The Baptist was heard singing, as if in reply, "No, not one." The Presbyterian brought on the climax by singing "That will be glory for me."—Sel.

DON'T get into anybody's way with your naturalness, but try to be yourself wherever you go.—Sel.

that the Illinois State Bereans should express their willingness to have the National Berean Society take the name that is used by the majority of the churches until such time as the churches have a general conference; and that we will remain affiliated with the National Bereans under that name.

A motion was made and seconded to this effect. It was then voted upon and as the majority were in favor of it, it was passed.

Next it was moved and seconded that the Secretary write to every Berean Society before Sept. 1st, and notify them that Oct. is the self-denial month.

The election of officers followed:

Anna E. Drew, Dixon, President.

Paul Hatch, Chicago, 1st V. President.

Leota Hanson, St. Louis, Mo.,

2nd V. President.

Mabel Canode, Oregon, Secretary.

Sylvan Richey, Martinsville, Treasurer.

The following committees were appointed by the President:

**Literary Committee:**

Leland Hanson, Ch'm, Oregon.

Esta Lansbery, Casey.

Margaret Hatch, Chicago.

**Program Committee:**

Paul Johnson, Ch'm, Oregon.

Edna Anderson, Aurora.

Paul Hatch, Chicago.

**Isolated:**

Mrs. Curdella Gray, Lanark.

**Tract:**

Mrs. Lillian Dauntler, Dixon.

Motion to adjourn carried.

Mabel Canode, Sec.

Dear Bereans:

Not being permitted to be one of your number at this another of your annual gatherings and conference, can words of mine on paper be of any encouragement?

One thing I do know, we can show our appreciation of each other as Bereans. A letter to the isolated though they may not always reply cannot fail to touch the heart of the one to whom this message is sent.

It has been my pleasure during the last year to send a limited number of such messages. I have been the recipient of letters from those I know only through the Berean correspondence.

I think our new Berean lesson books without question the best of all lessons yet. While I can only study them alone one cannot fail to see the precious truths set before us in the lesson if we as true Bereans give a reasonable bit of our time to study.

Studying alone is not to be compared to class help, but any time given to study of God's word will strengthen and help us to overcome the trials of life that so much hinder us.

Yes, search the scriptures daily and ever try to keep in mind the Christian's addition table, lest we forget it, read it often. 2 Pet. 1:5-9. For if these things be in you and abound they make you that ye shall neither be barren or unfruitful in the knowledge of our Lord Jesus Christ.

Submitted in Christian love,

Mittie Chandler.

To the Household of Faith in Conference Assembled at Holbrook, Neb., Greeting:

It is quite impossible to convey through the medium of human language any adequate conception of the glories of the com-

ing age. For we are plainly told, Eye hath not seen, nor ear heard, neither hath entered into the heart of man the things God hath prepared for those who love him. Today we see the world under the curse. We hear creation groaning. We see the works of the flesh manifest on every hand. Violence and crime fill the land and at the very time when men were boasting of our Christian civilization and crying peace, peace, the whole world was overwhelmed by a carnival of strife and bloodshed such as staggered the human mind. Such is the background of all future glory.

Nevertheless we can draw from God's word inspiration and hope. Behold I create new heavens and a new earth. The former things shall not be remembered nor come into mind. Behold I create Jerusalem a rejoicing and her people a joy and the voice of weeping shall no more be heard in her nor the voice of crying. They shall plant vineyards and build houses and long enjoy the work of their hands. They shall not hurt nor destroy in all my holy mountain, saith Jehovah.

Let us glance forward to our future inheritance which is the objective point of our struggles, our toils and our desires. We see there a land which stands in a wonderful contrast to this. Oh! how unlike the present world will be the one to come. There we see fields smiling in living green, trees majestic in their wealth of verdure, flowers dazzling with their rainbow hues, and on neither field nor tree nor flower do I see the touch of frost or the pale hand of decay. I see no footprints of the curse, no scar of sin. I see no pestilence walking in darkness nor destruction wasting at noonday. I see no forms distorted with pain nor brows furrowed with anxiety and care. I see no mournful shafts telling where weary forms and sad hearts have gone down into dust and darkness. I hear no painful messages passing over wires telling that a brother or a sister has fallen beneath the cruel strokes of the relentless foe. I see no darkened room where the tide of a precious life is ebbing away. I see no bosom heaving with anguish; no funeral trains; no yawning graves. But I do see a glorious company who bear the bright palms of victory over death and the grave and on every cheek the bloom of eternal youth, everlasting health. I see every limb lithe and strong,—the lame leaping as an hart; and the blind gazing with rapture on the celestial glory. I see the deaf listening enchanted to the heavenly melody. I see the mother clasping to her bosom the children she had lost by the enemy death, restored to her again. I see long parted friends meet in eternal reunion. I see a river so pure and clear, so charged with every element of refreshment that it is called the river of life; also the tree of life is there for the healing of the nations. I see the Holy City, the New Jerusalem, with Christ ruling and reigning there, in whose effulgence there is no need of moon or sun to give us light. I see the ancient patriarchs and saints of all ages seated with Christ in his throne and a righteous law going out to all nations, creating love and peace over all the earth, and I hear a voice saying to this company, This is your rest and inheritance and you shall no more be acquainted with grief, pain or death, for they all have fled away. And over all the earth I see no trace of sin. But from every

nation and every creature we hear a joyous strain going up in praise to God, saying, Blessing and honor, glory and power be unto him that sitteth upon the throne and unto the Lamb for ever and ever.

Loved ones: God so loved the world that he gave his only begotten Son that whosoever believeth and obeys might have eternal life and share in such an inheritance as this. Christ died and arose again and is now at the right hand of the Father as our Mediator. Therefore let us renounce all allegiance to this present world and accept the true and living God. Amid all the disheartenments induced by the abounding iniquity of our times; amid the loss of faith and the waxing cold of love within the church and amid the outbreaking of lawlessness without, causing men's hearts to fail them for fear and for looking after those things that are coming on the earth, let us draw nigh to God in full assurance of faith, knowing he is able to protect and guide us all the way. Read the 91st Psalm for comfort and trust in God through these trying times.

May God's blessings attend all efforts put forth by our Holbrook conference for good and for his glory.

In the Master's service,

May Moore.

### THE DRAGON, THE BEAST, AND THE FALSE PROPHET,

George Francis.

Albany, Wis.

THESE are the symbols of the three powers that gather the nations to the "war of that great day of God Almighty." Rev. 16:14. R. V.

In view of the fact that many believe that we are nearing the end of this dispensation when these three powers represented by these three symbols, will act their part as stated in the prophecy; and surely the servants of the Diety should be posted in these things so that they will not be taken unawares.

#### The Dragon.

In the Revelation, chapters 12 and 13, where these three symbols are the active workers, the dragon is the first, and this order is not without significance. We find him as a symbol in Egypt (Ezek. 29:3), Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own and I have made it.

When Rome conquered Egypt they imported the dragon symbol, and it became as well known as a symbol of Rome as was the eagle.

In Chapter 12 he is a great red dragon with seven heads and ten horns, the heads and the ten horns bind the symbol to Rome.

The red colour indicates his bloody persecutions of the Christians.

The war in the Roman heaven, of Michael and the dragon, is a vast affair which changed the religion of the empire.

The dragon being a symbol—so is Michael—because symbols fight with symbols. And if we lift the symbols, we will find Constantine, and the Roman generals the real fighters. In both chapters 12 and 20 the dragon is referred to as, "that old serpent, the devil and satan." The term, that old serpent, takes the mind back to Eden, suggesting the dragon to be as old as the human race. Again he outlives the other symbols, because he goes at a later date,

1. It is better by far to have the heavenly presence than to possess the most impressive personal appearance.

2. Victory does not lie in number but in quality.

3. To refuse obedience is to choose another's service.

4. Heavenly estimates are made of the heart, not of the appearance.

5. Faith crowds out fear.

6. The flowers of friendship never bloom fairer than when the frosts of trial strike them.

7. The ability to pay honor where due proves the possession of honor.

8. Kindness explains many a great kingship.

9. Those who are too busy to care for their children will some day be too busy with bitter cares for their children.

10. Confession is the only cure for a disturbed conscience.

11. He alone is fit for any sovereignty who seeks wisdom to serve.

12. There is only one thing that adorns a church and that is the sacrificing service of its people.

13. Of anything that is worth while the half cannot be told. It must be seen and examined."—H. F. H. Cope

#### General Notes.

Practical lessons we should have learned.

Repentance is sorrow for and admission of one's sins without consideration, in thought or word, of the causes and influences that may have led to the sin. The simple admission, "I have sinned," is all God wants. He knows the causes and influences, but before he can consider these in an offer of mercy he must for our good have this admission from us. And we must show no inclination to excuse the sin because of the causes and influences that led to it. Adam and Eve admitted what they had done but followed up the admission by an explanation of the causes, failing to admit that the basic cause was resident in themselves. But God did not lose sight of this fact. He said, Because THOU hast done this. This is the first and most difficult lesson God has to teach man in working out his salvation. Saul, like Adam and like the most of us, admitted what he had done but followed up the admission was a recital of justifying causes. David, like a man after God's own heart, merely said, I have sinned, and asked God's forgiveness.

A man after God's own heart is not a sinless man, but a sinner who has learned the first lesson God has to teach man, the lesson of his personal sinfulness. It is only such a man that can be worked over into a sinless man.

#### CONTENTMENT OR LAZINESS

SOME young people expect to be praised for contentment when they deserve to be scolded for indolence. "Yes, I know this job doesn't pay very well," a young fellow will say. "And there doesn't seem to be any especial future to it. But I'm not ambitious to be rich, so it's all right." It is plain enough that what ails such a youth is sheer laziness, and his assumption of the virtue of a contented mind is the merest camouflage. The fact of the matter is that we have no right to be contented with poverty. Those who elect to be poor in order that the time and strength they might have used in making money may

go to the service of the world, have, of course, made a noble choice. But to be poor because we are shiftless and idle, or because we are extravagant and wasteful, is not to our credit. And to be contented with poverty due to such weaknesses is disgraceful.

Sometimes it almost seems a pity that content should be classed in the list of virtues, it is so frequently the very opposite. For content is a virtue only when we have done our best. To be contented with doing inferior work if we can do something better, to be content with occupying an inferior place, when we are capable of filling a larger one, to be content with poverty when we might have the means for enjoying ourselves and helping others, all show a contemptible streak. It is important to find out whether you are really contented or simply lazy.—Arthur M. Hamilton.

#### WHAT YOU REPRESENT.

IN EVERY foreign country the United States has some representative, from the rank of ambassador down. These men officially represent this republic, and to the foreigners who come in contact with them, their characteristics seem to furnish a criterion for estimating what the U. S. is like. It might be said incidentally that the records of our representatives during the late war was a magnificent demonstration of the courage, humanity and resourcefulness that we hope are national qualities.

Each of us represents something, generally several things. For instance, we represent the family. A distinguished name is a passport. The son of a leading statesman, the daughter of a distinguished author, may go wherever they please, and at once doors will open to them, and potential friends appear. Though there are bad daughters and degenerate sons, the public assumes that the children of superior parents will represent them worthily, and to do this, should be the ambition of every son and daughter. A more scathing rebuke cannot be given a young man than when some one says of him in a shocked, grieved voice, "Who would believe that he could be his father's son!"

Business men look on their employees as representatives. A young man who was called to his employer's office Monday morning, and given a lecture because he had been seen drinking on Saturday evening, was highly incensed. "It's his business what I do with my time when I'm in the office," he told a friend afterward, "But it's my business what I do with my leisure—mine, and no one's else." But his employer did not agree with him and most employers will not. They regard their employees as their representatives, and do not care to be represented by those who spend their leisure in doubtful companionship.

Whether you like it or not, you are a representative. You represent the family whose name you bear, the school where you were trained, the employer who pays you your salary. If you leave home you are looked upon as representing the town or state you have left. If you go abroad, you are accepted as a representative of America and your manners, good or bad, are reckoned to our national credit or

discredit. In some circles the denomination to which you belong will be judged more or less by your life, and in others Christianity itself will be measured by your loyalty.

We are representatives of many things, and the biggest responsibility in life is to represent worthily what we love and honor.—Sinclair Thomas.

#### NO JOY IN REVENGE.

REVENGE, for a moment, may satisfy a heart, but the satisfaction does not last longer than the man has a moment for reflection. As soon as the conscience has had time for reflection and reconsideration, then comes the bitterness of an act of revenge.

There is no question about the matter—revenge is wrong. A spirit that urges such an act should be quenched quickly and before it has caused action. Revenge not only harms the man who is its subject, but it always blackens the heart of the one who seeks to perform the act. He may feel that joy will come at his act of revenge, but meditation brings him sorrow that is deeper than his wounded pride.

The revengeful man finds he has gotten no good in return for his "getting even" and that he has acted anything but brave and manly. The best plan when a friend or neighbor has mistreated you, is to ignore the act and let the offender get what comfort he can from his wrong doing. In all probability he is not so happy over his misconduct as he tries to have you believe. It's a pretty bad man who does not have a conscience, and he is pretty deep in sin who never feels remorse of conscience when he has mistreated another. And another person is made likewise unhappy when revenge is sought as a cure for the feeling between two individuals.

The bravest and most courageous thing a man can do is to accept persecution and not seek redress by making the matter still worse. And along with the disposition will come the sweet character of forgiveness. Even if not asked to forgive an offence, the forgiving man can keep forgiveness uppermost and be ready to overcome any desire to revenge a wrong. Revenge always makes the matter still worse and brings pleasure to no one. The man who is wronged only follows the example of the one who has wronged him, when he seeks revenge. Patience and forgiveness in persecution is the best method to employ, both in dealing with friends and neighbors. And it in all probability is the quickest way to cure a man of a desire to do wrong unto others.—Sel.

THERE is a difference of only a single letter between speculation and pecculation, and observation teaches that they lie in close proximity to each other.—Sel.

HE is the best teacher of others who is best taught himself; that which we know and love we cannot help but communicate.—Dr. Arnod.

THE block of granite which is an obstacle in the path of the weak, becomes a stepping stone in the path of the strong.—Carlyle.

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Bro. Silas Claypool, who is employed in the general offices of the Ohio Oil Co. at Findlay, Ohio. He used to teach school but his present occupation is much more remunerative and quite as satisfactory in ways of advancement.



Bro. Ferd Winfrey, of Bosworth, Mo., has had both high school and university training. He has selected farming as his occupation believing that education serves as well on the farm as anywhere else. Both of these young men have been members of the Illinois Bible School and would be present every time if it were possible.

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THE RECOIL

A SMALL boy finding a heavy piece of furniture in his way, drove back and kicked it, and then he gave a cry of pain that brought the family hurrying to see

what was the matter. The boy had held of one foot, and was hopping about the room on the other. His face distorted with pain. His silly attempt to wreak injury on an insensate piece of furniture had reacted on himself, and he was the chief sufferer.

The same rule holds when older people are trying to injure others. Unfairness, unkindness, malicious slander hurt no one so much as the instigator. Every piece of unkindness or injustice recoils upon the doer.

Remember that whenever you try to hurt another, you hurt yourself. And even an ungenerous thought, which leaves its object untouched, makes a cankered spot on your own spirit.—Sel.

EXCUSES AND RESULTS

IN THE business world a man is not asked how good an excuse he can present for failure. No one is especially interested in that side of the question. He is asked to get the results, and if he fails in that, no excuse will benefit him. Of course this does not mean that a wise employer will not overlook temporary setbacks and an occasional lack of returns, but in the long run he insists on results, and excuses cannot take their place.—Sel.

Church of God met at Felida, Wash. July 1 to 7, 1920. We were fortunate to have with us at this time Brothers Williams and Patrick and we surely derived a great benefit from their sermons. Bro. Williams talked to us on Friday evening on "Faith." Saturday morning we had a Bible Lesson on "The Forgiveness of Sin," and it was continued in the afternoon. In the evening Bro. Patrick spoke to us on "The Importance of One Faith, One Hope and One Baptism."

Sunday morning Bro. Patrick had a Bible lesson on "Baptism," after which Bro. Williams gave us a discourse from Ecclesiastes.

Sunday afternoon we had our regular business meeting, as follows:

Reading of reports of Secretary, Treasurer and Financial Committee. All reports were accepted.

Election of officers resulted as follows:

Bro. Wallace Wolfe, President. Bro. Jimmie Wolfe, Vice-President. Sr. Minnie Kerr, Treasurer, Sr. Grace M. West, Sec.

The Resolution Committee appointed were Sr. Palmer, Sr. Morgan and Bro. Hathaway. They drew up the following resolutions:

Resolved that we, as members of the Northwest Conference do render to God our most heartfelt thanks for the blessings of the year and especially that there has not been the loss of a single member by death or any that lost their sons during the terrible war; and that we have come together an unbroken band looking for the coming of our Lord with everlasting peace and righteousness. Also resolved that we try to express our appreciation to our brothers, Williams and Patrick, of their coming to us and for the splendid messages they have brought us and that we will try and carry the messages with us to our homes to help encourage and strengthen us amid the cares and temptations of life and we will pray for God's blessing upon their work as they go to declare the soon coming of our Lord.

Resolved that we extend to the Church of Felida our most sincere thanks and gratitude for the kind and loving reception they have given us and the royal manner in which they have entertained us and assure them that there is a tie of love that binds our hearts to them that is stronger than any earthly tie, realizing that we are all the children of the heavenly Father and heirs through Christ to an eternal inheritance in his kingdom.

Also resolved that we will try during the coming year to live nearer to the Master and be obedient to all his commands in our daily life and walk before him, and try to keep up the work of the cause, knowing that if only two or three are gathered in his name he will be there to bless us.

Signed, Libbie Palmer; Mrs. E. A. Morgan; H. B. Hathaway, Com.

Sunday evening Bro. Patrick spoke to us on the "Signs of the Times."

Monday morning we had a Bible lesson by Bro. Williams on Reconciliation, and a sermon by Bro. Patrick on "A Day's Journey with Christ." In the afternoon Bro. Williams talked on "The Righteousness of God," and in the evening Bro. Patrick on "The Signs of the Times."

Tuesday morning we had a sermon by Bro. Williams on "The Righteousness of

Law and Faith," Rom. 3:19-26. In the afternoon Bro. Patrick addressed us on "The Church," and Bro. Williams in the evening on "70 Weeks."

This closed the Conference but our brothers went to Corvallis and held meetings for three days and gave us some more splendid messages. May God bless them in the furtherance of their work.

A. W. Darby, Pres.  
Grace M. West, Sec.

Report of North Salem, Ind., Business Meeting and Bible School.

Business meeting was opened by the President, Lydia Railsback, with a song, followed by prayer by Bro. VanVactor.

The report of the treasurer was read and approved.

Bro. VanVactor then gave a report of the work of the Isolated Committee.

Reports were then read from the following societies:

South Bend, Knox, Argos and North Salem.

Two new societies have been organized during the past year at Hillisburg and Eagle Creek.

Sr. Lydia Railsback read a letter from the National Berean President, Sr. Leila E. Whitehead, asking the Indiana Bereans if they were willing to accept a name for the National Society that the majority of the churches were called.

We decided to accept the name the majority of the churches used.

It was moved and accepted that the chair appoint all the committees.

The Pres., Sr. Lydia Railsback, brought up the question of sending 1/4 of the state dues to the National Society, instead of 10 cents per month, as some of the other states are doing. We decided to send 1/4.

The following officers were elected: Pres., Sr. Lydia Railsback, South Bend. V. Pres., Sr. Maude Austin, North Salem. Sec., Bro. Dale E. Rouch, North Salem. Treas., Sr. Lulu Stillson, South Bend.

We enjoyed a fine season of Bible School, Bros. Austin and VanVactor being the principal speakers and teachers. Later in the week Sr. Woodward and Bro. Siple preached for us.

Two were baptized, Sr. Martha Musselman and Bro. Lawrence Birch.

There were 1979 meals served in all. There were paid out for groceries, \$193.52; for wood, \$12.00, and for help, \$28.00. Total \$233.52. Received, \$173.52. Deficiency, \$60.00, which was paid out of the conference fund.

Dale Rouch., Sec.

Berean Column.

Edited by NATIONAL BEREAN SOCIETY,

Leota B. Hanson, Editor,  
106 South Second St., St. Louis, Mo.  
Motto: Search the Scriptures Daily.  
Slogan: We Stand For Unity, Truth and Righteousness.

Report of the Indiana Berean Treasurer from July 3, 1919, to July 3, 1920.

Am't in treasury, July 3, 1919, \$62.70.  
Contributions for Bible School, held at North Salem in 1919:  
Geo. Rahn, 10.00  
Leta Railsback, 10.00  
E. C. Railsback, 10.00

Mrs. Flora Prior, 5.00  
Mrs. Philip Senff, 5.00  
Floyd Stillson, 5.00  
Willis Roose, 5.00  
Isaac Roose, 3.00  
Mrs. Lidholm, 2.00  
Mrs. Gideon Logan, 2.00  
Dale Rouch, 2.00  
Dora McChesney, 2.00  
Mr. Oppy, 1.00  
Sarah Logan, .50

Total, \$65.50  
Groceries for Bible School and Conference, 60.43

Balance, \$5.07  
Am't in treasury, \$62.70

July 6, Am't in treasury, \$67.77  
July 11, S. J. Lindsay, teaching, \$20.00  
" D. E. VanVactor, " 20.00  
" J. A. Croy, 5.00  
" Mrs. Marshall Logan, hospitality, 10.00

Total, \$55.00  
Amount in treasury, \$67.77  
Paid out, 55.00  
Balance, \$12.77

Aug. 11, From North Salem Bereans, 1.50

Sept. 27. Rec'd from Lydia Railsback 2.65 for outlines and \$9.00 Emma Railsback had on hand, 11.65

Am't in treasury, \$25.92

Oct. 6. Evelyn Harsch, 50 outlines, \$7.50

Oct. 6. Am't in treasury, \$18.42

Jan. 22, 1920, from Lydia Railsback for outlines, 5.00

Total, \$23.42

Apr. 15. Paid for 150 outlines, 22.50

Balance, .92

Apr. 15. Leora Roose, 2.00

Apr. 22. Martha Senff for outlines, .90

May 7. So. Bend dues, 8.00

May 11. Lydia Railsback, outlines, 15.75

May 5. Am't in treasury, \$27.57

May 17, To Evelyn Harsch, outlines Bro. VanVactor received, 5.10

Balance, \$22.47

June 22. Lydia Railsback, outlines, 2.70

Am't in treasury, \$25.17

June 22. Gave all in the treasury to Lydia Railsback, Berean Pres., to buy groceries for Bible School at North Salem.

Leora Roose, Treas.

Report of Illinois Berean Business Meeting.

The 23rd Annual Business Meeting of the Illinois Berean Society was held at Oregon, Illinois, Aug. 13-14, 1920.

The meeting was called to order by the President and the Secretary's and Treasurer's reports were read.

Reports were given from the societies at Dixon, Chicago, Aurora, Lanark, Marshall, Casey and also of the class in St. Louis. Several reports or articles were read that had been sent in by isolated members.

The business meeting was continued on Aug. 14th. A paper was read by the Secretary in which the suggestion was made



**THE GOSPEL AND THE KINGDOM**

J. S. Lyon,

Citronelle, Alabama.

**The Wise Men of the East Expected Jesus as King of the Jews.**

Matt. 2:1-2. Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born king of the Jews? for we have seen his star in the east, and have come to worship him.

The wise men, or Magi, were no doubt of the Chaldeans among whom the Israelites had been taken into captivity. Daniel was, in his day, chief of the Magi, in the courts of Darius and Cyrus. The Chaldeans were much more versed in astronomical learning than the Hebrews, and the presence of the star, or comet, at the time when the prophecies had pointed out the coming of the Messiah, was enough to assure them that the prophecies had been fulfilled. That they had studied the scriptures and were worshipers of the true God there can be no doubt.

**Many of the Jews, Including the Disciples, Expected Jesus to Set up the Kingdom and Rule as King at that time.**

John 12:12. On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm leaves and went forth to meet him, and cried, Hosanna; blessed is the King of Israel that cometh in the name of the Lord.

V. 19. The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold the world has gone after him.

Mark 11:9-10. And they that went before, and they that followed, cried, saying, Hosanna; blessed is he that cometh in the name of the Lord.

Blessed be the kingdom of our father David, that cometh in the name of the Lord: hosanna in the highest.

John 6:14. Then these men, when they had seen the miracles which Jesus did, said, This is of a truth that prophet that should come into the world.

15. When Jesus therefore perceived that they would come and take him by force, to make him king, he departed again unto a mountain himself alone.

Matt. 20:20. Then came to him the mother of Zebedee's children with her sons, worshiping him, and desiring a certain thing of him.

21. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom.

Acts 1:6. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

**Jesus Did Not Change, Nor Try to Change the Opinions of the Jews Concerning the Kingdom.**

This is evidenced by the entire absence of any text to show that he did. By inference he had not, up to the time following his resurrection, when he talked to the disciples, as recorded in the last text quoted. If anyone had a knowledge of the things the Savior disclosed to us, it was the disciples who had followed him and been present at all his discourses. For

three and a half years they had been his constant companions, and yet we hear them now asking if the kingdom was then to be set up.

He did not try to disabuse their minds then of the ideas they held, except to try to show them that the TIME was not yet propitious, and still in the future.

After his resurrection two of the disciples talked to him on the way to Emmaus, and said to him,

Luke 24:21. But we trusted that it had been he which should have redeemed Israel: and beside all this, today is the third day since these things are done.

Did Jesus destroy in their minds then the idea of an earthly kingdom? By no means. But he showed them by the scriptures that it was necessary for Christ to die first. They had been ignorant of the prophecies referring to him as a crucified Lord, but Jesus made it plain to them by expounding the scriptures to them.

Luke 24:27. And beginning at Moses and the prophets he expounded unto them in all the scriptures the things concerning himself.

What a wonderful discourse that must have been. Even though the disciples' eyes were holden, their hearts burned within them, as the wonderful disclosures of the glories of the prophetic utterances were being revealed to them. That Jesus was able to do this, shows that he held in memory every passage of scripture that had been written of him, and shows to us of this day, that we should revere the Old Testament as the source of true revelation in its prophetic utterances.

Those who profess to follow Christ and bear the name of "Christian" and have set up in their theological belief the idea of a spiritual kingdom, as the kingdom of the Lord, necessarily have to discard as chimerical all the Old Testament evidence concerning the literalness of the kingdom promised to Israel. Further on we will show how false is the idea of a spiritual kingdom when compared to the gospel kingdom.

We will take up now the scriptures that refer to Christ in the Old Testament, the ones undoubtedly taken up by Christ in his lesson to the two disciples.

Dan. 9:25. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince, seven weeks and three score and two weeks: the street shall be built again even in troublous times.

And after three score and two weeks shall Messiah be cut off, but not for himself.

The going forth of the commandment refers to that of the king of Persia, Artaxerxes, B.C., 456, by whose edict the Jews were allowed to return to Jerusalem. Using the day-year interpretation of prophetic writing, and noting that the seven weeks that come first, added to the three score and two weeks, make sixty-nine, which would be 483 years, the prophecy brings us to the year A.D. 27, the year of the Lord's baptism. In all of Daniel's prophecies the prophetic dates concerning any king refer to the beginning of his political importance, the time when he enters the stage of activities. So the coming of the Messiah was not considered by

Daniel in his revelation as being the birth of Christ, but the entry upon his public ministry.

If the words of Daniel had ended with the 26th verse, and with the words, "after three score and two weeks shall Messiah be cut off," we would be compelled to think it meant that at that time his death would occur, and have the confusion of trying to understand how the coming and the death of the Lord could occur at the end of the same allotted year.

The 27th verse explains it so that we know that the sixty-two weeks bring us to the appearance of Jesus at Jordan where he was publicly acknowledged by the Lord, "This is my beloved Son it whom I am well pleased," and that in the period to come after that time, would occur the fulfillment of the prophecy that he would be cut off.

V. 27. And he shall confirm the covenant with many for one week: and in the midst of the week shall he cause the sacrifice and the oblation to cease.

One week would be seven years, and the midst of the week would be three and a half years, the exact time of the Lord's ministry. At that time the veil of the temple was rent in twain as the Lord gave up his life as a human sacrifice that should take the sins of the whole world away, and no longer make necessary the sacrifices and oblations of the old law.

As to the other half week we must look to the future, and without doubt there will be another three and a half year period at the commencement of the millennial age.

From this scripture of Daniel Jesus would have shown to the disciples the nature of his death and the necessity for it, and it would separate his ministry into two equal portions of three and a half years each in which he would confirm the covenants made to their fathers, Abraham, Isaac and Jacob. It would explain to them the interval of time that should bring upon the Jewish people the over-spreading of abominations mentioned in the same prophecy, that should make the country desolate.

Then Jesus could have further enlightened them with the beautiful chapter of Isaiah 53.

Read Isa. 53.

From these words of Isaiah Jesus would explain how that after his death he would become an intercessor for them before the throne of God, after being disowned by the world, and a priest after the order of Melchizedek, as we read in Psa. 110.

Psa. 110:1. The Lord said to my Lord, Sit thou on my right hand until I make thine enemies thy footstool.

From this he would explain that the time was not ripe for the establishment of the kingdom, since the enemies of the Lord must be put under foot before that could be brought to pass.

Jesus also may have quoted all the passages, too numerous here to mention that had told the various events in his life, such as the place of his nativity, the virginity of his mother, his being carried down to Egypt, his preaching in Galilee, his miraculous powers, his triumphant entrance into Jerusalem, his being a prophet like Moses, his persecution and patience under suffering, his rejection by the Jews and Gentiles, his buffeting and scourging,

into the lake of fire. Chapt. 20:10.

Remember this—the beast and the false prophet that wrought miracles before him—these both were cast alive into the lake of fire burning with brimstone. Rev. 19:20.

This lake of fire brings to an end the false apostate systems of Christianity symbolized by the beast and the false prophet.

But the dragon, he still lives and is later laid hold of by the angel of chap. 20, is bound and cast into the bottomless pit for a thousand years, and after that he is loosed for a little season. The dragon is rightly named that old serpent the Devil and Satan. We have seen his footprints for over seven thousand years, while the beast falls short of living three thousand years, and the false prophet, but a kid, compared with the dragon.

Now it is proved by the longevity of the dragon, that the heathen, pagan nations that he symbolizes lives through, and after the thousand years.

The symbol is nothing but a picture, made by Him that knows the end from the beginning, to reveal future acts by or of world powers.

#### The Beast.

The beast we first find in Dan. 7, although the same power that is symbolized by the beast is represented by the iron and clay of Chap. 2. The beast is generally known as Daniel's fourth beast.

Dreadful and terrible and strange exceedingly. Dan. 7:8. The inference here is that Rome was to exceed Babylon, Medo-Persia and Greece in strength and in frightfulness. And its history bears testimony to the truth of the prophecy,

It is also written that Rome was diverse from all the beasts that were before it, and it had ten horns,

Here we have two important marks of Rome, that identify her, from the time Daniel first saw her symbol until it goes into the lake of fire. Rev. 19:20.

The diversity consists in the different phases through which she has passed.

First: The government was a republic, but soon after it conquered Egypt in the time of Anthony and Cleopatra, disposing of the last of the successors of Alexander. It gradually merged into the imperial form of government that existed until A. D. 476.

Until the time of Constantine the empire was pagan in religion; but in the fourth century it changed to Christianity; and in the fifth and sixth centuries it gradually became Papal. These changes in government and in religion made it diverse from Babylon, Medo-Persia and Greece.

And the ten horns bind the symbol to Rome from Dan. 7:7 to Rev. 19:20, where the symbol goes into the lake of fire.

These ten horns representing ten kings or kingdoms in the empire, did not come into correspondence with the symbol until in the fifth century, when the empire was broken up into ten divisions by the northern invaders.

In Rev. 12 the dragon has ten horns, shewing him to be a symbol of Rome.

The change in the religion of the empire necessitated a change in the symbol, therefore the beast like a leopard. Chap. 13:1,

And although there is a change in the religion of the empire, it is still the Roman empire, for the leopard beast has the

ten horns.

And a full knowledge of this symbol will be a material help in understanding the next symbol. If we find that the Papacy is represented in this beast like a leopard, as the Papal horn grew on the fourth beast of Dan. 7:8, then the two horned beast is no part of Rome, being another beast, as said in Rev. 13:11.

The most full and complete symbol of Rome under the Papal phase is in chapter 17:3.

And I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. Church and state united. Blasphemy and self-exaltation being the most prominent points of the Papacy

We have seen that after the Pagan phase of Rome, came the Christian under Constantine the Great, in the fore-part of the fourth century. It was almost three hundred years after that before the Papacy was acknowledged as the head of the Church, and the corrector of heretics.

Now in this prophecy, what event do we find that indicates the end of the Christian phase?

We find in verse 5, And there was given unto him a mouth speaking great things and blasphemies. This fits the character of the Papal horn, (Dan. 7:8,) even to the mouth speaking great things. This mouth is given to the Roman ten horned beast. And this horn that had the mouth came up after and among the ten on the head of the beast, showing that the horn and the mouth is a mark of Rome.

Now mark the acts of the beast immediately after he receives the mouth. Ver. 6. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

We also read in verse 5, And power was given unto him to continue forty and two months. (Margin, to make war.) This period is the same as the time in Dan. 7:25 in which the saints are to be given into the hand of the little horn, namely 1260 years; the time of Papal rule, which ended in 1870 A. D. This testimony proves that the Papacy is the last phase of the Roman Empire—the beast like a leopard. Rev. 13:2.

#### The False Prophet.

Rev. 19:20 proves that the two horned beast of 13:11 is the false prophet. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into the lake of fire burning with brimstone. Compare chapter 13:14,

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. Rev. 13:11.

John saw the beast coming up after he saw the first beast go into captivity. Out of the earth, here we have the first clue to his genealogy. And our first inquiry is, of what is the earth a symbol of? For the law is, every thing after its kind. Gen. 1,

On this literal earth, there is a symbolic heaven and earth; the heaven above and the earth beneath. Heaven and earth symbols, Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. Deut. 32:1 and Hos. 2:21. And it

shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth,

And now I will give an instance of the earth as a symbol in operation. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. Rev. 12:16. By these scriptures we learn that the earth in symbol represents democracy, the common people, in contrast to royalty, who live in heaven. The great red dragon was in the Roman heaven, but Michael helped the woman, and he was put out of the heaven into the earth. The German kaiser was supreme in the German heaven, but the great world war put him out into the earth,

But question: Why are Constantine and his army called the earth that swallowed up the flood that the dragon cast out of his mouth? Answer: When Constantine the father of Constantine was promoted to the rank of Caesar, he divorced Helena, the mother of Constantine, and took a royal bride; leaving Constantine in disgrace. But Constantine fought his way to the throne; but during the war he was in rebellion against the royalty of the Roman heaven; and therefore he and his army were the army of the earth,

And he had two horns like a lamb, and he spake as a dragon. Here we have a paradox; horns like a lamb, and speech as a dragon; two extremes in the same symbol.

Two horns are the number on most horned animals; but here they probably have found that the earth is a symbol of democracy. And in the feet of the image of Dan. 2 we find clay mixed with iron, indicating democratic nations in the end of this age; the clay being earth out of which our symbol came.

The dragon and leopard are royal crowned animals; but no marks of royalty appear on the two horned symbol whose horns (power) are lamb-like. And now we turn to the world's greatest democracy, to see if our paradoxical symbol finds its counterpart there. The first great event in the history of our country was the great Slaveholders rebellion of 1861-65,

It was a great rebellion, millions of men were engaged in it. It lasted for about four years, and finally the rebellion was crushed. The government was strong and powerful. It spoke to the rebels like a dragon, but was lamb-like to the conquered people. No one was executed for treason. Again, we had war with Spain, on account of her tyranny in Cuba, and we spoke to Spain in the Philippines, and on the coast of Cuba, like a dragon, but were lamb-like to Cuba.

And in the present war, we spoke to Germany like a dragon, but to the young nations we were lamblike. In the Monroe doctrine we behold the dragonic speech to perfection.

The Egyptian dragon said, My river is my own, I have made it myself, The Monroe doctrine says, All of South America is under our protection. As said Secretary Olney, of the Cleveland administration to Great Britain, We are sovereign on this continent, and our fiat is law.

Would it not be a black eye to the Hebrew prophets, if they failed to notice the U. S. A. as one of, if not the greatest nation on the earth today; her weakest point being her lamb-like disposition to criminals.

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 firm 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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Oregon, Illinois.

## Editorials and Church News.

Sr. Clara Chaffee, of Chicago, is leaving there to be with her sister, Mrs. Main, near Millbrook, Mich., for some time, hoping the change may be good for her. We pray that she may get relief of a substantial sort. Her mother, Sr. West, goes to be with her daughter near there.

Bro. F. L. Austin is to go to Virginia to begin meetings with the brethren there Oct. 12. Brethren there will probably send us a program for publication. The Virginia brethren have a rare treat ahead and Bro. Austin is about to have one of the pleasantest visits he ever had.

The foregoing article, "God's Promises," is now in tract form and may be had for postage only.—Ed.

This week we received notice which read something like this:

"Editor Restitution Herald: Please change my address from A...., T...., to W...., T...., Gen. Del."

Not being a mind reader, the matter was not easily accomplished. Yet we were finally able to locate the brother and do him the favor he asked. Can anyone guess how it was done? Brethren, be careful in writing to leave nothing undone for which some one else may be blamed.

We have kept our job press pretty busy for a week or so replenishing our tract library. A new list will be advertized as soon as we have completed our work.

### AN EXPLANATION.

In this issue we publish resolutions in memory of Mrs. Sarah K. Taylor of Maine. Mrs. Taylor's death was a matter of some few months ago and from all we can learn, a noble and lovely woman has passed from life. These resolutions come from the "Church of God" in India, and while these people are not directly associated with us, and that no deception may appear on that account, we make this explanation for the reason that some have been so unkind as to charge us practically with practicing deceit. The editor has never been in full sympathy with this work for reasons of our own, but we have many good, finest of the wheat brethren who are supporting it, two conferences that endorse it, and because of our love and respect for these we gladly overcome our objections. We know this India Mission does teach many of the first principles. Until we have good and sufficient reasons to the contrary, the Mission will be heard through these columns.

S. J. Lindsay—Editor.

### REMITTANCES.

Fred Harris, L. R. Rhodes, E. J. Ward, W. E. Wharton, Wesley Stephenson, Mrs. J. H. Warner, Mrs. J. J. Hartman, Walter L. Miller, L. Bridegam, Ada Moses, W. A. Hicks, Mrs. Sarah Keyser, W. L. Crowe, Thos. Watters, W. W. Roll, Mrs. C. Seely, Mrs. G. E. Black, D. E. VanVactor, A. N. Durham, Leta Lamberson, Mrs. Fred Forbes, Mrs. George Nell.

### EMERGENCY FUND.

Mrs. J. J. Hartman,	1.00
Walter L. Miller,	3.50
Mrs. C. Seely,	1.00
Leta Lamberson,	.50
Mrs. Fred Forbes,	.50

After Oct. 1, the Herald will be \$2.00.

## Marriages.

### Holland—Richardson.

In Dutton at high-noon on Sept. 11, Sr. Woodward had the pleasure of uniting in marriage, Miss Kathryn M. Holland, of Ovid, Mich., to Arthur K. Richardson of Hastings, Mich. These young people soon take up the work on the home farm near Hastings, while the parents, Bro. and Sr. Richardson, take a trip and a much needed rest in California.

We are so glad that they have this opportunity of leaving all work and care to such proficient hands. And may God's rich blessing of health and happiness be the portion of our young brother and his wife as they begin this new life, is our prayer.

M. A. Woodward.

## Obituary.

### John M. Gunn

was born in Fintry, Scotland, Sept. 3, 1839, and died at his home near Ober, Ind., Sept. 7, 1920, aged 81 years and 4 days. He had been ill about two weeks.

He was married in the old country, to Janet Cullens, June 21, 1860. He came to this country with his family in 1881. They have lived in Chicago, Hobart, in the East, and finally settled down on a farm between Knox and Ober. He was the father of nine children. The wife and mother died some 14 years ago and six of the children have also preceded him in death. Three daughters survive him, namely, Mrs. Katherine Gordon, Miss Jessie, at home, and Mrs. Geo. Smart of Chicago. Also seven grandchildren and two great grandchildren.

He was a member of the Eagle Creek Church of God, near Knox, Ind. He had been converted in Scotland to the truths of the Bible and was a careful and constant student of the good old Book. Out of his studies he had contributed some articles for publication that were very creditable expositions of the subjects treated.

Funeral services were held on Friday, Sept. 10, and burial was made in Knox cemetery. Here our brother sleeps in Jesus awaiting the voice of the Archangel and the trump of God and the thrill of resurrected life.

D. E. VanVactor.

### Ira Mattix,

son of Joseph and Mary Mattix, was born in Kosciusko county, Ind., June 27, 1849. He had eight brothers, namely, John, Files, Samuel, Robert, Andrew, Joseph, Perry, and Simon, and one sister Mary Jane.

He was a member of Maxinkuckee Lodge, No. 373, I. O. O. F., where he was faithful in fraternal benevolences of the order for over twenty seven years.

He heard the gospel message and united with the Church of God many years ago under the ministry of Eld. L. E. Conner. He has been a faithful Christian, living a life consistent with his profession. He has been a great sufferer in the flesh for the last four years, but endured the burdens of his lot with patience and in constant hope of relief and recovery. This tenacity to life clung to him to the end and his last expressed wish was that he might get well. He had been blessed with a very strong physical constitution and spent his strength in tilling the soil and was known among his acquaintances as a great worker. This natural strength and endurance made it all the more difficult for disease to break him down and added to his sufferings. He fell asleep in Jesus, Sept. 2, 1920, aged 70 years, 2 months, and 5 days. He leaves his companion, Jennie A. Mattix, one foster son, Charles Cooper, one brother, Simon, 9 nieces, 11 nephews, and many other relatives to remember his life of labor and love.

Funeral services were held at Poplar Grove church, Sun., Sept. 5, 1920. The house was filled with friends and relatives and we spoke words of comfort from 1 Cor. 15. Burial was made in the adjacent cemetery where he was laid to rest to await the coming of Jesus and his resurrection.

D. E. VanVactor.

THE crisis of every life is reached by a decision somewhere on the journey. Just one decision turns the scales and settles destiny.—Sel.

# THE RESTITUTION HERALD.

Volume 9.

Oregon, Illinois, September 21, 1920.

Number 50.

## 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.

PAUL AND SILAS.  
Acts 15:36 to 16:40.

SOME time after Paul and Barnabas had returned from their first long journey that I told you of last week, Paul said, "Barnabas, let us go again and visit our brethren, in every city where we have preached the word of the Lord, and see how they do."

Barnabas agreed to go, and after talking over their plans, he said, "Let us take John Mark with us."

Now John Mark had started with them once before, but before they had gone far he grew tired and left them. So Paul did not wish to take him this time. They argued for some time and finally agreed that Barnabas should take Mark with him and go to Cyprus while Paul chose Silas and went another way.

At Derbe Paul met a young man whose name was Timothy. This young man had been brought up in a Christian home and Paul found him such a good, true Christian, that he took Timothy with them on their journey to help them in their teaching.

At each church they visited they left a letter that the apostles at Jerusalem had written. A part of this letter read something like this: "Do not eat any meat that has been killed for idols, nor any blood, nor anything that is strangled. Live pure, clean lives."

When these men had visited all the churches where Paul had been before they decided to go into Bithynia. But in a dream God told them to go into Macedonia and help the churches there. So they went in a little sailing vessel to the country of Macedonia.

At the city of Philippi there was a church, and Paul and Silas and Timothy stayed there for several days. Outside the city was a pretty little river. Every Sabbath the people gathered on the banks of the river in prayer, and Paul and his friends went to the place and spoke to the people.

Among the people was a woman called Lydia who made beautiful purple vests and sold them. When she heard Paul preaching of Christ and his kingdom she believed and was baptized. She then begged Paul and his two friends to stay in her home as long as they were at Philippi, which they did.

On their way to this place of prayer

## THE MAJESTY OF SILENCE

**H**OW grand is silence! in her tranquil  
      deeps  
What mighty things are born!  
Thought, Beauty, Faith,  
All good;— bright Thought, which  
      springeth forth at once  
Like sudden sunrise; Faith, the angel-  
      eyed  
Who takes her rest beside the heart  
      of man,  
Serene and still: eternal Beauty crown'd  
With flowers, that with the changing  
      seasons change;  
And good of all kinds.—Proctor.

the men were met by a girl who had been taught to "tell fortunes," as we would say now. She earned a great deal of money for her masters that way, even though it was wrong. When she saw Paul and his friends she followed them, crying out, "These men are the servants of the most high God, which show unto us the way of salvation!"

She did this many times. At last Paul became annoyed, and grieved. So he commanded in the name of Jesus Christ that her evil thoughts should come out of her, and from then on she led a good life.

When the masters saw that she would no longer work for them, they caught Paul and Silas and took them before the rulers and said, "These men are Jews, and they teach things that we Romans should not listen to."

The people turned against Paul and Silas, and the magistrates tore off their clothes and ordered that they should be beaten. When they had been beaten they were taken to the jail where the keeper put them into the inner prison and fastened their feet in stocks.

And now I have a beautiful thing to tell you! At midnight Paul and Silas prayed and sang hymns. All at once a great earthquake caused the whole prison to shake. All the doors were opened by the jar and the bonds fell off from all the prisoners.

When the keeper was awakened by the noise and saw the open doors he supposed the prisoners had run away. He was about to kill himself when Paul cried out, "Do thyself no harm, for we are all here!"

Then the keeper called for a light and ran to Paul and Silas, bowing before them as he said, "Sirs, what must I do to be saved?"

And they said, "Believe on the Lord Jesus, and thou shalt be saved, thou and thy house."

Then they told him of Jesus. When they had finished he took them and washed the wounds on their bodies from the beating and then he and his family were baptized. Later he took them to his own house and fed them.

When morning came the magistrates

sent word to let Paul and Silas go but Paul said, "We are Roman citizens and they had us beaten without a trial. Now they must come themselves and take us away."

When the magistrates heard that they were Roman citizens they came at once and apologized, begging them to leave the city. Paul and Silas went first to Lydia's home where they talked for a while with the brethren and then went on their journey.

After Oct. 1, the Herald will be \$2.00.

## GOD'S PROMISES

Anna E. Drew,

Dixon, Illinois.

**W**HEREBY are given unto us exceeding great and precious promises, that by these ye might become partakers of the divine nature."

These promises are made by one who is faithful, Deut. 7:9. One who will not alter the thing that goes from his lips, Psa. 89:34-35. With whom there is no variableness, neither shadow of turning, who is fully able to perform what he has promised.

If it is through these promises that we may become partakers of the divine nature, it is important that we know what they are.

Upon our faith in these, Peter tells us, we are to build, that we may finally obtain that which is promised. We find that Peter and the other apostles, who had been taught by Jesus, based their hope upon the promises made unto the fathers,—Abraham, Gen. 13:14-15; Isaac, Gen. 26:24, and Jacob, Gen. 28:13, which is that of an everlasting inheritance in the earth, and the coming of One in whom all the nations of the earth shall be blessed. We find the same promise renewed to David, 2 Sam. 7:12-17, to which Peter refers in that powerful sermon on the day of Pentecost.

Paul tells us these worthy ones of old, "all died, . . . not having received the promises, but having seen them afar off, and were persuaded of them and embraced them." They died "in FAITH"—faith that God would fulfill all that he had promised. They suffered all things that they might obtain a better resurrection. They "received not the promise, God having provided some better thing for us, that they without us should not be made perfect.

THEY looked forward to the promised Seed, but saw not the accomplishment; that was left for a future generation. And when Jesus was born at Bethlehem, the faithful ones of that age, who rejoiced that they should now behold the fulfillment of the promises when he had grown to manhood, were doomed to disappointment when he was taken from them to the Father. But he left them the promise that he would return and fulfill all things. THEY also died in hope, and we, today, have the same promises and the conditions by which we may claim them clearly given us.

"Now to Abraham and his seed were the promises made. He saith not, And to seeds as of many; but as of one, And to thy seed, which is Christ."

Abraham believed God and the promises to him were made, not through the law, but through the righteousness of faith, and to those who are of the faith of Abraham the promise is sure.—faith in the promised seed, Christ, and in the blessings that shall come to the nations through him. To be Abraham's seed and heirs according to the promise, we

(Continued on last page.)

torment "forever" lasting only a definite period of time.

The false prophet is the second beast of Rev. 13, for the false prophet works miracles before the beast of 13:1 according to 19:20, and by 13:11-15 it is that second beast that does these same miracles in the sight of this same first beast. Hence, the false prophet is the second beast of Rev. 13. So we say again of the false prophet as we did of the beast put in the lake of fire: if this is literal language and if this false prophet, second beast, has an immortal soul, then you could have endless torment in the lake of fire for this second beast's soul, as well as of the first beast's. And if the language is not literal why insist on literal torment for disembodied souls of people?

Lastly, the devil. Surely no one will say his disembodied soul is tormented. For non-believers in a personal devil do not consider him having an immortal soul to disembody and torment, and believers in a personal devil generally consider him a fallen angel or super-being, not of flesh, so that in either case he has no flesh body to divest as garments before he goes into the lake. But we do not need to guess what devil is put into the lake of fire, for in chap. 20 and also in chap. 12 we are told that the devil is the dragon, and this last chapter tells us that it is that which has seven heads and ten horns, which takes us back again to Daniel's prophecy of the fourth empire, so that each one of these three things put into the lake of fire turns out to be a form of civil power at the end of man's day of rule, just before the kingdom of our Lord. See Rev. 12:10. So then the three things tormented show the kingdoms of men judged by fiery judgments, torments, just before the Christ begins to rule them. For then they will be subdued by the judgments and bow the knee. And the "forever" of their torment turns out to be short perhaps, as it was with Jonah, being here the lifetime of the civil power.

## The Sunday School.

By Alta King.

### THE GOSPEL OF THE KINGDOM.

Fourth Quarter.

The Birth of Jesus.

Lesson I. Oct. 3, 1920.  
Lesson Text: Luke 2:6-14.

Golden Text: Thou shalt call his name Jesus; for it is he that shall save his people from their sins.—Matt. 1:21.

#### Questions and Comments.

Read or relate the story of Jesus' birth as given in Luke 2:1-19. We have chosen that part of the angel's message found in verse 10 as the central tho't of our lesson.

To understand why the birth of this child should be good news to all people we must know the purpose to which he was born. This purpose is given very concisely in verse 11. The following scriptures reveal the purpose more in detail:

The basic purpose to which he was born, 1 Tim. 1:15. Other purposes to which he was born which contributes to the working out of the basic purpose. As you note each of the following try to bring out clearly how it contributes to the accomplish-

ment of the basic purpose. Heb. 2:9,14; 1 John 2:2; 1 Tim. 2:5-6; John 18:37; Luke 1:31-33.

What prophetic covenant and promise was God remembering when he accomplished the birth of Jesus? Luke 1:67:75; Gen. 12:23; Gen. 3:15. Note how Zacharias' interpretation of the Abrahamic covenant and the mission of the Seed, was purely Jewish.

In the light of 1 Tim. 1:15, Heb. 2:9 and 1 Tim. 2:5-6 can we say that the mission of Jesus is confined to the Jewish nation or any other nation or class? Is not God's plan of salvation universal so far as His love and desire are concerned? See also 1 Tim. 2:4.

Are the benefits which flow from the working out of Jesus' mission to be received by sinners unconditionally? What are the conditions to be met by man in order that he might receive these benefits? Jesus is necessary to man's salvation because it is through him alone that man can be influenced to meet these conditions. Acts 4:12. The far reaching importance of the birth of the child Jesus can be realized only as we realize the universal scope of God's plan and desires and that the power to accomplish it all is vested in this one man, Jesus.

Discuss the typical significance of the three wise men.

#### General Notes.

Daily readings: Mon., Luke 2:1-19; Tue., 1 Tim. 15, Heb. 2:9,14; Wed., 1 Tim. 2:5-6, 1 John 2:2, John 18:37, Luke 1:31-33; Thurs., Luke 1:67-75, Gen. 12:2-3; 3:15; Fri., 1 Tim. 2:4, Acts 4:12; Sat., Isa. 60:1-22.

....o....

For the benefit of those teachers who find it difficult to present the lesson to primary and intermediate classes we shall try from now on, to offer a few suggestions in general notes under the heading "The Children's lesson." As a general suggestion we would say that, if a lesson is to be made interesting to children, we, as teachers must see some point in the lesson that comes within the range of a child's experience and from this, as a starting point, bring as many truths to their attention as they can grasp.

The point of contact between the child mind and this lesson is the childhood of Jesus and his obedience to God and parents. Older children may grasp his mission as King of the Jews and the world which he is able to work out because of his obedience. They may find and read some of the prophecies pointing to this mission.

Propitiation and Ransom: Scriptures which refer to Jesus as the propitiation for sins or the ransom price for sinners, sometimes cause us to jump to the conclusion that Jesus accomplishes the salvation of man through the principle of substitution.

A propitiation is whatever conciliates or appeases anger. There is only one thing that will appease God's anger against sinners and that is the heart repentance and obedience of the sinners. But the influence and power of Jesus are absolutely necessary to accomplish these conditions in the hearts of men. Hence, Paul very fittingly calls him the propitiation for sins.

A ransom is money paid to one who holds some one in bondage, to free the one held in bondage. The whole human race is in bondage to death because of sin, by God's

decree. The condition for freedom is personal repentance and obedience. Man, in and of himself, is powerless to render these acceptably to God. But Jesus, because he yielded himself in perfect service to sinners and gained for himself, by yielding himself to death, the ability to render that service eternally, is abundantly able to bring man to repentance and obedience. Thus he frees man from the bondage in which God holds him because of sin and is very fittingly called the ransom price.

Nothing Jesus has done in furtherance of his mission as Saviour of sinners in any way nullifies the necessity of the sinner's repentance and obedience as the basic conditions of salvation. Everything he has done in furtherance of his mission has been done to accomplish these conditions in the hearts of sinners.

After Oct. 1, the Herald will be \$2.00.

#### THE HISTORY OF JOSEPH'S LIFE

Hazel Crundwell, Los Angeles, Calif.

MANY, many years before Jesus was born, there lived in the land of Canaan a certain man whose name was Jacob, whom God called Israel.

Now this man had twelve sons, but he loved Joseph best and Benjamin, the youngest son, next best.

On account of his father's thinking so much of him his brothers hated him.

Joseph dreamed a dream when he was quite young, which he told his brothers, and this made them hate him more than ever. He dreamed he and his brothers were binding sheaves in the field, and, lo, his sheaf arose and stood upright; and behold, his brother's sheaves stood 'round and made obeisance to his sheaf.

His brothers asked him if he should have dominion over them and reign over them. He had another dream similar to this, and both together were too much for his brothers, so they were determined to get rid of him. Some of them wanted to kill him, but Reuben protested.

His other brothers decided to dip his coat of many colors in the blood of a lamb, sell him to the Ishmaelites, and tell their father a wild animal had devoured him.

The following day Reuben went to take him out of the pit on account of his father's being so sad about losing his son, but when he got there, Joseph was gone. His brothers had sold him while he was away and he knew nothing of it.

When Joseph arrived in Egypt, the Ishmaelites sold him to Pharaoh. Pharaoh saw that the Lord was with him and he was made overseer over his house until the king's wife told an untruth on him and he was cast into prison.

After Joseph had been in prison for some time, the king's baker and butler were cast into prison for some reason.

They had not been there long when they both had a dream and Joseph interpreted them, and they came to pass as he had said, for the baker was hanged and the butler was restored to his former place. Joseph told the butler to remember him to the king, but he forgot all about Joseph and he spent two more years in prison.

At the end of the two years Pharaoh had a dream. He dreamed he was standing by a river and seven fat kine came out of the river followed by seven poor kine, and the poor kine ate up the seven fat ones. Then



and his betrayal by a friend for thirty pieces of silver, his crucifixion on the cross, with malefactors, with all the details of the parting of garments, mocking words and offering of gall and vinegar, his death in the prime of life and his burial with the rich, his resurrection and exaltation, all these and more testified to the events the disciples had not previously understood.

Having made plain that his death had been necessary, for the fulfillment of prophecy, Jesus must have taken pains to assure them that their hopes for a kingdom were not in vain, and to refer them to the many prophecies that bespoke its establishment at some future date.

"Do you not remember," he may have said, "what I said to Pilate, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence."

But he would have stopped there, where most of the religions of today stop, with the conclusion that the kingdom has nothing to do with worldly government and must therefore be a spiritual kingdom; but he would go on to explain that this world or dispensation must pass before it would be possible to set up the kingdom of our Lord.

Dan. 2:36. This is the dream and we will tell the interpretation thereof before the king.

37. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, strength, and glory.

38. And wherever the children of men dwell, the beasts of the fields and the fowls of the air hath he given unto thine hand, and hath made thee ruler over them all. Thou art this head of gold. (The Babylonian Empire.)

39. And after thee shall arise another kingdom inferior to thee, (The Medo-Persian Empire) and another third kingdom of brass, which bear rule over all the earth. (The Grecian Empire.)

40. And the fourth kingdom shall be strong as iron: for as much as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise. (The Roman Empire.)

41. And whereas thou sawest the feet and toes, part of potter's clay and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, for as much as thou sawest the iron mixed with the miry clay.

42. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken.

43. And whereas thou sawest iron mixed with the miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

44. And in the days of these kings (the ten kingdoms that were to arise out of the Roman Empire) shall the God of heaven set up a kingdom that 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.

45. For as much as thou sawest that the stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain and the interpretation thereof sure.

From this prophecy we see that the kingdom of the Lord, the stone kingdom, was to be set up in place of the kingdoms that had preceded it over the same territory and over the peoples of the earth. Christ's first coming was near the commencement of the Roman Empire, the iron kingdom. To the disciples therefor he must have made it plain that there would necessarily be the overthrow of the empire under which they were living before the kingdom they expected should be set up.

(To be continued.)

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#### RESOLUTIONS BY THE CHURCH OF GOD MEMBERS IN INDIA.

Whereas death, the arch-enemy of man, has entered the ranks of the Bible Faith Mission and has taken away from our midst Mrs. Sarah K. Taylor of Bridgton, Maine, the founder, organizer, president, business-manager and the foremost leader of our work, has plunged the B. F. M. in India in great sorrow and grief, has cast a gloom over all connected with the work.

Resolved that we desire to place on ineffacable record the irreparable loss our work in particular and the Mission work in general has sustained by the sudden demise of this great and indefatigable worker who, under God has been the Founder, Organizer and President of the two Missions for India, the W. H. and F. M. S. of the Advent Christian Denomination and the Bible Faith Mission both of which have done an incalculable amount of good to the Indians—the latter Mission especially attaining a wonderful proportion, spreading its influence in many parts of South India and reaching several different classes of people.

Resolved that we desire to place on ineffacable record our praise to our Heavenly Father and our deep debt of gratitude to the late beloved one who has fallen in death for the consistent godly life that has been lived for over half a century. For the brave and victorious warfare that has been fought by the heroine who rests from her labors, her large-heartedness, sympathy, nobility and generosity which enabled her to bring up scores of children in U. S. A. and to place them in homes to raise hundreds of thousands of spiritual children in several parts of India, for her successful warfare against inequality and for the evangelistic and pastoral labors in U. S. A. and in India which has enabled hundreds to serve the Lord.

Resolved that we desire to place on ineffacable record the deep debt of gratitude the mission world in general and the Indians in particular owe the blessed departed heroine for fighting and securing equal privileges to the Indians in Mission work, even at the loss of her friends, reputation, position and money, for es-

tablishing the Bible Faith Mission purely under Indian control, for demonstrating to Mission skeptics the value of her noble principles paving the way for future reforms and for establishing a record in Mission work.

Resolved that we feel that by her death the mission world has lost an enthusiastic worker and reformer. The Church at large a noble Christian worker, the Bible Faith Mission, its foremost leader, worker and supporter, the Indian Christians, their friend, admirer and well wisher, and India, one of her benefactors.

Resolved, that in the great hour of our sorrow, grief and affliction at the loss of this mother in Israel, we bow our heads and bend our knees before the Great One who rules over the destinies of men and Missions, who alone is immortal and eternal, and submit to his divine will and wisdom which will be revealed to us in all fulness in due course in our Lord's eternal kingdom.

Resolved that we extend our profound heart-felt sympathies to the sorely bereaved co-worker and husband and our worthy leader, Dr. Austin W. Taylor, at this the greatest sorrow of his life and assure him of our earnest prayers, loyalty and faithfulness and commend him and his sorrowing ones to the Almighty and all merciful Father who alone can heal the wounded and crushed hearts with the balm of Gilead and sustain and lead the sorely bereaved ones till "though day breaks and the shadows flee away" when "sorrow and sighing shall flee away" and "God shall wipe away all tears"

Resolved that these resolutions be spread on the records of our India Mission, that copies be sent to Dr. Austin W. Taylor and his daughter and the same be published in the American and Indian Standards, in the leading Indian Christian and other papers in America.

The members of the Bible Faith Mission in India passed the above resolutions standing in a solemn and silent body for several minutes at the end of which they sang, "The God Our Help in Ages Past."

#### BACK AGAIN.

IN the Restitution Herald of Aug. 24th. Bro. Kimball of Texas admits that he knows of no scripture that definitely describes the Chambers mentioned in Isa. 26:20.

I did not ask those questions to start any discussion, but to see if we could arrive at a clear scriptural conclusion. You know it is sometimes hard to reject an idea that has been held sacred for years. It has been taught for years that "Thy Chambers" of Isa. 26:20 refers to a place to which Christ will take his saints during or before, a certain tribulation period. I fail to see wherein there is a reasonable ground for our accepting this conclusion. When we teach such ideas before the world, and it is demanded of us to prove them, then, as our brother admits, we are forced to say they are not definitely described. So you see the difficulty is great. The trouble with us is we have drifted into the habit of speculation practiced by other religious bodies, and consequently are unable at times to prove our position.

We criticise religious magicians of our

(Continued on page 399.)

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Mrs. (Sr.) Clara VeNard,

of Macomb, Illinois, who has been a most faithful mother to a large family. She is in business in Macomb and is very successful. She also is a Bible School enthusiast.



Miss Mildred Nell,

of Birmingham, Illinois, one of our Illinois Bible School Students is a successful teacher in her home county. Let's see, wasn't it Mildred that as a little girl, once upon a time, aided in playing a practical joke on the editor?

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(Continued from first page.)

must be Christ's. To be Christ's, we must put on Christ.

"Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ."

Our faith is imputed to us for righteousness, as it was to Abraham, Rom. 4:22-25. As he received the sign of circumcision, a seal of the righteousness of the faith which he had, so baptism is a seal of our faith, Col. 2:11-12. The "exceeding great and precious promises" are embodied in these made of God to the fathers. To claim them there are conditions, and we can become partakers of the divine nature only in God's appointed way. His plan is perfect, his commandments not grievous, 1 Jno. 5:3. Having believed his promises and sealed our faith, let us add those characteristics that will make our calling and election sure; not only be conquerors, but more than conquerors through him that loved us, and obtain an abundant entrance into the everlasting kingdom

of our Lord and Savior, Jesus Christ.

After Oct. 1, the Herald will be \$2.00.

KEEP your intellectual and spiritual life bright.—Sel.

BE energetic, wide-awake, pushing, but be patient.—Sel.

THE world wants men who are well equipped and worthy.—Sel.

FALSE witness may be given by a gesture or a grimace.—Sel.

HONOR womanhood if you would keep faith in humanity.—Sel.

WHAT a marvel of a business man's guide is the Book of Proverbs.—Sel.

THE longer you live, if you live right the less you will think of yourself.—Sel.

NOTHING ever comes that is worth having, except as a result of hard work.—Booker T. Washington.

AN angry man is (again) angry with himself when he has returned to reason.—Publius Lyons.

## Reports.

Dear Bro. Lindsay:

On Aug. 24 we left home for Liberty, N.C., and arrived there next day in time for evening service. Before leaving S. C. for Ohio, we had worked at this place and the church had been in a flourishing condition.

When we arrived there on Aug. 25, we found that the Sunday School had died and that they were not having any regular services. However, we had a good meeting, notwithstanding the rain kept some away the attendance was good. The meeting closed Sunday, Aug. 29, as we had to go to Gallimore Gap for meeting that evening. As a result of the meeting, the members agreed to meet the next Sunday and organize a Sunday School. The writer was given a call to preach for them every 5th Sunday evening and up to Wednesday evening following. We hope to do so. While here we had the pleasure of meeting our Sister, Jennie McMinn, whom we baptized years ago, when we were pastor of Liberty church. At that time she was Sr. Jennie Freeman. She now lives at Spartansburg, S.C. As we expected to go by Spartansburg on our way home she asked us to stop and meet her husband. We began our meeting at Gallimore Gap on Sunday evening, Sept. 1. The attendance was the best we ever had at this place. On Thursday morning we went over near Hendersonville and had a short visit with Bro. and Sr. L. C. Patterson. That afternoon we went down to Spartansburg and took supper with Mr. and Sr. McMinn. After supper, as we were starting for home, Mr. McMinn handed us \$5.00 to help on our expense. We arrived home next day and found all well. In the future our appointments for N.C. will be at Gallimore Gap, six miles southeast of Hendersonville, Wednesday night before the 5th Sunday, till 11:00 a.m., the 5th Sunday, then at Liberty from Sunday night till the next Wednesday night.

May God help us to keep up this work.  
J. H. Anderson.

Williamston, S. C., Sept. 7, 1920.  
The Restitution Herald:

On last Sunday, Sept. 5, we met at Bro. W. W. Moore's and baptized Sr. Annie Bell Brewer, Sr. Lillie May Brewer, Sr. Clara McElrath, and Bro. Adger Finley. After baptism we all met at the church, (at Guthrie Grove) and had preaching by the writer from the text. If any man be in Christ he is a new creature. After preaching we asked for help to build a new church house at Travelers Rest and we got \$105.00 toward helping the church at Travelers Rest. We expect to be there next Sunday, the Lord willing. Remember us in prayer that we may be able to divide the Word aright so that each one may receive their portion in due season.

Your Bro. in hope of eternal life,  
A. N. Durham.

### ANOTHER LOVE FEAST.

Sunday, Sept. 12, chronicled another day of seed sowing. After the usual morning services in the Grand Rapids and Dutton churches we all went to the home of our much esteemed Bro. Rawlings and at three o'clock Bro. Blakely gave a sermon after which the Lord's supper was observ-

ed.

Sr. Ella Rose has long been the true, sweet home-maker for her aged parents, and since the dear mother fell asleep last winter, her love and care has been doubly needed for the lonely father who is only waiting, glad in the blessed hope of a soon-coming Saviour.

After the services Bro. Rawlings arose with tears in his eyes, and expressed his thanks for our coming, and especially for bringing the emblems that he might once more partake with us. We were glad to see others there who do not often have the chance to hear the gospel message.

From there my very dear friends, Mr. and Mrs. Kenyon, took me to see our sick Bro. Eugene Moses who is now in bed the most of the time but is as happy as the returned Prodigal, knowing the good Father loves and forgives, and underneath are the everlasting arms. We are praying that some remedy will soon be found that will effect a cure for him.

Your's in his name,  
M. A. Woodward.

## Notices.

Hendersonville, N.C., Rt. 2, Sept. 13, '20.  
Bro. Lindsay:

I am writing you to ask you through the columns of The Restitution Herald to help us here in N. C., that the truth may be brought to them that need it. Much good can be done here. My means are limited. We need some financial help. There is railroad fare to meet, and we can't expect a brother to leave his family unprovided for. When Bro. Anderson was in the south last, there were fourteen baptized at one place and a church organized, and three baptized at another place, and we ask all the brothers that can to help us that we may have Bro. J. H. Anderson with us again. I want to see the truth taught where it has not been heard. I want to say to the brethren that every cent that is given for this cause will be used for the Master's cause. Help us, brethren. Money may be sent to Bro. J. H. Anderson, Woodstock, Va., or to me at Hendersonville, N.C., Rt. 2.

Your brother,  
L. R. Rhodes.

The first annual meeting of the south Texas Conference of the Church of God will be held at Kingsville, Texas, Oct. 30 to Nov. 7 inclusive.

We would like to meet or hear from all the brethren who are interested in getting this work started, as we intend, if possible, to get an evangelist to work, telling the good news of the coming kingdom.

The brethren at Kingsville will care for all who come, and please notify Bro. J. M. Owens. Bro. A. S. Bradley will be with us.

Come and help us; we need you.  
E. W. Moses, Pres.  
1119 Kansas St., Houston, Texas.

After Oct. 1, the Herald will be \$2.00.

## The Sunday School.

By Alta King.

NO. 26. Endless Torment.  
J. W. Williams. Ripley, Illinois.

THREE scriptures in John's Revelation are taken to teach the immortality of the soul because they are tho't to teach endless torment after death. And while spiritualists never resort to the argument of endless torment after death to prove the existence of departed spirits, because they do not put spirits in such a condition, yet because their belief depends upon the immortality of the soul, and because believers in this do use these three scriptures to support their view, we therefore consider them.

The first is Rev. 14:9-11. Notice: Is it departed spirits that are here tormented? No, it is "any man" who in the present life of the flesh worships the beast or receives his mark in the forehead of flesh or the hand of flesh. But how could such torment last "forever"? If forever means endless it could not. But does forever mean endless? It does as theology uses it, from which common usage, merely, you get your definition from Webster. But shall we interpret Scripture by Webster? Does the meaning of ancient words, as used in days when Scripture was written, depend upon the usage of modern times? We will see if it does. Then what of Ex. 21:6 where "forever" means lifetime? Why not get from Rev. 14:10-11 the thought, then, that they are punished for life? What again of Jonah 3:6, where "forever" was three days? And why not as in 1 Chron. 28:4, let forever in Rev. 14 mean lifetime? Take your concordance and see that "forever" means an indefinite, but complete, period of time, sometimes long, sometimes short.

As to "the smoke of their torment", see Psa. 74:1. Here smoke is the figure of the fire of Jehovah's anger, or judgment, so that in Rev. 14 you have the smoke of torment, the evidence of judgment. Forever and ever, for the period of time designated, not necessarily endless because forever, for we have seen forever in Scripture to be as short as three days, and here in Rev. 14 it evidently is no longer a period than "the day of the Lord," perhaps not longer than the last half of the seventieth week of years. See Rev. 12:6 and 13:5 with our next words.

In Rev. 19:20 we have the beast and the false prophet cast into the lake of fire, and in 20: 10 the devil cast in with them and tormented day and night forever. If it is literal language and refers to a disembodied state beyond death, then beasts have immortal souls, for a beast is one of the things tormented. Our friends of the other view do not wish that interpretation. The language is not literal. The beast is the same one as the one in 13:1-2, as will be seen by reading carefully, and this beast is a composite one made up of parts of leopard, bear and lion, which in Daniel's prophecy are, respectively, Grecia, Persia and Babylon. Hence, John's beast of 13:1 and 19:20 is the fourth beast of Dan. 7, having seven heads and ten horns, both in Daniel's prophecy and John's. So it is the fourth empire that is tormented in Rev. 19 and 20, in a lake of fire. Daniel coincides by giving this fourth beast to "the burninc flame." So if the fourth empire has endless national life for an immortal soul, you can get endless torment beyond death for this beast and if not, you cannot. Hence, whenH you find the fourth beast brought to "his end" in Dan.7:11 and 11:45 it looks as if there is no endless torment for him, either bodied or disembodied but

## THE GOSPEL AND THE KINGDOM

J. S. Lyon, Citronelle, Alabama.

As we concluded last week Jesus was explaining from the prophets the things that must come to pass.

Isa 2:1. The words of Isaiah the son of Amoz saw concerning Judah and Jerusalem.

2. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it.

3. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: For out of Zion shall go forth the law, And the word of the Lord from Jerusalem.

4. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares and their spears into pruning hooks: Nation shall not lift up sword against nation, neither shall they learn war any more.

Isaiah 62. For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

2. And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name.

3. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.

4. Thou shalt no more be termed forsaken; neither shall thy land any more be termed desolate: but thou shalt be called Hepziba, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married.

5. For as a young man marrieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

6. I have set watchmen on thy walls, O Jerusalem, which shall never hold their peace, day nor night: Ye that make mention of the Lord, keep not silence.

7. And give him no rest, till he establish, until he make Jerusalem a praise in the earth.

8. The Lord hath sworn by his right hand, and by the arm of his strength, surely I will no more give thy corn to be meat for thine enemies; and the sons of the strangers shall not drink thy wine, for the which thou hast labored:

9. But they that have gathered it shall eat it, and praise the Lord; and they that have brought it together shall drink it in the courts of my holiness.

10. Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.

11. Behold, the Lord hath proclaimed unto the end of the world, say ye to

the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him.

12. And they shall call them, the holy people, the redeemed of the Lord: and thou shalt be called, sought out, a city not forsaken.

Zech. 14:2. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

3. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle.

4. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem upon the east, and the mount of Olives shall cleave in the midst thereof towards the east and towards the west, and there shall be a very great valley; and half of the mountain shall remove to the north, and half of it toward the south.

5. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach to Azal: yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah, king of Judah: and the Lord my God shall come, and all the saints with thee.

6. And it shall come to pass in that day, that the light shall not be clear, nor dark:

7. But it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass that at evening time it shall be light.

8. And it shall be in that day that living waters shall go out from Jerusalem, half of them from the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

9. And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one.

10. And 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 Hananeel unto the king's wine presses.

11. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.

12. And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem: Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongues shall consume away in their mouth.

13. 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.

14. And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.

15. And so shall be the plague of the horse, of the mule, of the camel, and of

the ass, and of all the beasts that shall be in these tents, as this plague.

16. And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the king, the Lord of Hosts, and to keep the feast of tabernacles.

Isaiah 60:1. Arise, shine for thy light has come, and the glory of the Lord is risen upon thee.

2. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall rise upon thee, and his glory shall be seen upon thee

3. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

4. Lift up thine eyes round about, and see; all they gather themselves together, they come to thee; thy sons shall come from far, and thy daughters shall be nursed at thy side.

5. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

6. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall show forth the praises of the Lord.

7. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebioth shall minister unto thee: They shall come up with acceptance on mine altar, and I will glorify the house of my glory.

8. Who are these that fly as a crow, and as the doves to their windows?

9. Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from afar, their silver and gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee.

10. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my pity have I had mercy on thee.

11. Therefore thy gates shall be open continually; they shall not be shut day nor night: that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.

12. For the nation and kingdom that shall not serve thee shall perish; yea, those nations shall be utterly wasted.

13. The glory of Lebanon shall come unto thee, the fir tree and the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.

14. The sons also of them that afflicted thee, shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, the city of the Lord, the Zion of the Holy One of Israel.

15. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations.

16. Thou shalt also suck the milk of the Gentiles, and shall suck the breast

he awoke, but he dreamed another dream, in which he thought he saw seven rank, good ears of corn upon the stalk, and seven thin ears, and the thin ears devoured the seven good ears, then he awoke again. He sent for all the wise men of the land to interpret his dream, because he was troubled about it, but none of them could make out its meaning. Finally the butler thought of Joseph and he was called in at once. And of course, as God was with him, he interpreted it in a few minutes. He said the two dreams were similar and that the seven fat kine meant seven years of plenty and the seven poor kine meant seven years of famine in the land; therefore all the grain would have to be stored away to keep the people from starving during the seven years of famine.

He told Pharaoh to choose a wise man to store all this grain up so none would be wasted.

Pharaoh then chose Joseph as this wise man and gave him Asenath, the daughter of Zaphnathpanneah. He clothed him in fine garments and made him ruler over all the land and told him that only in the throne would he be greater than he.

During the seven years of famine the people from around went to Egypt to buy food. When Jacob saw that there was corn in Egypt he sent all his sons down to get some. He kept Benjamin at home because he was afraid something would happen to him.

When Joseph's brothers reached Egypt, they bowed down before him as did every one, because that was the custom. Of course he knew his brothers, and when they bowed, he thought of his dreams he had when a boy, but he made himself strange to them and spoke roughly, saying they were spies, but they said they were not, that they had just come to get corn for their aged father.

He told them he thought they were spies and they must leave one of their brothers there until they came again, and when they did come they must bring their youngest brother, or they could not get any more corn, and if they did not bring him, he would think they were spies and put them in prison.

When they left with the corn he put the money back in the sacks, every man's in his sack. When they were a little way from the palace, they were going to feed the horses and they found the money, and were frightened terribly, for they thought Joseph might think they stole it.

When that corn was gone, Jacob told them to go after some more, but he could not let Benjamin go for fear he might get killed, but they reminded him of what the man (Joseph) had said to them,—unless they brought their youngest brother they could have no corn.

Judah told Jacob if they failed to bring Benjamin back with them he would bear the blame forever. Israel finally consented and they started out again, and Benjamin with them, also the money which had been put in their bags the time before and enough to buy the corn the second time.

When Joseph saw that Benjamin was with them, he told the ruler of his house to prepare food for his brothers were to dine with him. This frightened his brothers, for they said he might take them for thieves on account of the money being in their bags. As they entered the house they

told the steward of Joseph's house about this so he would know they did not steal it.

When the brothers started for home, Joseph told the steward to fill their bags with corn, also every man's money in the mouth of his sack, and his silver cup in the mouth of the youngest boy's sack.

The next morning Joseph bade the steward to follow them and say to them:

"Wherefore have ye rewarded evil for good? Is not this in which my lord drinketh and whereby indeed he divineth? Ye have done evil in so doing."

When he had overtaken them, he said what Joseph had told him. They knew nothing of the cup and money being in the sacks, so they agreed that in whose sack it should be found, he would be Joseph's servant, and the rest would be blameless. Finally it was found in Benjamin's sack. They then were very much frightened and worried on account of their father.

When they came before Joseph, he said to them:

"What deed is this ye have done? Wot ye not that such a man as I can certainly divine?"

They tried to clear themselves, but Joseph said the man who had the cup would be his servant and the rest of them might return to their father.

Then Judah told Joseph, saying: "The lad cannot leave his father, for if he should his father would die."

Joseph could refrain no longer, so he had all his servants go out and he made himself known to his brothers, and they wept aloud and all the house of Pharaoh heard. He said to them: "I am Joseph. Doth my father yet live?" And his brothers did not answer him, for they were troubled at his presence.

They talked a long time, then he bade them go after their father and that they should dwell in the land of Goshen.

When Jacob met Joseph he wept a long time, then Joseph took his father and all his brothers to Pharaoh and he was well pleased.

In a short time Jacob died and was buried in Canaan.

Many years after this Joseph died, being one hundred and ten years old, and he was buried in Egypt.

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(Continued from page 395.)

time for saying that "Father's house" of John 14, refers to heaven. Why? Simply because it doesn't say so. Then why teach something ourselves that is as hard to prove.

When I am convinced that "Thy Chambers" refer to a place to which Christ will carry, or catch away his saints, then I will admit and teach it.

The questions are important, hence my asking them. I am sending several more, and if you have any correct information on them present it for the good of all.

T. A. Drinkard.

#### QUESTIONS.

1. How many series, or classes, of trumpets are there mentioned in the New Testament?
2. Which Trumpet will be sounding when Christ appears? (Heb. 9:28.)
3. If there are two classes of Trumpets,

under what class, and during the sounding of which Trumpet will the resurrection of the dead and the rewarding of the prophets, and the saints take place? Rev. 11:18.

T. A. Drinkard.

#### ANOTHER QUESTION AND ANSWER.

IS THERE any difference between the soul and the nature of man? Can the soul be sanctified and the nature not? Does sanctification change or take away our disposition?

Ans.—The soul is the spiritual part of man. The nature in the sense you use the term is the state of the soul, that is, the soul is completely purified from all evil dispositions and affections. The soul itself is not changed; only its nature is changed and it receives spiritual life from God in regeneration and is possessed fully by the Holy Spirit when sanctified. Our human nature remains the same after sanctification as before, except that it is now pure. It is cleansed from the corruption that before manifested itself in evil dispositions and desires.

The above question and answer appeared in the July issue of Gospel Trumpet, a holiness paper published at Anderson, Ind. Isn't it quite strange how hard pressed some people are when they invent something of their own devising, and then try to get Scriptural truth to prove it?

After reading all of the above just close your eyes and see if you can get anything out of it. Is the above answer Scriptural? If it is not then it is error of the darkest kind. This is a sample of what you see in the world today. If you read closely you will clearly see that the underlying belief is that the soul is never-dying in its nature. In the answer it is said, "The soul is the spiritual part of man." It is a shame on reason and common sense for a man professing to be a teacher of God's word to make such a statement and then not give one passage of scripture to prove it, then why teach it? Where is the good in teaching for doctrine the commandments of men? Granted that the nature of the soul is changed in conversion, then what? The Scriptures fully teach that the soul is the man himself, and that as such he is mortal. Now to change the nature of the soul it would have to become the opposite which would be immortal. Then what have you? You simply have a spiritual entity becoming spiritual. If the soul is the real man, if it is spiritual, if it is immortal then why the need of a regeneration? Why change the nature when the nature is never-dying?

I am not surprised to see so much misunderstanding and doubt in the world when such teaching as the above is in the world. And just so long as people will refuse the Truth in order to accept such, just that long you will see the present condition.

No one needs to be in ignorance about the nature of man when they have so much written upon the question by prophets and apostles of old.

T. A. Drinkard.

LIFE'S great end is the glorification of God. Unless this be, life is a failure, no matter how loud the plaudits elicited or the earthly honors won.—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 firm 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.

## THE TENTH VOLUME

With this issue we close the 9th volume. The next issue will be Vol. 10, No. 1. Our work has met success beyond what we had reason to expect. Our list has had a steady, healthful growth. We have many loyal friends and supporters without whose aid we could have accomplished little. To these we express our gratitude and a trust that our labor has met their approval in a way to make them feel that their kindness has not been altogether in vain. We ask the further co-operation of our readers in any helpful way. At our last board meeting it was decided to place the subscription price at \$2.00. Even this price will not make the paper self-sustaining at the present high prices. So we trust that our subscribers will not feel that we are imposing an unnecessary burden upon them.

Let us take hold of Vol. 10 with a determination to make it decidedly the best yet. Thanking one and all for past favors and soliciting future helps, I am,

Your brother in Christ,

S. J. Lindsay, Ed. and Man'gr.

We are sorry that in our hurry last week Bro. Williams' article was placed under the Sunday School heading. Some-

how these blunders will happen in spite of us.

Bro. Paul C. Johnson, our office helper, has had quite a serious attack of appendicitis which has incapacitated him for a short time.

A glimpse at the right place in this issue will be evidence of the fact that the Herald has a number of the right sort of friends. With the high price of paper this help comes in splendidly.

Bro. T. A. Drinkard is forming quite a habit of sending in new subscriptions to the Herald. We trust that it may become with him a habit that he cannot break. We truly appreciate his help and that of all others who take a like interest in us. The result is that our list is growing at a splendid pace. We are publishing at least 200 more papers now than we were a year ago.

Sr. Anna L. Adams and her Aunt are again located in Dixon, Illinois, after a sojourn of a couple of years in Florida. All are glad to have them once more with their old associates in the Dixon church.

## REMITTANCES.

Mrs. Flora H. Prior, Almeda Wertz, Anna M. Wertz, Almeda Glotfelty, Mrs. F. A. Shepard, T. A. Drinkard for C. J. Loerone, H. D. Appleby, W. M. Nelsen, Mrs. M. D. Newell, Mrs. H. A. Wright, Valura Bates, and Mrs. Nell Mead; Mrs. O. George, Mrs. Flora Mosen, Artelia Hazelwood. C. M. Gale, Leota B. Hanson for Mrs. Julia Fritz and Mrs. Tony Schneider; Alex. D. Donaldson, J. G. Simmons, Davis Pearson.

## EMERGENCY FUND.

Mrs. Flora H. Prior,	100.00
A brother and sister in the west,	50.00
Almeda Wertz,	.50
Mrs. Frank A. Shepard,	.50
Mrs. Flora Mosen,	.50

## Notices.

Hendersonville, N.C., Rt. 2, Sept. 13, '20.  
Bro. Lindsay:

I am writing you to ask you through the columns of The Restitution Herald to help us here in N. C., that the truth may be brought to them that need it. Much good can be done here. My means are limited. We need some financial help. There is railroad fare to meet, and we can't expect a brother to leave his family unprovided for. When Bro. Anderson was in the south last, there were fourteen baptized at one place and a church organized, and three baptized at another place, and we ask all the brothers that can to help us that we may have Bro. J. H. Anderson with us again. I want to see the truth taught where it has not been heard. I want to say to the brethren that every cent that is given for this cause will be used for the Master's cause. Help us, brethren. Money may be sent to Bro. J. H. Anderson, Woodstock, Va., or to me at Hendersonville, N.C., Rt. 2.

Your brother,

L. R. Rhodes.

The first annual meeting of the south Texas Conference of the Church of God

will be held at Kingsville, Texas, Oct. 30 to Nov. 7 inclusive.

We would like to meet or hear from all the brethren who are interested in getting this work started, as we intend, if possible, to get an evangelist to work, telling the good news of the coming kingdom.

The brethren at Kingsville will care for all who come, and please notify Bro. J. M. Owens. Bro. A. S. Bradley will be with us. Come and help us; we need you.

E. W. Moses, Pres.

1119 Kansas St., Houston, Texas.

## Reports.

Blair, Nebr., Sept. 15, 1920.

S. J. Lindsay, Oregon, Ill.

Dear Bro. in Christ. We are pleased to report that Bro. T. A. Drinkard of Holbrook has been with us once more.

He came over from Kennard, Monday, Sept. 13. In the evening we had a fine Bible lesson on 1 John 1. Tuesday evening another lesson on justification. Both were very instructive and profitable.

The meetings were held at the home of Sr. Bessie Jenkins. Her mother, Sr. M. D. Newell of Arlington, being present also.

Monday afternoon Bro. Drinkard and myself called upon Sr. Mary A. Johns, who fell about two weeks ago and broke her hip. She is recovering very well for one so old. Her daughter, Sr. Effie Bartlett of Spokane, Wash., is here at present, helping Sr. Free to care for their mother.

We are having our weekly Bible study each Thursday evening at the home of Sr. Jenkins.

Your sister in Christ,

Birdie Krogh.

## REPORT.

LEAVING Ripley the last Sunday in June for Minneapolis, and finding Bro. Patrick there waiting, we continued the trip coastward together over the Great Northern as far as Spokane, where we visited relatives of his for a day. Then the writer left him there for a day longer and went on alone down along the Columbia river to Vancouver, Wash., where Bro. J. W. Wolf met us and took us out to his uncle Wallace's for the night. Next evening we began the conference session at Felida, where we had a pleasant time together. We will leave conference reports to others and mention only other matters. We were pleased to meet old friends and make many new acquaintances in the truth. We found Sr. Argent, whom we met in Iowa, and Sr. Lapp of old acquaintance at Moorefield, both at present of Sunnyside, Wash. We were glad to meet also our boyhood friend of Kansas, A. W. Darby.

We had a hospitable home at Bro. Wolf's and feasted on the fine big cherries, and also sent some back home.

We also went bathing in Salmon creek in sight of snow on the mountains, there being snow-capped peaks in view from this locality, Mt. Hood, Adams, and St. Helens. We also had a pleasant trip fifty miles up the Columbia on the auto highway, by kindness of Bro. Jim Wolf, seeing some fine river and mountain scenery, including a petrified tree stump and the debris of an avalanche, on which he took

# THE RESTITUTION HERALD.

Volume 9.

Oregon, Illinois, September 28, 1920.

Number 51.

## 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.

### MORE ABOUT PAUL AND SILAS Acts 17.

AFTER Paul and Silas had left the home of Lydia, as I told you last week, they visited other cities and finally came to Thessalonica. That is a long word, isn't it? But I am sure you can remember it, especially if you think that two of the books of our Bible were letters written by Paul to the brethren in Thessalonica. Can you tell what books I mean? Yes; first and second Thessalonians.

The Jews had a synagogue there, and on the Sabbath day when many people were gathered there, Paul went in and preached to them. Some of the Jews believed what Paul told them of Jesus. There were also many Greeks who were baptized, and several of the better known women.

Then the Jews who did not believe grew envious of the crowds who gathered to hear Paul preach. They went out and found men who were very wicked, and persuaded them to attack Paul. As they went through the streets they gathered others about them and soon had the city in an uproar. The mob went to the house of Jason where Paul had been staying, but he was gone. So the people seized Jason and a few other disciples and dragged them through the streets to the rulers of the city.

"Those men who have turned the world upside down have come here, too," they cried, "and Jason kept them in his house. They say that there is another king than Caesar, and they call him Jesus."

When the rulers heard it they fined Jason and those who were with him and let them go. And the brethren immediately sent Paul and Silas to Berea, helping them to leave the city by night so the wicked Jews did not see them.

In Berea the people listened carefully to all that Paul preached. Then they went home and studied the scriptures to find if what he said was true. And when they learned that he was preaching the truth there were many of the Jews and Greeks who were baptized. But those wicked Jews from Thessalonica came to Berea and started more trouble, so the friends of Paul pretended to take him to the sea. When the people had given up hunting for him, he went to Athens and sent for Silas and Timothy to come there, too.

As Paul went about in the streets while he waited for his friends, he was shocked at the number of idols that he saw about

## YOU



YOU are LIVING a Gospel,  
A chapter each day,  
By deeds that you do,  
By words that you say.  
Men read what you LIVE,  
Whether faithless or true,  
Say! What is the Gospel  
According to YOU? —Sel.

the city. Some were made of stone, some of clay, and some of silver and gold. He talked to the people whenever he had a chance, and at last some of the great teachers of Athens heard of it and sent for him.

They said, "If you have anything new to tell us, we shall be glad to hear it."

Then Paul stood up and spoke to them. He said, "You men of Athens are too superstitious. As I watched you in your prayers I saw that you have an altar with these words written on it: 'To the unknown God.' You knew that there was a God who was over all but you did not understand who he was. I have come to tell you.

"God made the world and everything in it. He is Lord of heaven and earth. He made all nations and people, and gave us all life, so we should think of him as being more like ourselves than like gold and silver.

"He wants everyone to learn of him now, for some day he will have his Son judge the world. He has already raised his Son from the dead so that we might all have faith."

Some of the people who listened laughed at Paul when he told of the resurrection of the dead. But there were a few good people who believed. And some only said, "We will talk with you again."

So Paul left them.

## WORRY.

WORRY seems to be peculiarly an American disease. Conditions of life here are different from what they are in most other countries of the world, and one of our chief characteristics is always to be in a hurry. We bolt our food at meal time, we rush to our work as if we were members of the fire department going to a conflagration, and we fret and fume through the whole day as if we had a grudge against Father Time for not putting one hundred and twenty seconds in every minute. The inevitable result of a life ordered on this plan is a continuous state of worry.

No person can be utterly free from worry, for in every life there comes now and then a time when trouble or sorrow or distress of some kind falls with a crushing force and it is impossible to throw off the feeling. In the dark hours of the night, when peaceful slumber should have

its way undisturbed, worry stalks into the mind and drives out every wholesome thought with a stinging lash. The hours seem an eternity, and the feeling is only relieved when the roosters begin to crow and the sun comes peeping in at morn.

We have heard of people who could lay aside their cares and worries when they retired at night, much as one would disrobe and hang up his clothes against the coming of another day, but we never really believed any such fairy tales. The man who can do that sort of thing either has no feeling or his mind has been developed into a hopeless machine which can be started or stopped only by pressing a button.

While the grip of unavoidable worry is hard to throw off, it is a fact that most of the worries of mankind are such that could be avoided. We have seen two families living side by side, both having about the same amount of worldly goods and enjoying practically the same social advantages, and we have been impressed by the large measure of peace and happiness they enjoyed. In truth, they seemed as happy and care-free as a healthy people snoozing in the sunshine.

A little thing may change in a day the relative standing of these two families. The head of one house buys an automobile and goes spinning around the world as if he owned an enlarged edition of the Rockefeller fortune. Then the chances are that the head of the rival house will begin to mope at once like a man with a chronic case of dyspepsia because he can't buy a machine too. The light of his happiness is snuffed out, and he sizzles and sputters through the progressive stages of worry until he settles at last into a sullen state.

Worry destroys happiness. Worry also undermines health. Sometimes worry gets a strangle hold on character and lays its pale and lifeless form out under the weeping willows. If you have good health, a good name and a crust of bread, you'd better thank the stars for your fortune and quit worrying about what the other fellow possesses. If you knew the truth, you might find that he has a white elephant on his hands and really envies you after all.—J. L. S.

WE communicate happiness to others, not often by great acts of devotion and self-sacrifice, but by the absence of fault-finding and censure, by being ready to sympathize with their notions and feelings, instead of forcing them to sympathize with ours.—Cooke.

THERE are chords in the human heart—strange, varying strings—which are only struck by accident; which will remain mute and senseless to appeals most passionate and earnest and respond at last to the slightest casual touch.—Dickens.

SILENCE is as deep as eternity, speech as shallow as time.—Carlyle.

late in arriving, we left Bro. Patrick at Colorado springs and took the time sight-seeing in the Garden of the Gods, at Manitou, Cave of the Winds, Seven Falls, Helen Hunt's grave and Pike's Peak. Leaving the hotel at 2 A. M. we went by the auto road up Pike's Peak for sunrise amid the frost and thin ice, arriving at 4:15 and in time to see the sun get up. It was great, and a great trip. We had never before had our face snow-washed on our birthday, but of course the two young ladies of the party considered it a legitimate and pleasant task.

That afternoon we arrived at Stratton, and were met at the depot by Bro. Cowles. We continued there over Sunday, helping in the meeting. Bro. Drinkard had come from Nebraska a week before not knowing the meeting had been postponed. He preached the first night and some besides. Through the faithfulness of Sisters Rogers and Leroy, whom we knew at St. Paul, Nebr., there is a small congregation in the country eighteen miles northwest of Stratton and others are interested. Sr. Rogers' two married children belong. While the attendance was not large, the interest was good, and perhaps good was done. Bro. J. E. Cowles is doing a self-sacrificing labor for the truth there, raising a crop to help in his support. The Lord has blessed the work of their hands this year. Wheat was good and corn seemed assured. They live mostly in sod houses. At midnight we left for home, where we spent two days before going to the Ill. conference, having been gone six weeks.

Many places are begging for preaching. Where are the young people or older ones who will consecrate themselves to this service? The brethren will support workers if they can be found.

We found all well at home but had to leave two days later for the Ill. conference, then home again for the midweek, before going to the Iowa conference, after which this is written.

J. W. Williams.

## The Sunday School.

By Alta King.

### BAPTISM AND TEMPTATION OF JESUS.

Matt. 3:13-17.

Lesson II. Oct. 10, 1920.  
Lesson Text: Matt. 3:13-17, 4:1-10.

Golden Text: This is my beloved son in whom I am well pleased.—Matt. 3:17.

#### Questions and Comments.

In last Sunday's lesson we noted the purpose for which Jesus was born into the world. Review this point briefly, quoting scriptures.

In today's lesson we consider the announcement which God made to Jesus when he entered him definitely upon his life's work.

The announcement: What, how and when made? Matt. 3:13-17, John 1:32-34. Was this equal to announcing him as the Jewish Christ? John 1:49, 6:69. To announcing him as Saviour? John 1:29.

The Jewish scriptures were rich in their revelations concerning the mission of the Jewish Christ. Jesus had an intimate knowledge of the scriptures even at twelve

years of age. Hence, when this announcement was made to him from heaven, his mind beheld, in part at least, the work laid out for him to do—sacrifice, miracles, teaching.

The need of this announcement: Did Mary have any knowledge of her son's fore-ordained work? Lu. 1:26-33. Did she have a clear definite conception of it? Lu. 2:18, 19, 49, 50. To whom else had his mission been revealed? John the Baptist knew that the Christ had been born but he did not know who he was. John 1:33. Although he knew him as a personal friend and as a man superior to himself. Matt. 3:14.

Jesus was not known nor considered among the people generally as the Christ, during his childhood and young manhood. He grew up among the people as one of them, working at his trade, a good Bible student, respected, beloved and a general favorite. The fact that he was invited to the wedding at Cana shows that he mixed with the people socially. Can you think of a scriptural proof for the above statements?

The fact that God announced to Jesus, when he was thirty years old, that he was His Son, shows that up to this time Jesus did not know assuredly that he was the Christ, however much he may have studied and understood the mission of the Christ.

Read Matt. 3:16-17, John 1:32-34 carefully to see if the announcement of Jesus' Sonship was made to any others than to Jesus and John the Baptist. Did Jesus continue this secrecy concerning his Christship? Can you show that he was wise?

What primary purpose did God have to work out through John's baptism? John 1:31. What spirit in Jesus influenced him to submit to baptism? Matt. 3:315. (Personally we see in Jesus' answer the spirit of childlike obedience. He did not ask for baptism knowing that God would make the wonderful announcement which He did. He probably knew, as did John, that the Messiah had been born and that God would designate the man in this way. But he asked for baptism in order that he might fulfill "all righteousness." All righteousness is perfect obedience. He knew himself to be one of the people and as a human being, he felt the need of yielding obedience to the command which God sent to the people through John. When he yielded he did not realize the full meaning of the form. Present day reluctance to yield one's self to baptism is usually due to lack of appreciation of its typical meaning. If there is the proper spirit of obedience, however, there will be yielding. Such unquestioning obedience to God's express commands fulfills the typical meaning of baptism whether the subject realizes it or not.

that he did feel the need of such proof before the account of his temptation until you see once feel the need of tangible proof. Study the Messiah. Being human he would at Son, which meant the same as the prophet announced to Jesus that he was his cause of imperfect faith. Granting that the doubts suggested by the "ifs" and the demand for "proof" came from an outside agency, rather than from his own mind, it must be remembered that there could have been no temptation to him except as they struck a responsive cord in his own mind. See Jas. 1:14.

Did Jesus have sufficient evidence upon which he might base his acceptance of his Sonship and Christship? (Recall how the

announcement was made.) How was the fleshly desire for "works" as proof eliminated from his mind? Where did Jesus get this intimate knowledge of God's word and his ability to quickly and unerringly apply them? Should the man Jesus get the glory for his victory over temptation?

Jesus could not go out and do the works of the Son of God until he fully and confidentially believed that he was the Son of God. Thus we can see how his temptation was the first step in his preparation. Through the process of trial, (which resulted in temptation to Jesus since the evil suggested was in his own mind as well as in the suggestions) the doubts were eliminated from Jesus' mind and there was developed in his mind the perfect faith, the faith that accepts God at his word, satisfied with the evidence He gives. With this perfect faith in his Sonship he was able to go out and begin the works which the scriptures taught that the Son of God should do.

#### General Notes.

Daily Readings: Mon., Matt. 3; Tues., Matt. 4:1-11; Wed., Matt. 1:26-34; Thurs., Heb. 4:14-16; Fri., 1 Sam. 15:22, Eph. 6:1, Col. 3:17-25; Sat., Eccl. 12:13-14.

.....o.....

The Children's Lesson: Let obedience be the central tho't of the lesson as it is presented to the children. Picture to them the spirit of obedience which Jesus manifested from childhood and how this finally resulted in the act of obedience which brought forth God's announcement. With the boy Jesus as an example urge them to learn their little memory verses as a protection against wrong doing. Older children may add to this lesson on obedience the lesson concerning the nature of Jesus' temptation and how he overcame.

Why should not Jesus' Christship have been blazoned forth, at birth and at his anointing, to all the nation as is the case with other kings? The people would have been in a far better condition to accept him. But Jesus was not to be accepted merely because of his Christship. It was God's purpose that he should be accepted as the Christ, because of the righteousness and the relationship with himself, (expressed by beloved Sonship,) which his Christship represented. And the people could not accept him because of these, until they had been taught these by precept and example. Hence, Jesus' official title was never used as the reason for accepting him. Always he emphasized the righteousness and his close harmony with God which were back of his Christship. He did not want them to accept the man Jesus when they accepted him as the Christ. He wanted them to accept the principles which the man stood for.

Jesus' last temptation does not reveal any doubt of his Sonship, of his right to God's throne in Israel. This doubt and the natural demand for proof are found only in the first two. The account of the third temptation shows that this doubt had been resisted and that Jesus was willing to accept God at his word with the evidence He had been pleased to give—the dove and the voice from heaven.

In the third temptation we see this reasoning; I am the Son of God and have the right to his throne in Jerusalem. The throne stands empty needing the king.

of kings, and thou shalt know that I the Lord am thy Saviour and thy redeemer, the Mighty One of Jacob.

17. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

18. Violence shall no more be heard in thy land, wasting or destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.

19. The sun shall be no more thy light by day; neither for brightness shall the moon give her light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory.

20. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thy everlasting light and the days of thy mourning shall be ended.

21. Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified.

22. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time.

In this chapter we have a picture of the regathering of the Israelites into their own land, brought there by the ships of Tarshish, which means in latter day parlance, the ships of England. England is the Tarshish of the Bible.

This movement has already commenced and many colonies were flourishing in Palestine before the commencement of the great war. Since the war, the regathering of the Jews goes on with accelerated movements, as they now have the assurance of the Allied council for undisturbed possession of the land once given to their fathers by God, but which to this day they have never yet received in full possession.

That the sons of strangers shall build up the walls, is being at present fulfilled. Great engineering enterprises, such as water power development, irrigation projects, the establishment of great factories, the building of universities and schools, the establishment of newspapers and the building of railroads, and the perfecting of water supply systems, are now measures now well under way, and partly accomplished.

In the eighth verse we have the clear picture of the airships of today, and a promise of their future development, when they shall be so numerous as to be compared to flocks of doves.

The Jews have long been the outcasts of the nations, but even now we see the development of this prophecy that they shall suck the breasts of the Gentiles. In other words they shall draw their nourishment from the Gentiles, as a mother feeds her child. Behold, the aid the nations today are giving to the Jews, and think of the wealth they have gathered from the marts of business among the Gentiles. Were the Jews to withdraw in a month all the wealth of the world that now belongs to them it would mean the financial ruin of the world within twenty four hours. Truly the Jews have been nourished by the Gentiles, unbeknown or realized by the latter up to now, but now with glad hands the Allies are furthering the national hopes of the Jews in the carrying out of the plans

of Zionism.

The Jews will be the nucleus of an empire that will govern the whole earth. In many places the distinction is made of the Kingdom, and of the Dominion. Exactly as the British dominion consisted of the central ruling kingdom with its dominion extended over all its colonies and possessions, so will the nation of Israel in its future development extend its dominion over all the earth. And Jesus will be the king. The 11th and 12th verses show plainly that after the establishment of the Israelitish nation the nations of the world and their rulers are still in existence, and it is probable that all of them that acknowledge the authority of the Lord and the kingdom of God, will continue to exist as nations or states under the dominion established at Jerusalem.

Isaiah 40:9. O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem that bringest good tidings, lift up thy voice with strength; lift it up and be not afraid, say unto the cities of Judah, Behold your God!

10. Behold, the Lord will come with a strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him.

11. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

In these words we are told that the Lord will return to Jerusalem to rule with a strong hand, for the work that he has to accomplish in the earth will have just commenced, "his work before him."

The words also state that his reward is with him, plain evidence we will not receive any rewards in the hereafter until Jesus himself shall bring them.

No single topic in the Bible is more clearly presented than the misfortunes and the scattering of Israel. The ten tribes first were taken into captivity, and afterwards the two tribes of Benjamin and Judah and the Levites who remained with the two tribes after the captivity of the northern kingdom of Israel. And the history of the Jews from that day to this is so clearly presented that it is the greatest single proof of the authenticity of the scriptures. The ten tribes to this day, as far as the world in general is concerned, is completely lost to sight, and has been for 1,700 years. The Jews known so well to the world, in every country and in every clime are of the two tribes that by edict of Artaxerxes were allowed to return and rebuild Jerusalem. At the time of Cyrus, in the year seventy, they were completely overwhelmed, over a million of them perished under the most revolting circumstances in the city of Jerusalem and its environs, and thereafter they were scattered to the ends of the world.

No other people in the history of the world have ever been able to take up their domicile amid a people of unlike lineage and faith, without being completely absorbed and united with that people. But the Jews have remained Jews under every and all circumstances of residence. They have not inter-married, and have kept the remembrance of their religious institutions and practices. In the city of Jerusalem there is a certain wall outside of and facing which the Jews are accustom-

ed to lament and wail and pray for the coming of Messiah. The stones in this wall are supposed to be some of those that formed the original foundations of the Temple, and here, as near as they can get to the old temple, they have continued to send up their supplications to God. It is called the "wailing place of the Jews."

This very custom preserved from time immemorial is foretold in Isa. 62, once before quoted.

I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night, ye that make mention of the Lord, keep not silence,

And give him no rest, (margin silence) till he establish, and till he makes Jerusalem a praise in the earth.

Think you not that after the long, long wait through the centuries of time, and the ceaseless prayers for the consummation of their desires that they will reject the Lord when he shall come to them the second time to do the very things they wert expecting him to do when he first came.

Zech. 12:9. And it shall come to pass in that day that I shall seek to destroy the nations that come against Jerusalem.

10. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

These are but a small part of the Old Testament testimonies referring to the kingdom of God over which Jesus, the anointed, is to rule as king. Were there no other evidence, and the New Testament never have been written, the evidence would be plain that at some future time the whole earth would be brought into subjection to God, and peace and righteousness prevail.

These things were plain to the disciples after that Jesus had expounded to them the full plan of redemption. He was with them for a full forty days, speaking of the things pertaining to the kingdom of God, as told in Acts 1:3. And it was at the very end of this greatest Bible school ever held, and by the most illustrious teacher the world has seen, on the most important topic the world can consider,— I repeat, at the end of this wonderful period of instruction, that the disciples asked him, Lord, wilt thou at this time restore the kingdom to Israel? They were thinking of the old kingdom that had been overturned and taken away from them, and not of a new kingdom of a different order. They were thinking of an earthly kingdom that would restore to Jerusalem the glories of the past and promised glories that should come to it in the future, and not of a spiritual kingdom in their hearts. They were thinking of the torn and repressed literal Israel, and not of any spiritual Israel.

(To be continued.)

COWARDICE asks, "Is it safe?"  
Experience asks, "Is it polite?"  
Vanity asks, "Is it popular?"  
But Conscience asks, "Is it right?"

—Punshon.

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IT may not be our lot to wield  
The sickle in the ripened field;  
Nor ours to hear, on summer eves,  
The reaper's song amongst 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 whatsoever is willed is done.

—Whittier.

IT IS only by thinking about great and good things that we come to love them, and it is only by loving them that we come to long for them, and it is only by longing for them that we are impelled to seek for them, and it is only by seeking after them that they become ours and we enter into vital experience of their beauty and blessedness.—Van Dyke.

PUT love into the world, and heaven, with all its beatitudes and glories, becomes a reality—Love is everything. It is the key to life, and its influences are those that move the world.—Trine.

AH, how skillful grows the hand  
That obeyeth love's command.  
It is the heart and not the brain  
That to the highest doth attain,  
And he, who followeth love's behest,  
Far exceedeth all the rest.—Longfellow.

GOOD nature is the very air of good mind, the sign of a large and generous soul, and the peculiar soil in which virtue prospers.—Goodman.

IT IS by presence of mind in untried emergencies that the native metal of man is tested.—Lowell.

APOLOGIES only account for that which they do not alter.—Disraeli.

EACH day makes its contribution to the erection of character, which is never the same at the close of the day as it was at the beginning.—Sel.



Bro. and Sr. Wm. Lansbery and family. This is the home we at once head in at as soon as we reach Casey, Ill. Jean used to meet us at the train but for some reason of late he has failed us. Bro. Lansbery is in the hardware business at Casey and has a splendid trade.



Sisters Alta and Lillie King, Palmer, Neb. Both of these sisters have taught school and Sr. Alta is now teaching temporarily at Waterloo, Iowa.

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our picture. We went up as far as the trout hatchery at Bonneville. If Bro. Patrick says anything about the writer having to be held to prevent jumping after the big trout, just remember you can't believe all the fish stories you hear. But they were indeed beautiful big fellows. Farther up the Columbia there is evidence of a natural bridge of stone across the Columbia, having fallen in. The Indians have a legend to this effect. Sr. Argent accompanied us on this trip. Before conference was over Bro. and Sr. McCrory of Plymouth, Ind. surprised us by coming in, as they were on their way to see their younger daughter, Esther, who is married and lives near Seattle. Bro. and Sr. McCrory always make good listeners. We never saw them asleep during preaching.

The country around Felida is the greatest prune growing locality in the world, as the best prunes grow there. Our brethren seem to be prospering with the country. A fine paved road was under construction in the neighborhood. These western roads in all the coast states are better than the paved streets of eastern cities. It was our privilege to travel several hundred miles on them in California. At Felida we also met Sr. Cady whom we met at the Neb. conference a few years ago. We also saw her home in Corvallis, Ore., during conference there.

After closing at Felida we left Bro. Patrick at Portland a day to visit some of his relatives and went on down to Corvallis to begin the conference there. Before we finish this you will think that Bro. Patrick belongs to a numerous tribe, for he visited relatives in many places in all three coast states.

At Corvallis we were hospitably entertained at the home of Bro Morgan. We had known their daughter, Sr. Stinnette, of Moorefield, Nebr. for many years, so felt we knew them. Here we met many other new friends in the truth and enjoyed the lessons and sermons given with them there. We left on the following Mon. for San Francisco, going in sight of the wonderful Mt. Shasta, and down the Sacramento Valley. We saw the Shasta Springs, a multitude of streams of water flowing out of the east bank into Sacramento river. We arrived at Oakland the following evening. Two trains were cut into two sections each and put on one ferry-boat and taken across the river to get there. Then we went west across the bay by ferry-boat to San Francisco. The clouds, the time of day for the position of the sun, were just right to see the golden gate, the narrow inlet from the ocean into the bay, so named because of the golden colored clouds. Banks of foggy clouds are common there, especially in the morning. Next morning we started toward Los Angeles. After a short ride Bro. Patrick again stopped to visit relatives and the writer proceeded on alone, seeing the Pacific for miles and miles, also the mountains, over horseshoe curves and through tunnels, one over a mile long. Also saw the oil wells dug in the edge of the sea. The second day the writer arrived at Glenn Allard's and it seemed like home to get there. Bro. O. J. Allard and his son Greenleaf met me at the depot. Alma got me some breakfast and she and Edna and Olive Jones talked to me while I ate. Later in the forenoon Glenn took us all in the Cadillac to Los Angeles, to the home of

Bro. and Sr. C. A. Nokes, formerly of Sac City, Iowa. Sr. Stearns and all the rest of us had dinner with them and went to the seaside at Long Beach in the afternoon. Bro. Patrick came on the next day and we made our home with Bro. and Sr. Nokes, both before and after conference. They did all in their power to make our stay pleasant. We enjoyed the acquaintance of their son and his wife very much. He took one day to show us his collection of birds and eggs, a large collection, which business he follows as a diversion from his dentistry.

After two days in Los Angeles we got somewhat acquainted with the city. It made the writer feel at home to see so many old friends, the Railsback and Cuffel families from Indiana, the Allards, Nokes, Robbins and Johnsons from Iowa, Sr. Hicklin from Kansas, Sr. Esther Richardson-Holmes of Michigan and others.

On Saturday Bro. Nokes took us in his car to Pomona to conference. They surprised us by having the writer speak the first night, without even getting acquainted with anyone to start off with. We enjoyed the conference very much. The attendance was more than we expected, and the interest was good,—even tense at times,—but no sects were formed as far as we are aware. We made many agreeable acquaintances and visited with old friends. We spent one evening at the pleasant home of Bro. and Sr. O. J. Johnson, formerly of Sac City, who now own a beautiful home outside Pomona, where we ate peaches from his trees. We also spent a pleasant evening with the conference president, Bro. J. E. Adamson, and family, at their home just outside Pomona, "Des Palmas," as their home is named. While at conference we saw the Deming and Perry families from Arizona, whom we knew in Kansas when a small boy. This was a joy to us. We made our home with Sr. Steffa and daughter Grace, who made it indeed home to us. The writer had met Sr. Grace in Ia. at conference in 1906, the first time we had been there. One morning Bro. Allard thought he would play a joke on the writer by taking him out one day to the rear of the church, to the tent, not telling what he wanted, but by the time we got hold of the waiting man's hand we recognized an old friend, Mr. Keeney, formerly of St. Paul, whose garden we had worked on shares when living there as pastor in 1908.

Monday after conference we returned with Bro. Nokes through Pasadena and visited the famous "millionaire row," a beautiful residence district, also passed in view of some of the palatial hotels and visited the beautiful Busch sunken gardens.

After a night's rest we started out again, this time two auto loads of us, bound for San Diego. We went down a pretty ocean driveway and on across the Mexican border to Tia Juana, where gambling and drinking is the main business of both men and women. It gave one the blues. We returned to San Diego for the night and next morning began the return by going up to Point Loma, a huge cliff, miles out in the sea, affording a far and inspiring view. On the way down on Tue., we had supper and a meeting together at the home of one of our sisters at Santa Ana, where the writer spoke on "Hope." Bro. and Sr. C. E. Hatch live near there,

formerly of our own neighborhood in Indiana. The writer felt he already knew them and Bro. Hatch's sister and her husband, Bro. and Sr. Scroggs, whom we saw at conference, for wife's folks so often had spoken of them in Indiana. On our return from San Diego to Los Angeles we passed inland up a valley, and it was the hottest place we were ever in. The air felt as if it came from an oven, but the paved road was great and we hurried through to Riverside, to visit Bro. and Sr. Hunt and see the famous Mission Inn. Then on to Pomona where Sr. Steffa had supper ready for the whole party, then back to the home of Bro. Nokes in Los Angeles. On Friday Bro. Earl Taber took the writer to visit Sisters Hicklin and Holmes and Bro. Knoch of the Concordant Version, the best translation of the bible extant, just being published. Bro. Knoch was not at home but we saw him the following Sunday at our services. We stayed that night with Bro. Taber, after taking our first dip in the Pacific. Next day we all went on the ocean ride to Santa Catalina Island, southwest of Los Angeles about thirty miles. It was a wonderful sight to look through the glass-bottomed boats and see the marine gardens and the fishes, some beautiful golden, and others not so beautiful, but some large ones.

Next day Bro. Patrick preached in the forenoon and the writer in the afternoon. we had the privilege of seeing Dwight Laning, of our own Ripley, Ill., that day. We had failed to find him before. That evening Sr. Stearns gave us all welcome, about fifty of us, to a bountiful dinner at their home, and we stayed that night at the home of E. C. Railsback, ready to leave California in the morning, having seen its wonders of scenery, flowers and fruits, partaken of the hospitality of dear friends and feeling much better in health, the best the writer had felt for years, part of the improvement doubtless being due to Sr. Howard's suggestions for our diet as to food combinations.

One experience we must not forget is the earthquakes. There were a number of shocks while we were at Los Angeles and the writer felt one of them while sitting in the home of Bro. Nokes. It was a novel experience, a sensation of combined shaking and rocking, but it lasted only a very brief time, not long enough to think how one felt. It does not seem dangerous, especially to one who has been through eastern storms, and the writer has been through a Kansas tornado at Prescott in 1887, so the quake seemed a small danger. California is surely good. We felt we wanted to go there to live. Fresh oranges and figs from the trees was another pleasant experience.

Next morning we left for Salt Lake City and Denver. We visited the Mormon tabernacle and saw Great Salt Lake and beautiful mountain scenery, including the Royal Gorge of the Arkansas River in Colorado, on the D. and R. G. R. R. a wonderful deep cut, half a mile to the bottom where the railroad follows the river. It was inspiring to look up to the peaks above. But they had had rain in the mountains and made a washout in one place in Utah and a washout at another place in Colorado, so when we found we were delayed twenty hours and could not make connections at Denver for the meeting at Stratton, and would be a day

Why not take the throne and reign? But immediately he saw that to do so it would be necessary to resort to man's way of getting a kingdom which meant the serving of God's adversary and that would break one of God's express commands.

There is one bit of wisdom to be gained from the account of Jesus' temptation which we should not fail to grasp. It is this: The spirit of obedience was the basis of his victory over temptation. The wisdom which God had given him in his study of the scriptures, revealed to his mind, that to gain the apparently legitimate proof of his Sonship or to do the apparently reasonable thing, take unto himself his God given right to reign on his throne, would mean direct disregard of God's word. He had grasped the fact that "obedience" was the very essence of harmonious relationship with God. He realized that, no matter how right and reasonable an act might seem, if it involved disregard of one of the least of God's words, it was the work of the adversary.

Just to the extent that we have imbibed this instinct of obedience from him are we able to overcome temptation. God gave Jesus "all wisdom" (discernment between right and wrong) because it required all wisdom to decide the questions of right and wrong put to him in his trial. Jesus applied that wisdom in active obedience and did not sin. God gives us sufficient wisdom to decide the questions of right and wrong which come to us in our trials, for with every trial he provides the way of escape, which manifestly is discernment between right and wrong. We sin only when we fail to apply that wisdom in active obedience to the right.

Obedience is the basic lesson to be learned in God's plan of salvation and the earlier we learn the lesson of exact obedience the better it is for us. It is usually the last lesson we learn. Solomon grasped this lesson only after years of study and experience. In this we get some idea of the magnitude of man's righteousness.

## EVERLASTING PUNISHMENT

Matt. 25:46.

Rufus A. Curtis, Scottsburg, Indiana.  
THE ABOVE words are frequently quoted to substantiate the God-dishonoring doctrine of "Endless misery" for the finally impenitent. Those holding that view act upon the assumption that pain and punishment are synonymous terms. Fines, imprisonments and banishments are all imposed as punishments, but they do not necessarily involve the idea of physical pain whatever. It serves no good purpose to emphasize the word "everlasting," in the above text, at the top of one's voice, for that proves nothing concerning the nature of the punishment; it only states its duration.

Paul, addressing the church at Thessalonica, says, "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."—2 Thes. 1: 6-9. In the last verse just quoted, both the nature and the duration of future punishment are clearly stated. The duration is "everlasting," and the nature of the punishment is "destruction." Inspiration also informs us when this destruction will take place; "When the

Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire." "When he shall come to be glorified in his saints, and to be admired in all them that believe...in that day." Verses 7 and 10. Let us now turn to Matt. 25:46 and see how clearly the one statement corroborates the other. In this 46th verse, two classes are brought to view, and two destinies portrayed. As only the "righteous" class enter "into life," qualified by the adjective "eternal," we are irresistibly driven by the force of the antithesis to conclude that the other class do not go into life at all, but are deprived of it by the "aionian kolasin," or age-lasting cutting off from life! "Death" and "destruction" will be their finality.—Rom. 6: 23; Job 21:29-32; Psa. 73:16-19; Prov. 10:28-30; Isa. 1:28.

The one class lose, irretrievably "lose," what the other class "find," namely, "life." Matt. 10:39; 16:25. God in his infinite love and abounding mercy from the very dawn of the human race, has made wise provision that no sinner shall "live forever," when that life could not be otherwise than a calamity to its possessor. Gen. 3:22-24. Their punishment will consist in deprivation, or loss of life. They will lose, through the interminable years of futurity, what the righteous gain,—"eternal life." Rom. 6:23; Matt. 7:13-14. Having judged themselves "unworthy of everlasting life," by their wilfully refusing to come to "the Prince of life," that they "might have life," they will be numbered among those over whom "the second death" will have power. Acts 13:36; 3:15; John 5:40; Rev. 2:11; 20:6. From that time on "they shall be as though they had not been." Obad. 16.

The Scriptures declare "The wicked shall perish," and "not be," or exist. Psa. 37:9-10, 20; Acts 13:41; Luke 13:1-5. The question, "What shall the end be of them that obey not the gospel of God?" is answered without any equivocation, "Whose end is destruction," or obliteration of their being. 1 Pet. 4:17; Phil. 3:18, 19; 2 Pet. 2:9-12, 17. They "shall suddenly be destroyed, and that without remedy." Prov. 29:1. John the Baptist, alluding to Christ, says, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Matt. 3:12. They will be completely exterminated, "that it shall leave them neither root nor branch." Mal. 4:1. God will have a clean universe, if he has to exterminate the obdurate sinner to accomplish his purpose. Luke 19:11-15, 27; Psa. 149:5-9; 110:5-6. The soul that mercy cannot reach and love cannot win over and reform, will be "worthy" of the fate that justice will inflict, but that doom will not, nay, it cannot be "endless life in misery," "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." John 3:16; 6:39-40. Only those will "live forever," who joyfully partake of Christ, the "bread of life." John 6:39-40, 44, 48-51. The wilfully disobedient who would scornfully reject a pierced hand, stretched out in love and mercy for their rescue, "are worthy of death." Rom. 1:16-32. "Have I any pleasure at all that the wicked should die? saith the Lord God; and not that he should return from his ways and live?" Ezek. 18:23, 32; 33:11. "Life" and "death," good and evil, are set before us. Deut. 30:15. "He that hath the Son hath life, and he that hath not the Son of God hath not life." 1 John 5:9-12; 4:9. In that "new earth" state, when "the former things are passed away," tears, death, sorrow, and crying shall cease; and, thank God, "neither shall there be any more pain." Rev. 21:1-4. Will you not, kind reader, "rejoice evermore," with me, in the thought that God will not consign any of his creatures to a hell of endless misery, there to have their sufferings prolonged and intensified as long as Jehovah's existence endures? 1 Thes. 5:16.

What makes my whole being revolt at the utter fiendishness of such cruelty, is the added thought that there can be no hopes of alleviation, reformation or end. The God that I worship is a "God of truth and without iniquity, just and right is he." Deut. 32:4. The more I acquaint myself with God's plan of salvation, the more thoroughly becomes the conviction of my heart that every act of his, in the moral government of the universe, centralizes in and crystallizes around the thought expressed by

these three little monosyllables, "GOD IS LOVE." 1 John 4:8.

The foregoing is put up in a four-page tract and Bro. Curtis has paid the bill. They may be had for postage only.—Ed.

### THE KINGS OF THE EAST.

Geo. Francis,

Albany, Wis.

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 may be prepared." Rev. 16:12.

The events of today in the Near East call attention to the fate of Turkey, her end as a nation being looked for by many of the watchers for the return of Christ to establish his kingdom.

But desire being father to their ideas, their predictions are premature as to the end of Turkey as a world power.

And although Turkey in all her late wars has fallen a step lower each time, her end is not yet. The Euphrates river is only a symbol. It is the empire that dries up under the sixth vial. And I would be very thankful to any man or woman that will give me a history of the fulfillment of the first vial, according to the symbol. Rev. 16:2.

But I must return to the kings.

I think the R. V. gives light concerning the kings. "And the sixth poured out his bowl upon the great river, the river Euphrates, and the water thereof was dried up, that the way might be made ready for the kings that come from the sunrising." Now God says to Abram, "I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee." Gen. 17:6.

Now, as says the apostle, "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29.

We read again, "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." Matt. 19: 28.

Again it is written, "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. "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings." Mal. 4:2.

And as we are looking for this "Sun of righteousness" to arise in the near future, we should have no trouble in grasping the truth that Christ and his brethren are the kings from the sunrising, and for which the way will be made ready.

I write this in answer to the request of Mrs. Clark McClelland, Boise, Idaho. And she is to be the judge, if or not, it is better than that of Michael Baxter.

WE LEARN to stand and walk, to speak and read. No one teaches us to love; this belongs to us as our life. As the heavenly bodies attract, incline to one another and are held together by the eternal law of gravitation, so heavenly souls lean to and attract one another, and are bound together by the eternal law of love. A flower cannot blossom without sunshine and a man cannot live without love.—Muller.

KEEP faith in humanity.—Sel.